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THE
NEW TESTAMENT,
ARRANGED IN
HISTORICAL AND CHRONOLOGICAL ORDER;
WITH
COPIOUS NOTES
ON THE
PRINCIPAL SUBJECTS IN THEOLOGY;
THE GOSPELS
ON THE BASIS OF THE HARMONIES OF LIGHTFOOT, DODDRIDGE, PILKINGTON,
NEWCOME, MICHAELIS;
THE ACCOUNT OF THE RESURRECTION
ON THE AUTHORITIES OF WEST, TOWNSON, AND CRANFIELD;
THE EPISTLES
ARE INSERTED IN THEIR PLACES, AND DIVIDED ACCORDING TO THE APOSTLES' ARGUMENTS

BY THE
REV. GEORGE TOWNSEND, M. A.
PREBENDARY OF DURHAM, AND VICAR OF NORTHALLERTON.

THE WHOLE REVISED, DIVIDED INTO PARAGRAPHS, PUNCTUATED ACCORDING TO THE BEST
CRITICAL TEXTS, THE ITALIC WORDS REËXAMINED, PASSAGES AND WORDS
OF DOUBTFUL AUTHORITY MARKED, A CHOICE AND COPIOUS
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BY THE REV. T. W. COIT, D.D.
PRESIDENT OF TRANSYLVANIA UNIVERSITY.

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INTRODUCTION.

To discover truth is the best happiness of an individual; and to communicate it is the greatest blessing he can bestow upon society. Moral and religious truth can only be obtained from the right interpretation of Scripture: and the most effectual means of eliciting that right interpretation must be, to ascertain its primary or historical meaning. The Books of Revelation were given to the world at various times, and upon different occasions. Each book was written for some one especial cause. The all-wise providence of God has not imparted his will, as human legislators are compelled to do, in abstract precepts, arbitrary institutions, or metaphysical distinctions. His Revelation is so constructed, that it is interwoven with the history of the world. It is a collection of facts and inferences—of narratives and doctrines. To understand the latter, we must acquaint ourselves with the former: and then only shall we perceive that it is equally adapted to all ages and nations, so long as human nature remains the same; and so long as hope and fear, and joy and sorrow, and evil and good, and sin and holiness, characterize mankind.

The most general cause of religious error is the neglect of this mode of viewing Scripture. The Old and New Testaments, not only in the present day, but in former ages, have been for the most part considered as large reservoirs of texts, or as well-stored magazines of miscellaneous theological aphorisms; from which every speculative theorist, and every inventor of an hypothesis, may discover some plausible arguments to defend his peculiar opinion. No matter how absurd his reasoning; no matter how inconsistent his notions may be with the analogy of faith, with the testimony of antiquity, or with the context from which a passage is forcibly torn away. His own interpretation shall be to him as the Spirit of God. The light is kindled from within; and though its beams are not borrowed from learning, nor sense, nor sobriety, fancy shall supply the place of an acquaintance with the original tongue, and of the decisions of the commentator, till the Scripture speaks the language of Babel to its Babylonish consulters.

Seeing the absurdity and unreasonableness of this perversion of Scripture, the Romanist has proceeded to an opposite extreme. He rejects the oracles of God as his only religious guide, and unites with them the traditions of men to render them useless. He substitutes the priest for the Deity—the leaves of the sibyl, for the pages of truth—the decisions of the ages of darkness, for the well-considered interpretations of the studious and the learned. Avoiding one class of errors, he thus becomes the advocate of others, more dangerous, and more indefensible. By

closing the Scriptures to the people, the very possibility of discovering truth is done away. Error, invention, and imposture have at length been combined into one unscriptural system, where religion and liberty are alike sacrificed at the shrine of a predicted apostacy from the spirit and power of Christianity. That superstition must indeed be a curse to mankind, which is so bitterly and so sternly condemned in the Scriptures of the dispensation of mercy and love ; and which is represented also as falling into ruin, amidst the curses or the joy of the nations.

Though the evils which have been brought upon the world by the frequent misinterpretation of the Scriptures, where they are, as they ought to be, freely perused, be infinitely less than those which have been occasioned by prohibiting their use ; their value, as our infallible guides, will become more evident, if we prevent, in any instance, the misapprehension of their sacred contents. This task is the more especial duty of the Clergy, as their authorized interpreters. Every attempt, therefore, whether of a partial or of a general nature, to illustrate the Inspired Volume, and to enable the people to avoid the two extremes to which I have alluded, ought to be considered as submitted to the approbation of the Christian ministry. Their sanction must decide whether the labors of the theological student are worthy of the favorable reception of their people. Nothing, indeed, which is stamped with the general disapproval of the Protestant Clergy can deserve the public favor. They are too numerous to be bribed ; too learned to decide erroneously ; too wisely liberal to be partial or unjust. Having no false creed to support, no unworthy objects to conceal, no inferior ends to serve, they approve or condemn, from their abundance of knowledge, and the soundest principles of reasoning. Their decisions are neither arbitrary, nor capricious. The public, whom they influence, may not always receive its first bias from their opinions ; but its ultimate acquiescence is uniformly founded upon a conviction, that the reasonings which convince their teachers are satisfactory in their principles and conclusions. The Romanist priesthood may command the submission of its flocks to the arbitrary decrees of the councils of an infallible Church—the Protestant priesthood must persuade by argument and learning, or it possesses neither influence nor authority.

Within the last few years the Sacred Volume, under the blessing of Divine Providence, has not only been circulated in a great number of languages, among the most remote nations ; but it has also been distributed to an indefinite extent in our native country. The spirit of attachment to the Inspired Records has even sometimes represented the Sacred Scriptures as the only means of grace. While the Bible alone is justly called the religion of Protestants, it has not been sufficiently considered, that the instructions of a Christian priesthood are no less the means of grace to the Churches of God. The Bible is the map which directs, the Christian Minister must explain its directions : and wherever the Bible is read, a better interpreter of its infinite variety of blessings is generally required than the devotion, the zeal, the fancy, or the good intentions, of the reader. Much of its invaluable contents may be understood without any other guide than the desire of the reader to become holy in the presence of God : but as the perversion of the Scriptures is the source of all error, and therefore of much crime, the interpreter is required to prevent that perversion. All sects, all parties, all Churches are united in asserting this truth. From the Church which acknowledges an infallible head upon earth, to the Society which sits in silent homage to the Deity, waiting the descent of a divine influence from above upon its male or female instructors—all confess the necessity of some guide to truth and heaven, besides the

perusal of the uncommented text of Scripture. To the teachers, therefore, as well as the disciples of Christianity, I am anxious to submit the attempt to fix the primary meaning of every passage in the Bible, as the best foundation of correct teaching—as the surest preventive of error—the guide to all secondary interpretations—and the solid basis of that undoubted truth which is contained in the Scriptures alone.

As the contents of the Old Testament are miscellaneously arranged, and the respective author of each book was left to his own language and his own judgment in the disposition of his writings; we might naturally have expected that the same plan would be adopted also by the writers of the New Testament. The Spirit of God, which so influenced their minds for the common benefit of mankind, that they should relate only truth to the world, did not instruct them in the rounding of periods, or the studied arts of composition: neither were they directed to observe one order of the several events, which each has related in his inspired narrative. One consequence of the apparent contradictions which have originated in this source has been highly beneficial to the Christian Church—greater attention to the Sacred Volume has been induced; and every difficulty which has been proposed by such objectors as Evanson, Priestley, Middleton, and others, to the consistency and veracity of the Evangelists, has been amply refuted. There are no real contradictions in Scripture. The scope and design of each writer require only to be known, and then the causes of their apparent discrepencies, of the variety of their phrases, of their omissions, their additions, and selections of particular events, will be fully understood and appreciated; and the value of the Inspired Books will be made to appear yet more and more inestimable. Another consequence, however, has been more painful. Christianity is the enemy of vice, in all its forms, all its plausibilities, all its self-deception, apologies, and motives. The least allowed indulgence of evil is incompatible with the demands of this pure and holy religion. Anxious to reconcile a life of negligence of God with adherence to Christianity, the careless, the irreligious, the presumptuous, the self-opinionated, or the indifferent, look for objections to the truth of Scripture; and reject the Law to which they refuse obedience. Some of the objections proposed by the enemies of Christianity have been drawn from the apparent difficulties suggested by the various order of their narratives, adopted by the writers of the New Testament: and the evident advantage of removing these objections, and reconciling the accounts of the Evangelists, has induced many learned or inquiring men, in the earlier as well as in the later ages of Christianity, to compile and submit to the world various Harmonies, which have been formed on different plans, or hypotheses. An eminent critic^a has divided these into two classes: “Harmonies, of which the authors have taken it for granted that all the Evangelists have written in chronological order; and Harmonies, of which the authors have admitted that in one or more of the four Gospels chronological order has been more or less neglected.” To these might have been added a third, in which the Harmonizers have supposed that the chronology has been neglected by all the four Evangelists. The Harmonists who have adopted some one of these plans are very numerous. I refer the reader to the catalogues of Walchius^b, Michaelis^c, Pilkington^d, Horne^e,

^a Marsh's *Michaelis*, vol. iii. part ii. p. 44.

^b *Bibliotheca Theolog.* vol. iv. p. 863-900. Jena, 1765.

^c Marsh's *Michaelis*, vol. iii. part i. p. 31-36, and part ii. p. 29-49.

^d Pilkington's *Evangelical Harmony*, Preface, p. 18-20.

^e Horne's *Critical Introduction*, vol. ii. p. 503.

Chemnitius^f, and Cave^g, for a more ample account than it may be thought advisable to give in this Introduction. They ought not, however, to be passed by without some notice.

The Canon of the New Testament was closed by the Author of the Apocalypse. After his death, the Christian Churches admitted no addition to the Inspired Volume. Each book, as it had been successively given to the Churches, was carefully verified, and cautiously received. They were at first addressed to some one particular class of men, or were composed for one express purpose; and, before their general utility was acknowledged, they were received by the persons to whom they were addressed, in the sense for which they were composed by their respective authors. Thus the Gospel of St. Matthew, as Dr. Townson and others have satisfactorily shown, was compiled at a very early period after the ascension of our Lord, for the use of the Jewish converts. The Gospel of St. Mark was probably composed for the use of the converted Proselytes of the Gate; and St. Luke's Gospel was written for the more general use of the Gentile converts, who were united into churches by St. Paul. The Gospel of St. John was written at the request of the Church at Ephesus, as a supplement to the rest; with more especial reference to those heresies of his age, which impugned the doctrine of the Divinity of Christ. Many years, we may justly conclude, would have elapsed before these Gospels were collected into one volume; and many more would elapse before the attention of the primitive Churches, which received them with so much veneration, would be directed to their apparent discrepancies. For this veneration was not slightly founded; it originated from the universal knowledge which prevailed among all the Churches, that the authors of these books, and of the other books which they esteemed sacred, were possessed of the power of working miracles, to demonstrate the truth of their narration. The general evidence deducible from the testimony of the eyewitnesses of the wonderful actions of our Lord, and from the testimony of the hearers of his gracious teaching, was not sufficient. The relators of his actions could appeal to their own supernatural gifts, and afford undeniable proofs of their veracity, and of their more than human knowledge. St. Matthew, as one of the twelve, partook of the miraculous powers which were given to each. St. Peter may be considered as the real author of St. Mark's Gospel; and St. Paul, of the Gospel attributed to St. Luke. St. John also was of the twelve. Invested with the apostolic office, and acting with the plenary powers with which their Divine Master had honored them, we may justly conclude that none of their early converts, either of the Jews, the Proselytes, or the Gentiles, would have considered the seeming difficulties of their narratives. The objects for which both the Gospels and the Epistles were written would have been well understood, and further explanation was unnecessary: and no Harmony of the Gospels would have been either desired or appreciated in the apostolic age.

When the miraculous powers of the apostles, however, had ceased with their lives, and the generation which had witnessed these miracles had passed away, it might naturally have been expected that some attention would be paid to this subject, and some efforts made to reconcile the apparent varieties in the accounts of the Evangelists. About eighty years after the death of St. John and the closing of the Canon of the New Testament, Tatian, a Syrian by descent, a Mesopotamian by birth, a sophist by profession, before his conversion to Christianity, and

^f Chemnitii Prolegomena.

^g Cave's *Historia Literaria*, articles Tatianus, Ammonius, &c.

becoming a pupil of Justin Martyr, compiled the first Harmony of the Gospels. The fragments which remain, and have been attributed to Tatian, are now generally imputed to Ammonius. Clemens^h quotes Tatian as the first harmonizer. He divided his Harmony into eighty-one chapters; omitted the genealogies which prove Christ to be descended from David (the heresy of that age being to exalt, rather than to depress, the dignity of our Lord), and reduced all the Passovers to one, on the supposition that our Saviour's ministry lasted only one year. Epiphanius tells usⁱ, that where Eusebius accuses the Ebionites of using only the Gospel according to the Hebrews, he means that they used the Harmony of Tatian. Theodoret tells us, that he found two hundred copies of Tatian's Harmony, which were highly prized: but because the genealogies and descent of Christ from David were omitted, he gave the four Gospels in their place. An additional evidence, that the translations of Victor of Capua, and of Lascinius are spurious^k, may be derived from the fact, that they retain the genealogy which Tatian is said to have rejected.

Pilkington gives a specimen, in his notes, of the confused order of the Harmony of Tatian, who does not, indeed, appear to have been a man of much judgment. The account which Cave has given of his philosophical opinions sufficiently convinces us, that no dependence can be placed on his decision. I add the extract, as even Pilkington's work is rare^l. Tatian in general kept close to the order of St. Matthew, in which he has been followed by the greater number of those harmonizers who prefer being guided by the authority of one Evangelist, rather than equally to transpose the four. He sometimes, however, recedes from it without any apparent necessity or reason. "Several things," says Pilkington, "which ought evidently to be connected, are disjoined; others are improperly united. The order of all the Gospels is arbitrarily transposed, and the times and seasons cannot be distinguished^m."

Ammonius, a Platonic philosopher of Alexandria, published a work, in the third century, which bears a more proper title than the former; being only called *Evangeliorum Narratio*. He so exactly follows the method of Tatian, that there

^h Clemens *Stromat.* lib. i. ap. Chemnitii Prolegomena.

ⁱ Ap. Chemn. Euseb. lib. iii. cap. 24.

^k See Pilkington's Preface.

^l Tatian's *Harmony*, collected from *Bibliotheca Patrum*, tom. vii. p. 41. Paris, 1589.

	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>	<i>Evang. History,</i>
1	iv. 17, 18.	i. 14-16.	§ 64.
2	iv. 18-23.	i. 16-21.	v. 1-12.	66, 73, 74.
3	ix. 9, 10.	ii. 14, 15.	v. 27-29.	79.
4	iii. 22.	48, 49.
5	iv. 12-17.	iv. 1-4.	50, 64.
6	iv. 23. viii. 1.	iii. 13-19.	vi. 12.	88-116.
7	ix. 36. xi. 2.	x. 2-13.	162-165, 224.
8	ii. 1-12.	41.
9	viii. 1-5.	i. 40.	v. 12-17.	75.
10	viii. 5-14.	vii. 1-11.	116.
11	viii. 14-16.	i. 29-32.	iv. 38-40.	69.
12	vii. 11-18.	117.
13	viii. 16-19.	i. 32-35.	iv. 40-42.	70.
14	viii. 19-21.	i. 32.	ix. 57.	152, 223.
15	viii. 24. ix. 2.	iv. 35. v. 18.	viii. 22-38.	153-156.
16	ix. 2-9.	ii. 1-13.	v. 17-27.	76, 77.

Pilkington's Notes, p. 30.

^m Jerome mentions Theophilus, bishop of Antioch, as the first harmonist. The *Treatise on the Gospels*, ascribed to him, allegorizes, instead of harmonizes, the Sacred Volume. Preface, p. x

is little doubt he has made an abridgment only of that work. About the year 330, Juvenus, a Spaniard, wrote the *Evangelical History* in heroic verse. "He recedes," says Pilkington, "very little from the method observed by Tatian; only he keeps more closely to the present order of St. Matthew's Gospel, which he seems to have made his guide. In this he is followed by St. Augustine, who about the year 400, wrote his treatise *De Concordia Evangelistarum*."

Comestor, a Frenchman, about 1180, wrote his *Historia Evangelica*, which, in method, differs very little from that of Tatian and Ammonius.

Guido de Perpiniano published his *Concordia Evangelica* about 1330. He, in a great measure, follows St. Augustine, adhering to the present order of St. Matthew's Gospel: and he was of opinion, that, wherever any relation of facts or doctrines appears similar, in any of the Gospels, those passages ought to be connected, as being accounts of the same fact or discourse, though given in a different manner. For example: several doctrines were delivered by our Saviour, at different times, and on different occasions, correspondent to those contained in the Sermon on the Mount; wherever he met with any doctrines similar to these, in any part of St. Mark's or St. Luke's Gospel, he thus transposed them so as to connect them with St. Matthew.

	<i>St. Matthew</i>	<i>St. Mark</i>	<i>St. Luke</i>
Christ's Sermon on the Mount.			vi. 17-25.
			xiv. 34——
			viii. 16, 17.
			xvi. 17, 18.
			xii. 58——
			vi. 27-36.
			xi. 1-5.
			xii. 32-35.
			xi. 34-37.
			xvi. 1-16.
			xii. 13-32.
			vi. 36-43.
			xi. 5-14.
			vi. 43-46.
			vi. 25-27.
			vi. 46——
	v. 1. to viii. 1.	ix. 48—— iv. 21, 22. xi. 25-27. iv. 23-25.	

It must appear absurd to every reader, to suppose St. Mark's and St. Luke's Gospels to be such confused rhapsodies as they are here represented. The same method was likewise continued by Ludolphus, a German, who wrote his *Vita Christi* about the same time with Guido; and John Gerson, who published his *Monotessaron* about the year 1420.

About the year 1537, Osiander, a Protestant minister of Germany, published his *Annotationes in Evangelicam Harmoniam*. He makes no alteration of the present order of any of the Gospels; but wherever similar facts or doctrines are placed variously, he imagines they ought to be distinctly considered. But, if the arbitrary method of transposing all the Gospels led the first Harmonists to connect passages which they ought not, the method which Osiander determined to pursue obliged him to suppose some passages to be accounts of different facts; which, upon any impartial examination into the several circumstances related, must appear to be the same: that is, two sermons are supposed to have been preached

upon the Mount; one related by St. Matthew and the other by St. Luke. Two centurions' servants are supposed to have been healed—two women are supposed to have been healed of an issue of blood—two damsels to have been raised from the dead—and two tempests to have been stilled upon the sea.

The Harmony of Corn. Jansenius, bishop of Ghent, was published about 1550. He follows the confused method of the first Harmonists: and Calvin, whose *Harmonia ex tribus Evangelistis* appeared in 1555, hath very nearly followed the steps of Perpinian. He omits St. John's Gospel in his Harmony, as having very little connexion with the others; though this Gospel is one of the principal guides to a Harmonist, as it mentions the several Passovers, and distinguishes the times by notations omitted by the other Evangelists.

In opposition to Calvin, Carolus Molinaeus, a celebrated French lawyer, published an *Evangeliorum Unio*, in 1565. He appears to have taken but little pains in this cause: for he so nearly copies after Osiander, that he evidently seems rather to defend his opinion than to advance a new one.

There was a Harmony published with the Rhemish Testament, in 1582, in the confused method of the first Harmonists: which was also followed by Beaux-Ami, whose Harmony and Annotations were first printed in 1583.

Gerard Mercator, the great geographer, published a Harmony in 1590, wherein he keeps steadily to the present order of St. Matthew, transposing the others; but with more caution than Perpinian.

The Harmony of Martin Chemnitius, who died in 1586, was revised by Lyser, and afterwards by John Gerhard, who entirely approved of his plan. Chemnitius too much followed the method of the first Harmonists: though he saw and reformed several of their errors, and sometimes recedes from the present order of all the first three Gospels. Perkins published at Cambridge, in 1597, an abstract from Chemnitius, who, indeed, was chiefly followed by all Harmonists, with very little variation, for half a century. "Among these," says Pilkington, "I must particularly mention Sebastian Barradius, who was called, for his great zeal, knowledge, and industry, the Apostle of Portugal. Though Barradius followed nearly the same method with Chemnitius, he cannot well be supposed to have copied after him, as he appears to have been engaged in this work before that was published; and he deserves our thanks, for collecting the various opinions of all the ancient Fathers, upon every particular mentioned in the Gospels, with great care and fidelity, which renders his work a valuable commentary."

Thomas Cartwright, who published his Harmony about 1630, makes the present order of St. Mark his rule for method, but takes great liberties in the transposition of St. Matthew and St. Luke.

In 1654 was published the second part of the *Annals of Archbishop Usher*, in which is comprised a Harmony of the Gospels, by Dr. John Richardson, bishop of Ardagh. The Bishop supposes that St. Matthew hath alone neglected the order of time, which is regularly and constantly observed by the other three Evangelists. St. John, indeed, takes so little notice of what is mentioned by the others, and so plainly appears to have followed the proper series of history, that the freest pens have rarely taken occasion to transpose his order: Tatian, Comestor, Ludolphus, and Mann, place chap. vi. before chap. v. The value of Dr. Richardson's work has been acknowledged by Le Clerc, 1701, Whiston, 1702, Bedford, 1730, &c. and the foreigners, Du Pin and Butini; who, though they differ from Bishop Richardson, and among themselves in many particulars, yet all agree to follow the general method here mentioned.

Dr. Lightfoot published part of his Harmony in 1644, and the whole in 1654. He adheres to the present order of St. Mark and St. Luke, which he never transposes except in this instance:—

<i>Sect.</i>	<i>St. Matthew</i>	<i>St. Mark</i>	<i>St. Luke</i>
39	viii. 23.—ix. 2.	iv. 36.—v. 22.	viii. 22—41.
40	ix. 10—18.	ii. 15—23.	v. 29.
41	ix. 18—27.	v. 22.	viii. 41.

The *Harmonia Evangelica* of Monsieur Toinard, published in 1707, has deservedly met with very general approbation; for he not only pursued the true method in general, but he was possessed of great learning and judgment; and he applied himself, with great care and diligence, to settle the several circumstances mentioned by the different Evangelists. In this laborious work every sentence, and even every word, is harmonized.

When I remembered that the valuable Diatessaron of Professor White, and the Harmonies of Newcome, Doddridge, Pilkington, Michaelis, and others, must be added to this list, I confess I contemplated the proposed completion of the Arrangement of the Scriptures with some dismay. To peruse all these works, even if they could be procured, was impossible—to reject them all would be an act of absurd presumption. The most patient labor can add but little to the good which has been already effected, and the researches of our predecessors must be the only solid foundation of every attempt to be useful.

The four Gospels having been written, as I have represented, for the use of some particular class of persons, and on various occasions in which they were interested, may be considered as letters. Each was penned on the plan of an Epistle, containing a narrative. In letter-writing, digressions, interruptions, sudden desertions and resumptions of the subject, frequently occur. If I had received four letters from a distant country, each of which contained an account of the life and death of a kind friend—each informing me of some event, or circumstance, which the other had omitted—each preserving the same principal circumstances, but varying in the order of the minuter events—I should endeavour to ascertain the probable order of the events related, by first selecting those which were common to all; and then by arranging, as probably consecutive, those which were made to follow each other, in any two of the letters. For the right placing of the events which might appear unconnected, certain rules must be laid down, as they would be suggested by the plan of the writer, the nature of his style, the notation of time and place, and the latitude to be assigned to the various particles which denote nearness, or remoteness, or connexion. It would be necessary to observe, whether my correspondents were more intent on representing the substance of what is spoken, than the words of the speaker; or whether they neglected accurate order in the detail of particular incidents, though they pursued a good general method; whether detached and distant events are sometimes joined together on account of a sameness in the scene, the person, the cause, or the consequences—whether, in such concise histories as are contained in letters, transitions were not often made from one fact to another, without any intimation that important matters intervened. By thus entering into the manner of my various correspondents, I should more effectually make them their own harmonists.

The same rules, which might be thus applied to human compositions, are ap-

pliable to the Gospels; the superior veneration, which is due to the latter as inspired compositions, rendering greater care and attention necessary, than if they had been writings of less moment. Chemnitius has laid down several rules in his Prolegomena, which had evidently been attended to by Pilkington, Newcome, and Doddridge. Though Chemnitius had rendered his work comparatively useless to me as a guide, on account of his generally preferring the order of St. Matthew; his rules are so valuable, that I shall add some further notice of them, to enable the reader to judge more correctly of the propriety of the order which I have adopted in the following work.

It might have been supposed, that St. Luke was the proper guide to be followed, on account of the expression he has used in his preface. This has been considered in its place. Chemnitius' remark is just—“*καθεξῆς non præcise exactum ordinem in omnibus; sed quod altius ordiri, et historiam ab initio repetere, ac deinceps continuâ narratione distincte, et distribute, quasi per gradus, reliqua velit addere.*” Rejecting the notion of Osiander (and with him of Macknight, and all other harmonists who have followed the same plan), that each Evangelist wrote in their exact order the circumstances they have related, Chemnitius proceeds, as if the Gospels had been written on the plan of letters, to notice those facts which must be the resting places of the harmonizers. We are to ascertain the number of Passovers—the greater events between each—the principal journeyings of our Lord, and how he was at certain towns or places at certain times. His birth, baptism, death, resurrection, and ascension, must of course begin and end every Harmony.

The Evangelists, we may presume, generally relate things in their order; unless they are reminded of other events, which appear to be suggested by the mention of a name, or an event. Thus St. Matthew unites the calling and mission of the twelve, though the latter was long after the former. St. Luke inserts the story of the death of the Baptist long before it took place; being reminded of it by the event he had related. Mark unites also the captivity and death of John.

Newcome has given many additional instances to those collected by Chemnitius, to show that many general notices of time do not always imply an immediate succession of events; such as “at that time”—“in those days”—*περιπατῶν δὲ—ιδὼν δὲ—ἐγένετο δὲ—καὶ ἔλθων*—“on one of those days,” as they were coming into Capernaum, &c.

Those notes of time, however, are to be particularly observed which appear to imply continuance, or are more definite—“When he came down from the mountain he went,” &c. “When he had finished these words”—“In that hour”—“On the third day”—“On the eighth day.”

Observe where the omission of events seems to be implied, as in John v. 1.; vi. 1.; and vii. 1. The expressions *μετὰ ταῦτα*, and *ιδού, καὶ τότε*,* are thus used.

When all the Evangelists agree in the order of certain events, their united consent ought not to be disturbed.

When two Evangelists agree in any particular order, and a third differs, the two are to be preferred to the third; unless very evident reasons appear to the contrary.

When two Evangelists relate the same fact, and place different facts after it, observe the stricter notation of time in one than the other.

* See the notes to the passages in which these expressions occur.

[* “After these things,”—“behold,”—“and then.”—ED.]

Chemnitius here refers to the instances that, after the healing of the centurion's servant, St. Matthew relates the healing of St. Peter's mother-in-law. St. Luke relates the raising of the widow's son, and uses the particle which denotes the stricter notation of time; while St. Matthew only implies that it was about that time. St. Mark adds a note, that this healing of St. Peter's mother-in-law was effected when that apostle was called.

When the order of events after a fact is different, inquire whether the alteration is by anticipation or recapitulation, and the circumstances in which the history is related.

When in the context of some one Evangelist one history follows another, and it is certain that the following is the last, consider whether any event is to be inserted—for instance; between the purification and return to Nazareth, insert the slaughter of the infants, and the flight into Egypt.

When one Evangelist relates events in certain order, and an event is recorded among them, which is omitted by the other Evangelists when relating the same events, the order of the one may be followed.

But if that one event may, by any notes of time, be transposed, the order is not a sufficient argument against its being displaced.

Sometimes events, or discourses, are related, which are put together because they are told of the same person; not because they are consecutive, but that the history of the person may be put together, as the mission of the apostles, the story of the Baptist, &c.

When similar events are related we may conclude them to be the same, if the minuter circumstances agree; such as time, place, occasion, person, object.

Supposing the Gospels to have been written in the form of narrative epistles, and the observance of such rules to be necessary, I found that the most valuable basis of a harmony was already prepared for me by Eichhorn, one of the most celebrated, though not always the most approvable, of the German theologians. While I rejected, as a theory unsupported by facts, the hypothesis of Bishop Marsh and of Eichhorn,—that there was one original document from which the first three Evangelists derived their Gospels,—I was glad to avail myself of his collection of the events recorded by the first three Evangelists. These events, Bishop Marsh has justly observed, contain a short but well-connected representation of the principal transactions of Christ, from his birth to his ascension. Whatever events are added by one, which are omitted by another, must evidently find their proper place among these. The chronology is settled by the number of Passovers mentioned by St. John: and I have adopted Mr. Benson's theory of the duration of our Lord's ministry, and that view of the chronology which he has given from St. John's Gospel. Eichhorn's arrangement of these events appeared to be the best foundation of a harmony on another account also. The order of St. Matthew's Gospel alone is altered: the order both of St. Mark and of St. Luke is preserved, and from this I have not departed in any instance. I annex the plan of Eichhorn, that the reader may compare its unbroken continuousness with the order proposed by any harmonist which he may have in his possession.

1. John the Baptist, Mark i. 2–8. Luke iii. 1–18. Matt. iii. 1–12.
2. Baptism of Christ, Mark i. 9–11. Luke iii. 21, 22. Matt. iii. 13–17.
3. Temptation of Christ, Mark i. 12, 13. Luke iv. 1–13. Matt. iv. 1–11.
4. Christ's return to Galilee, and arrival at Capernaum, Mark i. 14. Luke iv. 14. Matt. iv. 12, 13.
5. Cure of Peter's mother-in-law, Mark i. 29–34. Luke iv. 38–41. Matt. viii. 14–17.

6. Cure of a leper, Mark i. 40-45. Luke v. 12-16. Matt. vii. 2-4.
7. Cure of a person afflicted with the palsy, Mark ii. 1-12. Luke v. 17-26. Matt. ix. 1-8.
8. Call of St. Matthew, Mark ii. 13-22. Luke v. 27-39. Matt. ix. 9-17.
9. Christ goes with his disciples through the corn fields, Mark ii. 23-28. Luke vi. 1-5. Matt. xii. 1-8.
10. Cure of the withered hand, Mark iii. 1-6. Luke vi. 2-6. Matt. xii. 9-15.
11. Preparation for Sermon on the Mount, Mark iii. 7-19. Luke vi. 12-19. Matt. iv. 23-25.
12. Confutation of the opinion that Christ cast out devils by the assistance of Beelzebub, Mark iii. 20-30. Matt. xii. 22-45. (Perhaps formerly Luke also.)
13. Arrival of the mother and brethren of Christ, Mark iii. 31-35. Luke v. 19-21. Matt. xii. 46-50.
14. Parable of the sower, Mark iv. 1-34. Luke viii. 4-18.
15. Christ crosses the sea, and undergoes a storm, Mark iv. 35-41. Luke viii. 22-25. Matt. viii. 18-27.
16. Transactions in the country of the Gadarenes, Mark v. 1-20. Luke viii. 26-39. Matt. viii. 28-34.
17. The daughter of Jairus restored to life, Mark v. 21-43. Luke viii. 40-56. Matt. ix. 18-26.
18. Christ sends out the twelve Apostles, Mark vi. 7-13. Luke ix. 1-6. Matt. x. 1-42.
19. The fame of Christ reaches the court of Herod, Matt. xiv. 1-12. Mark vi. 14-49. Luke ix. 7-9.
20. Five thousand men fed, Matt. xiv. 13-21. Mark vi. 30-44. Luke ix. 10-17.
21. Acknowledgment of the Apostles that Christ is the Messiah, Matt. xvi. 13-28. Mark viii. 27. and ix. 1. Luke ix. 18-27.
22. Transfiguration of Christ on the Mount, Matt. xvii. 1-10. Mark ix. 2-9. Luke ix. 28-36.
23. Christ cures a demoniac, whom his Apostles were unable to cure, Matt. xvii. 14-21. Mark ix. 14-29. Luke ix. 37-43.
24. Christ foretells his death, Matt. xvii. 22, 23. Mark ix. 20-32. Luke ix. 43-45.
25. Dispute among the Apostles about precedence, Matt. xviii. 1-5. Mark ix. 23-37. Luke ix. 45-48.
26. Christ blesses children who are brought to him, and answers the question, By what means salvation is to be obtained? Matt. xix. 13-30. Mark x. 13-31.
27. Christ again foretells his death, Matt. xx. 17-19. Mark x. 32-34. Luke xviii. 31-34.
28. Blind man at Jericho restored to sight, Matt. xx. 29-34. Mark x. 46-52. Luke xviii. 35-43.
29. Christ's public entry into Jerusalem, Matt. xxi. 1-11. Mark xi. 1-10. Luke xix. 29-44.
30. Christ expels the buyers and sellers from the temple, Matt. xxi. 12-14. Mark xi. 15-17. Luke xix. 45, 46.
31. Christ called to account by the Chief Priests and Elders for teaching publicly in the temple. He answers them, and then delivers a parable, Matt. xxi. 23-27. and 33-46. Mark xi. 27. and xii. 12. Luke xx. 1-19.
32. On the tribute to Cæsar, and marriage with a brother's widow, Matt. xxii. 15-33. Mark xii. 15-37. Luke xx. 20-40.

33. Christ's discourse with the Pharisees relative to the Messiah being called LORD by David, Matt. xxii. 41-46. Mark xii. 35-37. Luke xx. 41-45.

34. The Pharisees censured by Christ, Matt. xxiii. 1, &c. Mark xii. 38-40. Luke xx. 45-47.

35. Christ foretells the destruction of Jerusalem, Matt. xxiv. 1-36. Mark xiii. 1-36. Luke xxi. 5-36.

36. Prelude to the account of Christ's passion, Matt. xxvi. 1-5. Mark xiv. 1, 2. Luke xxii. 1, 2.

37. Bribery of Judas, and the celebration of the Passover, Matt. xxvi. 14-29. Mark xiv. 10-25. Luke xxii. 3-23.

38. Christ goes to the Mount of Olives, Matt. xxvi. 30-46. Mark xiv. 26-42. Luke xx. 39-46.

39. He is seized by a guard from the Chief Priests, Matt. xxvi. 47-58. Mark xiv. 43-54. Luke xxii. 47-55.

40. Peter's denial of Christ, &c. Matt. xxvi. 69. and xxvii. 19. Mark xiv. 66. and xv. 10. Luke xxii. 56. and xxiii. 17.

41. The crucifixion and death of Christ, Matt. xxvii. 20-66. Mark xv. 11-47. Luke xxiii. 18-56.

42. The resurrection, Matt. xxviii. 1, &c. Mark xvi. 1, &c. Luke xxiv. 1, &c.

Such being the *theory*, the *rules*, and the *basis*, upon which a Harmony of the New Testament might be advantageously compiled, it remained that I should select those *assistants* which united most soundness of judgment, profound learning, patient labor, and extensive research. Rejecting the hypotheses both of Osiander and of all who would adhere to the order of any one of the Gospels, in preference to another, I decided to accept as my guides the five principal harmonists, which have not only obtained the general approbation of all parties, but who have been respectively of the most opposite descriptions and classes.

The first is Lightfoot, whose *Chronicle of the Old Testament* had been made the basis of my preceding labor. His Harmony, though not fully completed, has been welcomed by scholars of all parties. Lightfoot was one of the most learned of the Puritan theologians, and possessed great influence in the Assembly of Divines^o. His Harmony, however, was encumbered with the same disadvantage, which I have mentioned^p as an error in his Chronicle. He places the events recorded in Scripture in too large masses, and thereby destroys the minuteness and consequent perspicuity, which are so essential to a complete view of the sacred history.

To mention Dr. Doddridge, my second guide, is to recall to the recollection of those who interest themselves in these delightful studies, the name of an amiable, learned, and pious man, whose praise is in all the Churches. If I have not uniformly adopted his arrangement, I have been always edified by his devotional reflections. Where his reasoning did not convince, his piety instructed. Where his decisions appeared to be accurate, the union of every quality which can adorn the theological critic rendered his labors doubly grateful. The pride and ornament of the Independent Dissenters, his anxiety to avoid offence never betrayed him into indifference for truth. His liberality never induced him to confound truth with error (a custom which is now extolled as freedom from prejudice), for

^o See the first volume of Mr. Pitman's valuable edition of Lightfoot's *Works*. Mr. Davison, in his work *On Primitive Sacrifice*, has objected to some opinions of Lightfoot; but his learning was undeniable, and his authority as a harmonist very great.

^p Introduction to the *Arrangement of the Old Testament*.

it was confined to persons, and not to sentiments. Whatever he believed to be true he enforced with a patient gentleness; which was sometimes mistaken for timidity by those who esteem violence or declamation to be one criterion of ministerial faithfulness and Christian zeal. An active partisan of that system of religion, which makes the ground of our acceptance with God to consist of a certain train of feelings, as well as in repentance, faith, and obedience; he has not proceeded to the extremes which generally characterize the commentators of this school. His opinions on the formation and government of Christian churches will not, and cannot, meet with the approbation of the observers of the circumstances related in the Gospels and Acts, and referred to in the apostolic Epistles. He appears to have been fettered by the theory which he had imbibed in early life, and had not rejected in his maturer years. I was not able to receive many of the proposed alterations of this amiable, great, and good man. They sometimes appeared too arbitrary and abrupt.

Pilkington's *Evangelical History* is my third principal aid in this difficult labor. Pilkington was a country clergyman, and he devoted himself to his work with much patience for many years. He considers St. Mark as the best guide to a harmonizer. Forsaking the old plans of placing the various passages in parallel columns, or in separate paragraphs, he divided the narrative in the manner which I have adopted in the first of these volumes. His omissions of important clauses I found to be very numerous! He has not given the whole contents of the Gospels, but rather formed a continuous narrative, on the plan of a diatessaron, with the Scripture references in the margin. He supposes, too, that our Lord's ministry lasted through five Passovers.

Archbishop Newcome's *Harmony* appears to be generally and deservedly considered the best work of this kind ever submitted to the public. It has received the sanction of the university of Oxford. It was made the foundation of White's *Diatessaron*, with some few exceptions. The learned Professor has followed West and Townson in the order of the narrative of the resurrection. He rejects the Archbishop's double institution of the Eucharist, and otherwise varies in the numbering of the sections from 126 to 130. I venture to depart from Archbishop Newcome with great reluctance, and adhere as much as possible to his general order of circumstances.

My fifth and most inaccurate guide is Michaelis, whose brief work, as Bishop Marsh has justly observed, must be considered rather as an index than a harmony. I have, however, chosen him as one of my helpers, because he is the last arranger. He is considered also of high authority among the admirers of the German theologians; and among all who mistake novelty for talent, and the rejection of old opinions for exemption from bigotry.

The *plan* upon which I have endeavoured to render my consulting of the oracles of God useful to the Christian world is the only point which requires our further attention.

All the harmonies which have hitherto been submitted to the world have been formed on one of two plans. The contents of the four Gospels have been arranged in parallel columns, by which means the whole of the sacred narrative is placed at one view before the reader—or they have been combined into one unbroken story, in which the passages considered by the harmonizer to be unnecessary to the illustration of the narrative are arbitrarily rejected. The former produces great confusion in the mind of the student; the latter appears to place the reader too much at the disposal of the author. The former is the *Harmony* strictly so

called ; the latter is the mere *Diatessaron*, or *Monotessaron*. To avoid the inconveniences of both these systems, I have endeavoured to save the reader that embarrassment, which is occasioned by four parallel columns ; and at the same time to combine the Gospels into one order, without leaving the reader to depend entirely on the judgment of the arranger, in the choice of the interwoven passages. My object has been to unite the advantages of both plans. Every text of Scripture is preserved, as in the first, while the evangelical narratives are formed into one connected history, as in the second ; every passage which is rejected from the continuous history being placed at the end of each section, to enable the reader to decide on the propriety of the order which has been adopted by the Arranger. These passages will appear too often as broken and disjointed sentences ; and the conviction of the utility of this plan, and its rendering such evident satisfaction to the laborious or inquiring student, could alone have rendered me patient, under the minute care and anxious fatigue, to persevere till it was completed.

In harmonizing the accounts of the inscriptions on the cross, and the narrative of the resurrection, I have been guided by Townson, West, and Cranfield.

Having decided on the method of disposing the contents of the four Gospels, another question remained with respect to the various periods of time included in the whole of the New Testament. I was not satisfied with the usual mode of dividing the actions of our Lord, according to the number of the Passovers during which he lived upon earth. This plan did not seem to convey any definite idea of the peculiar propriety of the several actions which are recorded of our Saviour. The beauty of the narrative, and the proofs of design and wisdom which are every where discoverable in the Sacred Scriptures, seemed obscured or neglected by harmonizing the several Gospels with reference only to the number of Passovers—or the various journeys of our Lord—or even the perfect arrangement of the events themselves, if they were considered only as a collection of wonderful facts. Much higher and nobler views ought to be taken of the contents of the Sacred Writings. The Christian revelation is the completion of that great system of religion which began at the fall, and will continue till this our state of trial is over. The principal object of an arranger of the New Testament, therefore, ought to be, to place before his readers the gradual development of that dispensation of Christ and of the Holy Spirit, which began with the revival of miracle immediately before the birth of Christ, and terminated with the closing of the Canon of the Scriptures of the New Testament, and the cessation of the miraculous gifts.

It will, I think, appear evident, that an arrangement of the New Testament will be most usefully formed upon this view of the gradual discovery of God to the world. God has imparted the knowledge of his will to the world as men were able to bear it. Without Revelation there would have been no religion : neither is there any proof whatever that man could have invented for himself a system of religious belief. There has never been a *Religion of Nature* since the world was created. When men were few in number, and had not yet collected in large cities, their reason might have confirmed their conviction of the truth which had been originally revealed to them, respecting the existence and unity of God. The relations of life might have instructed them in the necessity of the observance of certain moral duties. When they had become assembled in cities, and had acquired opulence and security, the necessities of society might have taught them various other moral duties, as well as some system of civil polity ;

and all these may in one sense be called *Natural Religion*. But there is no proof whatever, either from the nature of man, from the probable origin of human society, or from the testimony of Scripture, that man was capable of framing for himself a consistent scheme of religion; and all that Wollaston and other laborious writers have proved on this point is their own ingenuity and talent. The conclusions of philosophical inquirers, in an advanced state of refined society, when they are unsupported by undeniable facts, must be received as speculations, and not as history. I shall briefly dwell on this point; and more fully explain the plan of this Arrangement.

The one only true religion, which derived its origin from God alone, began at the fall, and will be completed only in another state of existence. It is characterized throughout by one peculiar doctrine; the continued superintendence of the affairs of mankind by a Divine Being, who was repeatedly manifested before his permanent incarnation as a man—who is now living in an invisible state, where He is interested in all that concerns the human race—and from which He will again become manifested in a more glorious manner than at any preceeding time. This Being was called by the ancient Jews, and by the Evangelist St. John, and by the early fathers, THE WORD OF GOD. In the Old Testament he is called THE ANGEL JEHOVAH; in the New Testament he is revealed to us as JESUS CHRIST. The world in which we live is Christ's world. As He led the Israelites from Egypt to Canaan, so is He leading the family of man into the Paradise of God from which they have fallen.

This Divine Being was present at the creation and the fall of man, and conversed with our parents in Eden. Unless they were, then, instructed in the use of language and the choice of food, as well as in the law of marriage and the knowledge of God, the sagacity with which they were endowed must have been greater than that with which untaught men are now gifted. As God conversed with them, we may fairly conclude he imparted his will to them, and thus Religion commenced from Revelation in a state of innocence².

The first circumstance which we collect from the Sacred Records, after the account of the fall, was the offering of sacrifice. The same Divine Being is represented as still continuing his charge over the fallen race. The offering of an animal in sacrifice to God appears so utterly unreasonable and useless, that I cannot but believe the primitive sacrifice to have originated in the divine command. No other solution can be justly given of the difficulty. Whether the חטאת רבין be rendered, with Archbishop Magee, "A sin offering coucheth at the door," or with Mr. Davison and our translators, "Sin lieth at the door," is a matter of little moment. Positive evidence cannot be procured. The brevity of Moses in this part appears to have been intentional; his object being to hasten to the history of Abraham. As the superintending being, the Angel Jehovah, was still with them, it is not probable that the first worship of our primeval ancestors would be of their own invention. It is not necessary to suppose that they were fully instructed in the typical meaning of the sacrifice, as the emblem of the atonement. The enactment might have been arbitrary, and commanded as a proof of their obedience, and of their faith in some future development of the meaning of the sacrifice. They appear to have brought their offering at an ap-

² I cannot stop here to discuss Bishop Warburton's theory, that our first parents were created out of Eden, and then removed into the garden to be tempted and fall. It is amply refuted by Mr. Faber in his *Connected View of the three Dispensations*.

pointed time ; and mankind have been divided, from the period of the rejection of the sacrifice of Cain, into two opposite parties, the good and evil^r.

After the general destruction of the first race by a flood, which the Angel Jehovah expressly declares was brought on the world by himself^s, he appeared to Noah, and renewed his covenant. When the patriarchal religion, in the various settlements of men, was corrupted by the idolatry which endeavoured to reconcile outward worship with actual vice and speculative error—when they did not like to retain the spirituality of God in their knowledge, but assigned human attributes to the Creator—the same Divine Being renewed and enlarged the revelation of himself to Abraham ; and continued personally to repeat and extend that revelation, by frequent manifestations of his presence, to the descendants of Abraham, to the patriarchs, to Moses, and to the prophets, who at length completed, in their predictions, the anticipated history of their Incarnated Redeemer. All this was done slowly and gradually. The attention of mankind was continually directed to the One Great Deliverer, who should be at once the Prophet, the Priest, and the King—the Sacrifice and the Deity—the Uniter of the divine and human nature—the mysterious and merciful Saviour—the present Protector, and the future Judge of mankind.

The New Testament contains the history of the accomplishment of all these prophecies. We may justly expect to trace in this portion of the Inspired Writings the same gradual revelation which characterized the former. Bishop Law has endeavoured to point out the mode in which the Deity has thus made himself known to mankind, in his work on the theory of religion. The first Lord Barrington published an *Essay on the Dispensations*, in the order in which they lie in the Bible. In the preface to the *Miscellanea Sacra*, he observes :—“The true way to obtain a thorough understanding of the Scriptures would be to make ourselves well acquainted with each of these periods, as they are described and distinguished in the Bible, and as they stand in order of time ; the former of these always preparing for the latter ; and the latter still referring to the former ; so that we must critically understand each of these, before we can have the whole compass of that knowledge, and the proof of it, which the Bible is designed to give us. God having thought fit, at sundry times and in divers manners, or in different parts, sections, or periods,” (Mr. Davison^t translates the words “in different portions,”) “πολυμερῶς, καὶ πολυτρόπως, to speak to the fathers by the prophets, and to us by his Son. I am sensible that this is a work that will require much time and care, but the very outlines of such a design would be of great use and service.”

Upon the foundation of such reasoning, I have planned the several divisions of this Arrangement. I trust the order and gradual revelation, which I am of opinion may be observed in the Scriptures of the New Testament, will be better perceived by a short abstract of the contents of the fifteen parts into which the work is portioned. “I shall be rejoiced (I again quote from Lord Barrington) if

^r See Davison *On Primitive Sacrifice*, and Archbishop Magee *On the Atonement*. Mr. Davison's arguments have not shaken my conviction of the divine origin of sacrifice. But this is not the place to discuss this matter. I must not, however, omit here to observe, that another most eminent of our modern theologians has embraced also an opposite opinion on this point. See Mr. Benson's remarks on the sacrifice of Abel in his *Sermons on the Difficulties of Scripture*.

^s “I, even I, do bring a flood of waters on the earth.” See the note in loc. *Arrangement of the Old Testament*.

^t In his invaluable work *On Prophecy*.

^u Preface to the *Miscellanea Sacra*, p. xxxiv.

this attempt should provoke others to study the New Testament in this way, and in all others, that may give such light to the obscure parts of it, as is necessary to satisfy the *strict inquirers who are the best friends to religion.*”

I. The first part includes the period from the birth of Christ to his temptation. It may be regarded as the introduction to his ministry. This part of the New Testament does not appear to have been considered with the attention it deserves. The careful reader, however, will observe the manner in which it pleased God that the attention of the existing generation should be directed to the Son of Mary, the poor and humble Virgin of the family of David. All the ancient proofs of his peculiar superintendence of the race of Abraham were accumulated at this period. The vision of angels was granted to Zacharias in the temple, the age of miraculous interference returned, and all the priests in the temple, the dwellers at Jerusalem, and consequently the whole nation, who were accustomed to visit Jerusalem every year, must have been acquainted with these events. When his miraculous dumbness ceased, the Spirit of prophecy came upon him, and he predicted the glory of his own son, as the forerunner of the Messiah, together with the approaching blessings of the Messiah's kingdom. The superhuman dream—another mode by which God imparted his will to mankind—was revived in the vision of Joseph. The descent of the Spirit of prophecy upon women was renewed in the salutation of Elisabeth, and the prediction of Anna. The same Spirit of prophecy returned also in the speech of the aged Simeon. The astonishing answers of our Lord in the temple, when he was twelve years of age, must have convinced the learned and aged rabbis then assembled, that the Child thus marked out by these supernatural interpositions was superior to all they had either known or heard of. The public declaration also of the inspired Baptist, and the wonderful manifestation of the Divine Presence at the baptism of Christ, must of themselves have convinced the Jews that their expected Messiah was among them; if they had not perverted their prophecies, and anticipated a temporal deliverer from the Roman dominion.

I have endeavoured at some length to show the difference between the conceptual Logos of the ancients, and the personal Logos of Scripture; and to prove that the Logos of St. John, the Angel Jehovah of the Old Testament, “the Word” of the targumists, and the Lord Jesus Christ, the Messiah of the New Testament, the Founder and only Head of the Christian Church, was the one only manifested Jehovah, the Creator and Preserver of the world. The miraculous conception, and the mystery of the incarnation, demonstrate the Divinity, which was united with the assumed humanity of the condescending Incarnate; and his temptation demonstrates him to be the second Adam, who should retrace the steps of the first, and restore us by his sinless obedience to the Paradise which our primal ancestor had lost. The mysteries with which this sublime system of man's redemption commences will be the subjects of our inquiry when our faculties are enlarged in a future state; and I believe, upon the undeniable evidences which confirm the truth of Christianity—doctrines which I do not comprehend—that the Creator of the world, the Guide of mankind from Paradise to the judgment, was manifested in the flesh, as an infant, a child, and a patient, suffering man.

II. The dispensations of God always blend with each other; distinct, and yet inseparable, as the rays of light, and the colors of the rainbow. Though the way had now been prepared for the public manifestation of Christ to the Jewish nation, he did not openly and publicly declare his claims to the Messiahship of Is-

rael, till the Baptist, the founder of the intermediate dispensation into which men had been baptized, was put into prison. I have placed therefore, as a separate part, the events between the temptation of Christ, and the public assertion of his mission after the imprisonment of John. The reply of the Baptist to the deputation from the authorities at Jerusalem, positively affirming the Messiahship of Him, whom a miraculous descent of the Holy Spirit, and the voice, the Bath Col, had marked as a superhuman being, in the midst of the assembled thousands from Judæa—the uninvited attachment of the disciples of the Baptist to our Lord, when St. John pointed him out as the Lamb of God—the unostentatious miracle at Cana, when the silent operation of our Lord's power began to manifest his still concealed glory—his return to Capernaum with his family, as the preaching of the Baptist continued—his cleansing the temple, by miraculously overawing the mercenary intruders—his still refusing to commit himself—above all these, his annunciation to Nicodemus, that even the sons of Abraham were to be born again into his kingdom—and the final testimony of John, prove the very gradual manner in which our Lord proceeded to attract the attention of his people, and to appeal to their judgment—before he would offend the prejudices of those who expected a temporal Messiah. The first miracle of Christ induced me to draw a parallel between the miraculous evidences which confirm the truth of the Christian religion, with those which demonstrate the divine legation of Moses.

III. Though the ejecting the buyers and sellers from the temple may be considered as a public manifestation of our Lord's Messiahship, he did not verbally assert his claims, till the time when John the Baptist was prevented from appealing to the people. He then returned to his own province, and his own town, where he had been known from his infancy, and there openly declared that the time of the Messiah was at hand. I consider this more public declaration of his mission till the time when the twelve apostles were sent forth to preach, as another stage in our Lord's ministry. On his way to Galilee he conversed with the woman of Samaria, and convinced her, and many of her countrymen, by his conversation and miracles, that he was the expected Messiah; though he would not deviate from his design of first publicly asserting that fact in his own town. After another miracle at Cana, he at length came to Nazareth. It was the custom of the Jews to invite any eminent teacher who might come into their synagogues, to speak to the people. Here, then, having received the book from the reader, he applied to himself a prophecy which predicted the appearance of Christ. He stopped before he came to that clause which denounced threatening and vengeance to the Jews; and confined himself to the beautiful description of the benevolent character of the Messiah. Having applied the prophecy to himself he sat down. He refused to work a miracle among the people of Nazareth; he appeared to desire to show to the world, that his usefulness must be founded on holiness, as well as on his preaching and miracles. They had known him thirty years. Of his manner of life, of his character and conversation during that period, the Evangelists are silent. The appeal of our Lord to the people of Nazareth, after living among them thirty years as a man, may account for their silence. No imperfection, no taint of sin, of weakness, or of folly, could be found through that whole period, to enable those among whom he would be in the least esteem to invalidate his lofty claim to the rank of the Divine Being, whom their prophets had announced. Their only exclamation arose from their ignorance or forgetfulness of the miraculous conception; or perhaps their murmur, "Is not this the carpenter's son?" might proceed from the suppressed indignation, which made them se-

cretly refuse to acknowledge the infinite superiority of one, who had lived among them as an equal.

Galilee was wisely chosen as the scene of our Lord's ministry. It abounded with strangers, Phœnicians, Arabians, and Egyptians. I have endeavoured to show, in a note to the first section of this part, the advantages of this intermixture to the future progress of the Gospel. I am confirmed in my opinion, that our Lord's more public ministry began with his application to himself of the prophecy of Isaiah in Nazareth, from the manner in which he then proceeds to announce the ultimate object of his coming. He declared, for the first time, that as Elijah had been sent to the Gentile of Sarepta, so also was he sent to those who would accept him, and who were not of his own country. Though they could not confute him, they could endeavour to destroy him. The first persecution of our Lord began upon his hinting to his proud and jealous countrymen, that he had "other sheep which were not of this fold." The service of the synagogue was interrupted, and the peace of the town disturbed. This circumstance, as I have shown, explains that part of our Lord's conduct, which many have considered inexplicable. He would not revive on other and similar occasions the same scenes of tumult and exasperation. He proceeded, therefore, with the utmost caution—refusing to call himself the Messiah—charging the persons who were healed to tell no man—and keeping back many things even from the apostles.

The various sections of this part fully display the wisdom which continued thus gradually to impress the people with the conviction that their Messiah had arrived. The disciples who forsook John to follow Christ, and who had returned to their occupation as fishermen, were now commanded to attach themselves permanently to his service, with the prophetic annunciation, that they were in future to become "fishers of men." The healing of the demoniac appears to prove his power over a world of invisible spirits. The cure of diseases demonstrated to the Jews that he possessed the power to forgive the sin which they believed to be the cause of physical evil. By healing the leprosy, a disease which was considered incurable, except by God alone, and by referring the leper who was cured to the priest, he communicated to the priests the secret of his divine character. Soon after this message had been sent to the priests, he openly asserted the power to forgive, which he had already demonstrated by his silent and eloquent miracles. Having attached to him St. Matthew, who was more learned, and better educated than the fishermen of Galilee, and whose presence therefore might be of more weight with the Jews, he publicly wrought a miracle at Jerusalem, and assured the Jews that he was appointed of the Father to judge the world. By dispensing with the enactments of their traditional law, he declared himself the Lord of the Sabbath. By healing the withered hand, he condemned the superstition which preferred the useless observances of a supposed piety, to active and useful benevolence—and having now attracted around him great multitudes of people, and attached to himself twelve disciples, whom he intended to appoint to the apostolic office, he gave the New Dispensation to mankind. He embodied the spirit of the Mosaic Law in the sermon on the mount; and annihilated for ever all other modes of pleasing God, than purity of mind, rectitude of principle, spirituality of soul, and holiness of life.

Having promulgated his new dispensation, our Saviour healed the servant of the centurion, who was probably a Gentile; and he again hinted to the Jews the conversion of the Gentiles. By healing the widow's son, he proved his power over the laws of life and death, and again demonstrated to the Jews, upon their

own principles, that He was that Messiah whom they expected to raise the dead. The message of John, who was still in prison, enabled our Lord to point out the real Elias, who was to precede the Messiah; it appears to have given occasion to his bitter reproach of the impenitent cities of Judæa, which he concludes, however, with an invitation to all to receive his mission. Various miracles and instructions follow, till the time arrived when the foundation of the Christian Church should be laid in the appointment of twelve apostles; who should possess equal power, and equal authority to assert the present existence of the Messiah in Judæa, and the spiritual nature of the kingdom which he had come to establish.

The principal notes in this part, in addition to those on the history and dates, refer to the possible or probable existence of the types of the New Testament—a subject which has never, I believe, been sufficiently considered by theologians. To which must be added the notes on the demoniacs—the bearing of our sins by Christ—the conduct of our Lord respecting the Jewish Sabbath, the Jewish traditional observances, and others of this nature.

IV. The fourth part includes the time from the mission of the twelve apostles to that of the seventy. In the note to the former of these events, I have entered at some length into the question of church government. An opinion has very generally of late years prevailed in society, that all inquiries on this subject are useless, and that our conclusions are of no importance. It is said that sincerity is equally acceptable with the Deity, whatever be our form of worship; and as our opinions are out of our own power, we cannot be responsible for involuntary decisions. It has been said also, that the Deity has not preferred one form of discipline to another, or it would have been plainly revealed.

Reasonings of this nature do not appear to me to be satisfactory. I would reply to them by observing, that the peace and order of society have hitherto been dependent on the conclusions of the student in his closet. Armies are moved and states are shaken by the effects of the prevalence of opinions, which are proposed or defended by the more retired and reflecting. Discussion elicits truth; and the establishment of truth alone can bestow peace and happiness. Our conclusions, therefore, upon the subject of church government must and will be of importance so long as the usurpations of the papacy and the divisions of parties continue to agitate mankind. As far as the happiness of society in this world is concerned, it is impossible that the sincerity of error can be equally acceptable to God with the sincerity of truth. Happiness is connected with truth rather than with sincerity; and that which most promotes the happiness of man must be more pleasing to God, than the sincerity which causes persecution. The form of worship which I believe to be proposed in the New Testament would have effectually preserved the world from the sincerity of persecution; for it would have prevented the intolerable assumption of that ecclesiastical dominion, which was founded on usurpation, and is supported by intolerance and ignorance.

But it is said our opinions are not in our own power. The position is too general to be accurate. Opinions are not involuntary, when we possess the means of examining their evidence and foundation. I reserve, till another opportunity, an inquiry into the criteria of moral and religious truth.

The most objectionable of the notions to which I refer is, the assertion that the Deity has not preferred one mode of discipline to another, or it would have been more plainly revealed.

I have endeavoured to show that a plan of church government was so plainly revealed, that it was uniformly acted upon for fifteen centuries. That plan is

founded upon the one simple and general proposition, that the Church of God was to be composed of several societies, each of which should be united by this one rule—that no person should assume any spiritual office without the permission of those superiors to whom the power of ordaining, confirming, and regulating the Churches had lawfully and regularly descended. Every Church might consist of many congregations, and was independent of its neighbours; Episcopacy alone being the bond of union among all Christians. The collision of opinions which has taken place since the Reformation has prevented the adherents of this form of church government from so uniformly maintaining this truth as it was their duty to do. They shrank from the appearance of defending a position, with which their own interest was identified. The consequence has been, that Episcopalians have been long considered merely as the principal sect among Christians—and Christianity itself as a collection of disputable opinions supported by a variety of sects. The members of the Reformed Episcopal Churches ought to have remembered, that they were required in defence of truth to submit to reproach and insult in every form.

The coincidence does not appear to be merely accidental, that the Baptist should be put to death at the time when the twelve apostles were sent forth. The old dispensation had now done its work. The schoolmaster led the people to Christ, and the twelve went forth to bring them in to their Divine Lawgiver. The foundations of the Christian Church were laid, Christ and his apostles being the corner stones. He now continued his miracles and teaching; by correcting the opinions of the people on their Jewish traditions—healing the Syro-Phœnician, as the earnest of the future healing of the Gentiles, a doctrine never wholly lost sight of—feeding the four thousand, who had probably followed him in the anticipation that he would save them from the Roman yoke. When our Lord healed a blind man about this time, St. Peter first declared his conviction in more express and decided terms, that the Prophet of Nazareth was the Messiah. Upon this confession our Lord declares his Church to be built; and predicts to St. Peter, that he should become its second founder, by first opening its gates to the Gentile world. He then astonishes the Apostle by prophesying his approaching death; and confirms the faith of his wondering disciples, whose minds were confounded with the apparent inconsistency between his asserted dignity and his anticipated degradation, by that scene which visibly opened the union of the two worlds,—the transfiguration on the mount. While their minds were still impressed with the remembrance of his glory, he again predicted his sufferings, and submitted, as a man who was bound by the political regulations of society, to the demand for tribute. The chapter concludes with the contention among the disciples for superiority. They could not, till the Holy Spirit had illumined their minds, understand the doctrine of a spiritual kingdom. They saw that Christ could have maintained an army without expense—they saw the people eager to follow him—and they imagined that the Roman yoke would be thrown off at an early opportunity.

The principal notes refer to some of the Jewish traditions—our Lord's applying to himself certain expressions, by which the Jews described their Messiah, and the nature of the Messiah whom they expected. The address to St. Peter—the disputing of the apostles—and the transfiguration are briefly considered as interesting subjects of inquiry to the theological student.

V. The fifth part embraces the next great division of our Lord's ministry,—the period from the mission of the seventy to his own triumphant entry into Jeru-

salem. As the victim was led to the altar garlanded with flowers, and followed by the acclamations of the people; so was our Great Sacrifice adorned for the altar of the cross. Few remarks are necessary on the contents of this part. The deeper impression produced by the preaching of his apostles and of the seventy, and by his own wonderful example, miracles, and teaching, began to appear more plainly. The agitation of the public mind at Jerusalem—the public assertion of his preëxistence—his increased boldness as his personal danger became greater—his more numerous cautions to his disciples—his assertion of his Divinity, and the consequent resolution of the Jews to apprehend him—successively prove the wisdom of the plan upon which our Lord acted, of gradually convincing the people, and then submitting to his painful death. No sooner was the resolution taken to seize him, than his lamentations over Jerusalem begin—his parables assume a more prophetic character, descriptive of the reception of the Gentiles, and the rejection of the Jews. At length he goes on to work his greatest miracle, the raising of Lazarus from the dead, and with that (which appears to have been publicly performed before many of the rulers, who were eager to apprehend him), to discontinue the appeal to the Jews by this kind of evidence. If he had wrought miracles at Jerusalem, it would have appeared that he desired to excite the people to rebellion. The whole nation were now made acquainted with his pretensions, and with the evidence upon which they were supported. He entered, therefore, Jerusalem amidst the shouts of the people, in a manner so remarkable, that he evidently fulfilled a prophecy of Zachariah. I have inquired, in a note to this passage, from a review of the history of the Jews, from the date of the prophecy to the destruction of the temple, whether the prediction can be applied to any ruler of Israel, under any dynasty of its own, or of its foreign sovereigns.

VI. The sixth part relates the conduct of the Holy Jesus from his triumphant entry into Jerusalem, till his submission to the Roman guard, to whom he was betrayed. I have generally avoided devotional remarks on the New Testament, because every commentator abounds with them; and because they obviously present themselves to the mind of every reader of this wonderful and beautiful book.

I have, however, sometimes deviated from my rule, and was more especially tempted to do so, when I contemplated the joyful entry of our atoning Saviour into his once “holy city.” The cleansing of the temple, the miraculous withering of the fig tree, and the voice from heaven, when the Greeks of the dispersion asked to see Him, were sufficient to attest his divine power; but they were not miracles sufficiently splendid to attract universal notice, and to excite the jealousy of the Pharisees. As the time of his betrayal was come, He did not hesitate to reprove, with more boldness than he had hitherto shown, all the sects among his countrymen. He commanded the Herodians to “render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.” To the Sadducees he explained, from the books of Moses, the doctrine of the resurrection. The inconsistency of the apparently austere, but in reality immoral, Pharisee is rebuked with unsparing and indignant severity. The prophetic parables, the prediction of the fall of Jerusalem, and the allusions to the great event of which it was typical—his institution of the eucharist, to be received by us all till He shall again come to judge the living and the dead—his exhortations to his disciples, his promises of his Holy Spirit, his meekness, his gentleness, and his love present the perfect portrait, which the simple pen of inspiration alone can adequately describe. The view, which I have submitted to the reader, of the agony in the garden of Gethsemane appears to be justified by the various circumstances which prove our

Lord to be the second Adam. Our faculties must be enlarged in another state of existence before we can comprehend the mysteries of Revelation. "One little part alone we dimly scan," that our faith may be strengthened with an earnest of the future great discoveries of God and his government, which shall await us in eternity.

VII. From the apprehension of Christ to the crucifixion. The Lamb of God is sacrificed—the atonement is accepted—and man is pardoned! All unite to reject our Lord. His disciples deserted him—the most zealous of their number denied him—the high priest insulted him—the servants mocked him—the soldiers spat in his face, and ridiculed his pretensions—the Sanhedrin condemned him. Though his betrayer declared the innocence of his victim—though Pilate acquitted him—though his accusers agreed not together, yet the heads of opposing factions unite to destroy him. The power of Rome, the religious hatred of an apostate Church, the changeable populace, who perhaps imagined their clamors were the voice of God, all combined to fulfil the prophecies, and murder the willing Sacrifice, who was about to intercede for them all. Our Lord never forgot his Divinity in the midst of these scenes. When he was dying as a man he forgave sins as a God. He refused to deliver his assumed body from the cross, but he declared his power as Lord of the invisible world. I have fully expressed my opinion on this point in the twenty-fifth note to the present part. I believe the death of Christ to be a mysterious atonement for the sins of man. I have no hope of everlasting happiness, but from my faith in this mysterious atonement. I believe this doctrine to be the one peculiar, fundamental, and characteristic truth of Revelation. I humbly prostrate my reason to the God who has given Revelation to guide us, as the best proof of my most rational homage to the Deity; and I pray that the consolation which I derive from this faith in the atonement of our only Lord and Saviour, may never be shaken by the presumptuous conclusions, and the shallow speculations of the philosophy which rejects Revelation.

VIII. From the resurrection to the ascension. I have already mentioned the authorities upon which I have divided this part. The reflections upon our Lord's ascension, in the forty-third note to this part, are such as every Christian will adopt who believes in the immortality revealed in Scripture.

IX. Before the Gospel was offered to the Gentiles, the apostles made their appeal exclusively to their own brethren. Our Lord had told the Jews, that their rejection of his ministry should be forgiven them; but their refusal to be convinced by the miraculous gifts of the Holy Spirit should neither be forgiven in this nor in the future world. The present part gives an account of the preaching of the apostles from the ascension to the time for the calling in of the Gentiles, and the miraculous conversion of St. Paul to Christianity for that purpose.

The first section of this most interesting part presents us with a view of the return to Jerusalem of the timid disciples of Christ, and their meeting for devotional purposes in one of the *hyperoa*, or upper rooms, in which the Jews were accustomed to celebrate their Passovers; totally unconscious of their lofty destiny, as the moral and religious renovators of mankind. I have taken the opportunity in beginning this part, to request the reader to compare the claims of Christianity to the homage of a rational and immortal being, with the pretensions of any of the absurd speculations which have insulted the reason and debased the morals of society. It will be perceived that I have not availed myself of any part of Mr. Faber's work on the same subject. The note was written before his book was submitted to the public.

The election of Matthias, related in the second section, has been generally considered an argument for the popular election of the clergy. We live under this curse, that whatever form of regimen we adopt, whether in church or state, thorns and thistles must be produced. Our own wisdom and prudence may increase or diminish their number; but some evil will be found, and we try in vain to escape from it. To avoid one class of real or supposed grievances in the appointment of the clergy, without appeal to the congregation, other, and sometimes greater, evils have been preferred by popular elections. By these, the errors of the people are perpetuated, where the opinions of the congregation are erroneous. The teacher is compelled to preach the sentiments of his hearers; and to learn implicitly where he ought to instruct freely. As no dominion is more cruel, arbitrary, capricious, and unjust than the dominion of large and therefore irresponsible bodies; so no slavery is so intolerable as subserviency to their fluctuating opinions.

The prayer of the disciples, at the election of Matthias, may be considered as one proof of their acknowledgment of the Divinity of our Lord.

We are brought, in the third section, to that wonderful event, by which the ignorant, timid, prejudiced disciples of our Lord obtained, in one instant, by the especial Providence of God, advantages, accomplishments, knowledge, and every other requisite qualification for the noble office, which would have otherwise required the labor of many years. Endued with power from on High, they became at once prudent legislators, sober and learned judges, eloquent preachers, liberal without compromising truth, tolerant without religious indifference. Through the whole of the remainder of the New Testament, the apostles appeal to the miraculous gifts of healing, of languages, of discerning of spirits. The contrast of their present and former conduct demonstrates the internal change which had taken place. Without these assistances, indeed, the religion which commanded the submission of the passions, for the sake of a crucified criminal, whom they asserted to have been a Divine Being, could never have prevailed. The immediate effects of this great event are related in the next sections, the accession of converts, and, what must now appear almost as wonderful, the union of Christians in this truly primitive church. They were neither divided by absurd jealousy, by the pride of intellect, by adherence to some strange errors, to which their fathers pledged themselves, and which did not die away with the political events, or foolish controversies, in which they originated. They were neither influenced by the fear of offending, by a regard to self-interest, by attachment to opinions which they received without inquiry, and maintained without examination. Truth, confirmed by undeniable evidence, and demonstrated by irresistible argument, was the object they pursued and obtained.

After the conversion of the cripple, the attention of the people of Jerusalem was so much excited, that the Sanhedrin ordered the apostles to be summoned; and inquired what new imposition was about to be practised on the Jewish nation. How unbounded must have been the rage and indignation of the Sanhedrin, who were in daily expectation of a powerful and temporal Messiah, a conqueror of the Romans, and an elevator of the Jewish nation to the height of political power; when the fishermen of Galilee stood before them, and affirmed, that the condemned and innocent Victim from Nazareth was the true and long-expected Messiah; and that the Sanhedrin had murdered their heaven-descended Sovereign! In the note to section eight, I have given the parallel between Christ and Moses, whose prediction St. Peter had applied to our Saviour. To what ex-

tent this parallel may have been explained is uncertain. If the Sanhedrin heard of this application, they must have been more highly enraged. They imagined they had crucified the new religion when they crucified its Founder. They had but nurtured with blood the seed which should grow into the tree, which should refresh the world with its leaves, and the Church with its fruits of life. Annas and Caiaphas, and the most learned talmudists, the eminent, the honorable, and the noble, were assembled to hear the defence of the despised fisherman, whom they insulted for his deficiency in the only learning which their intellectual vanity esteemed. Another extraordinary descent of the Holy Spirit is related in section eleven, to encourage and animate the converts at this beginning of their predicted persecutions. The Church continued at peace, wealthy, flourishing, and united.

With this abundant prosperity began the corruption of the Church. Ambition, a more powerful passion than avarice, which is its minister only, divided the infant community. Ananias first desired eminence by his apparent liberality; he might have wished also, as many have supposed, to obtain a more ample provision, at some future period, from the funds of the Church. The custom now began, which in Christian societies has never been discontinued, of maintaining the poor from some permanent fund afforded by the voluntary benevolence of the wealthy.

From the fourteenth to the twentieth sections, we read of the gradual progress of the new faith. The repetition of his assertion by St. Peter, that the crucified and innocent Nazarene was the real Messiah, made the Sanhedrin resolve to punish the apostles with death. They were checked by the advice of Gamaliel. The increasing numbers of the Church made the election of new officers necessary, who should peculiarly devote themselves to those duties which interfered with the proper discharge of the higher and apostolic office. The apostles prescribed the qualifications of the deacons, and approved of the choice of the people. This subject is partially discussed in the note to the eighteenth section. In the note to the following section I have endeavoured to show that Mr. Benson's *Chronology of the Life of Christ*, which I have adopted from a full conviction of its accuracy, is consistent with the prophecy of the seventy weeks by the Prophet Daniel.

In the twentieth section we read of the breaking out of the persecution, in which St. Stephen was martyred, while testifying the Divinity of Christ, and asserting, in the presence of St. Paul, at that time one of his persecutors, that he saw the glory which had been seen by their patriarchal ancestors; and that the crucified Jesus of Nazareth was the Personage who appeared with it. The ancient Jews believed that the Angel Jehovah was the manifested God of their fathers; and Stephen, in his dying moments, declared that Jesus of Nazareth and the Angel Jehovah were the same Being. This was blasphemy to the Jews, who considered our Lord as a man; and it must have shocked the unbelieving zealot, who afterwards became the Apostle of the Gentiles. But the assertion of St. Stephen shows to us yet further, how beautifully the dispensations of God blend one with another, and rest upon the same evidence. St. Paul must have remembered the dying exclamation of the proto-martyr, when he was himself favored with the opening of the invisible world, and with the appearance of the same Angel Jehovah, Jesus of Nazareth. If St. Paul, as a learned Jew, had been required to select the only evidence which could convince him that Jesus was the Christ, it is probable that he would have demanded the appearance of the Shechinah, and the manifested God of his ancestors. This was vouchsafed to him at his conversion, when the Jesus, whom Stephen saw standing at the right hand of God,

appeared to him in the same glory, and told him, "I am Jesus," the manifested God of thy fathers, the Angel Jehovah, "whom thou persecutest."

In consequence of the Pauline persecution, the apostles were dispersed from Jerusalem; and the converts, who were probably gifted with miraculous powers for that purpose, every where preached the new religion. The provinces of Judæa now received Christianity. Samaria began to abound with converts, to whom the gifts of the Holy Spirit were imparted by the hands of St. Peter and St. John; the apostles alone, as the higher order in the priesthood of Christianity, possessing authority to confer them. From this circumstance the ancient Church confined the power of confirming to the bishops, as the successors of the apostles, in those ordinary acts of authority, which they considered essential to all Christian Churches. When the provinces of Judæa were thus Christianized, the time for appealing to the Jews, and the Proselytes of Righteousness (among whom was the treasurer of Queen Candace), appears to have come to its proper termination. The Gospel of St. Matthew was probably now written for the use of the scattered communities; and the Pauline persecution is unexpectedly terminated by the sudden interposition of Divine Providence, in the conversion of its principal agent. This event is related in the thirty-first section.

In the note to the thirty-first section, I have briefly considered the inferences which have been sometimes deduced from the history of St. Paul's conversion, that no man can be a Christian who does not experience some miraculous change or interposition of a similar nature. It must be remembered, that St. Paul was not the chief of profligates, but chief of the opponents of the Gospel. This is the proper meaning of his appellation, "the chief of sinners." It is more than questionable, whether the sudden demonstration of the truth of Christianity, which was now enforced on the mind of St. Paul, as the very best and most unsuspecting agent, by whom Christianity might be dispersed with the most effect, can be considered as an argument in favor of the doctrine of the sudden conversions of educated Christians, who are acquainted from their infancy with the Scriptures, and know why Christ rose from the dead.

With the preaching of St. Paul, the miracles of St. Peter, and the repose of the Churches, this part terminates. I have considered, at some length, the doctrine and government of the Church at Jerusalem, the model for all succeeding Churches. I have devoted some time to this point, because an attentive perusal of the Holy Scriptures alone has convinced me, that Jesus Christ is the Lawgiver of nations as well as the Saviour of individuals. My Bible, my only religion, has taught me, that Christ descended from heaven, neither to form separate congregations of good and devotional individuals—nor to unite the world under one ecclesiastical domination. He came to make every separate kingdom one great religious family; and thus to extinguish, over the whole earth, wars abroad and factions at home, and all political evils, of what kind soever, by religious peace and mutual love. God wills the present as well as the future happiness of man; and Christianity, rightly understood, is the only means by which the divine object will eventually be accomplished.

X. The time had now fully come in which the exclusive appeal to the Jews was to cease, and the new dispensation to begin; when the Gospel was to be preached to other nations. This part includes the period between the vision of St. Peter, which announced the enlargement of the Church, and the mission of St. Paul to the idolatrous Gentiles. The vision of St. Peter was the commencement of the fulfilment of our Lord's prophecy, "On this rock I will build my

Church.” The dissertation of Bernard Duysing, in the *Critici Sacri*, on this subject is exceedingly curious. Some extracts are given from it in the note, together with the interpretation of Jones of Nayland.

A discussion arose between some distinguished theologians in the last century on the Proselytes of the Jews. The first Lord Barrington adopted and learnedly defended the usual opinion, that in addition to the Proselytes of Righteousness, who engaged to fulfil the whole Law of Moses, there was also another class who professed their belief in the God of the Jews, but who did not bind themselves by the more burthensome ceremonial. Dr. Doddridge and Dr. Lardner, and, on the authority of their arguments, Dr. Hales, have differed from Lord Barrington, and asserted the existence of the former Proselytes only. Michaelis, Dr. Graves, Selden, Witsius, Spencer, Schoetgen, Lightfoot, and others, to whom reference is made in the first note, support the opinion of Lord Barrington, though they have not noticed the controversy. I have adopted the general supposition. The existence of a large class of persons of the same description as Cornelius, who should receive the new religion before it was preached to the idolaters of the surrounding country, appears to have been a wise provision for the continuance of that gradual and silent progress, by which Christianity was to be extended through the world.

The New Dispensation was not at first generally received. The converts, who were scattered from Jerusalem by the Pauline persecution, preached to the Jews only. The Church at Jerusalem was astonished at the intelligence, that the Proselytes of the Gate were to be admitted into the Church; and they commissioned Barnabas to make inquiry. Saul, who seems to have been now merely a private though eminent teacher, is associated with him; and, on their arrival at Antioch, which may be called the first metropolis of the Christian cities, the adherents of the new religion are called by the now most honorable of all human appellations. Many have been of opinion, that the title of Christian was given by divine appointment. It seems probable that some designation was necessary to distinguish the Christians from the Jews, with whom they were at first identified.

Now that the new religion had become so firmly established, that it embraced another large class of persons, the lives of the apostles ceased to be essential to the existence of the rising Church. They consequently became subject to the plans of their enemies. One of them was put to death; the rest appear to have been scattered from Jerusalem; and the power, which had at first been common to them all, was concentrated in one, who was left at Jerusalem, in the time of the greatest danger to protect and govern the Church.

I have considered, at greater length than was perhaps necessary, the opinion that St. Peter, after his miraculous escape from prison, was sheltered at Rome. Many Protestant writers have asserted that he was never in that city. The evidence appears to be more favorable to the other supposition; and it is probable that St. Mark's Gospel was now written under the inspection, or at the dictation of St. Peter. The perversion of the Romanist theologians on the subject of St. Peter's residence at Rome is well known. The supremacy of St. Peter is a fiction; it is the upas tree of Christianity; it has poisoned the fairest shrubs and flowers in the garden of the Church. It has changed the peaceful religion of the mild and holy Saviour into a series of political controversies; from which have originated civil wars, alienations of princes from their people, and of people from their princes, and all the civil commotions which have prevented the progress of Christianity; which have given its principal triumph to infidelity, and every where

degraded religion. If the blundering interpreters, who have assigned this imaginary supremacy to St. Peter, had granted it to St. Paul, they would have been more able to defend their folly; St. Peter was the minister of the circumcision, St. Paul was the apostle of the Gentiles, of whom the Romans were the chief; and he openly reproved St. Peter for the conduct which he thought worthy of censure.

The remainder of this part relates the continued increase of the Churches till the actual appointment of St. Paul to the mission to which he had been so long designated.

XI. We now arrive at the dispensation under which we ourselves live, when the Gospel was preached to the idolatrous Gentiles. In consequence of his divine appointment, St. Paul received the sanction of the heads of the Church at Antioch, to his mission, and became their apostle. This part contains the account of his first apostolical journey. The principal points considered in the notes to this part are, the similarity between the service of the synagogue and that of the early Church, the question of predestination, the apostolical decree, and the nature of the spiritual gifts, titles, and offices in the Church of Antioch. Vitringa, who was both a theorist and a zealous Presbyterian, has endeavoured to establish the identity of the early church government with that of the synagogue. I have pointed out various instances in which the supposed parallel entirely fails. If indeed it could be shown to be complete, the similarity would prove nothing with respect to the question concerning Episcopacy. As the Jewish synagogues were under the control of the heads of their religion at Jerusalem, while each congregation might possibly have some observances peculiar to itself; so also the Christian Churches were never independent of the apostolical authority, though each might perhaps vary in certain non-essential particulars.

XII. The twelfth part contains an account of the second apostolical journey of St. Paul. Observant of our Lord's direction, that his evangelists should not go out alone, because "in the mouth of two or three witnesses every word was to be established," the Apostle, having chosen Silas after his separation from Barnabas, proceeds on his journey with Timothy, whom he met with on his arrival at Derbe. Our Lord's promise, that his apostles should possess authority over all the power of the enemy, was fulfilled at Philippi. In a former part of the Arrangement the opinions respecting demoniacal possession are considered at some length. The case of the Pythoness at Philippi appears to afford additional evidence in support of the general opinion, that the instances mentioned in Scripture must be literally interpreted.

In the tenth section of this part we come to the first of those most important portions of the Inspired Writings, the Epistles of Paul. As no part of the Scriptures have been more frequently misinterpreted than these Epistles, I have endeavoured to submit to the reader, at the head of each Epistle, a brief statement of the proposition which St. Paul intended to establish; and so to analyze the Epistle itself, that the nature of the arguments, by which that proposition is established, may be clearly seen. The primary meaning of every verse may be thus more probably ascertained; and the universal adaptation of the Epistles to the circumstances of the Churches of Christ, in all ages, be more distinctly pointed out. I reject the hypotheses of Semler, and of Taylor of Norwich, as well as the reasonings of his follower, Mr. Belsham; who would destroy the peculiar doctrines of Christianity, by endeavouring to prove that the terms and phrases which are used by St. Paul have an exclusive reference to the disputes of the apostolic

age, respecting the admission of the Gentiles into the Church of God, and are therefore to be interpreted as alluding only to the privileges of the visible Church. While it must be allowed that the existing controversy between the Jews and the apostles, on this point, ought to be kept in view, whenever the chief Epistles are studied, we shall utterly mistake the nature of that sublimer object which the Deity proposed when he gave inspiration to his servants, if we attempt to confine their teaching and arguments to the advantages of a visible Church, and to the impartation to the idolatrous Gentiles of a purer system of morality. Their object was rather to prove, that if God admitted the Jews into a visible Church upon earth, as an earnest and proof that they should be hereafter admitted into a higher state of purity and happiness above; the same mercy would receive the Gentiles into this higher glory, and consequently, as an inferior privilege, would receive them into a more extensive and visible Church upon earth. On this account it is that the doctrines of the Trinity, the Incarnation, and the Atonement, (without which essential truths is no Christianity,) are so repeatedly and earnestly insisted upon. They are our pledges of future discoveries of God when we shall rise from the dead. If any revelation be given us from above, we might justly expect that some internal evidence of its truth would be afforded, in addition to the outward facts which demonstrate its divine origin. That internal evidence, among other doctrines, would probably consist in some account of the Deity, which could not have been discovered by reason; and which would be the one, peculiar, characteristic, and mysterious foundation of the whole fabric of truth. This doctrine would be so interwoven with the system of revelation, that it would be alike found in the beginning, the middle, and the end. The removal of it would be attended with the conviction of the utter uselessness and unreasonableness of the remainder. It would be consistent with the analogy of faith; it would be proportionate to the greatness of the soul of man; it would be capable of exciting that internal feeling of indefinitude which uniformly attends our contemplation of the visible world, by whatever branch of science we attempt to explore it, and whether the microscope or telescope be called to our assistance. Such internal evidence, such mysterious, essential truth, is to be found only in the doctrine of the atonement of Christ—a Divine and an Incarnate Being. It ought not to excite surprise that the admirers of the powers of human reason have so uniformly endeavoured to overthrow this truth. Salvation by a crucified Redeemer, who was at once a manifested and predicted God, though He was found in fashion as a man, and was despised and rejected of men, ever was and ever will be our only real hope; while it is the object of unabated scorn both to the deifiers of human intellect, and to all the deistical critics of the New Testament. Impressed with these convictions, while I endeavour to ascertain the primary meaning of an Epistle, I never attempt to bring down the lofty speculations of the inspired writer from the battlements of heaven to the walls of the visible Church. Without losing sight of the controversies of the apostolic age, I have not endeavoured to pervert the meaning of any one passage, by forcibly applying it to these disputes.

The notes to each Epistle contain a brief account of their origin, date, place, and necessity. These will be found to be taken from our popular writers. The usual sources of our knowledge of these subjects have now been so thoroughly explored, that little addition is to be expected, unless we are willing to invent some new theory, or defend some strange paradox.

The conduct of St. Paul at Athens, amidst the contempt which the speculative philosophers of the academy felt and expressed for the Hebrew teacher, suggested

some remarks on the best mode by which the missionary and the disputant, whether among heathens or infidels, may at once conciliate his hearers and advocate truth. In a note to another part of this section I have briefly considered some of those inquiries which in our early age are so deeply interesting; but which we are generally contented to resign to their own difficulty in our maturer years. The utter impossibility of solving the problems respecting the nature and attributes of God, concerning the permission of evil, the existence of matter, the origin of the universe, the sources of action with the Deity, and many others, is one great proof of our future immortality, and of our eternal improvement.

In the fourteenth section we come to the First Epistle to the Thessalonians. The Epistle to the Galatians had been written to prove the reasonableness of the doctrine, that the Gentiles were to be readmitted into the Church of God. This Epistle contains a brief statement of the evidences in favor of Christianity; and, as the Inspired Writings were read in all the Churches, we may consider the First Epistle to the Thessalonians as a supplement to the former.

The next section gives us an account of the preaching of St. Paul at Corinth. While he continued in that city he addressed another Epistle to the Thessalonians, to remove a misinterpretation of his former letter, concerning the second coming of Christ. He assures them, that the early descent of our Lord to judgment is not to be expected till a great apostacy had begun, and flourished, and was overthrown. The marks which distinguish this apostacy describe the Church of Rome. I have not, however, on my own authority represented Popery as the predicted apostacy. The arguments which have proved satisfactory to the great majority of Protestants on this subject are principally taken from Dr. Benson. Being convinced by these arguments, that the corrupt Church of Rome is described by St. Paul, as the great sin of Christianity, I have not hesitated to express and defend that opinion. To maintain Protestantism, and to oppose Popery, is not the cause of the Church of England, or of the English nation alone; it is the cause of all mankind. To resist that dominion is the solemn and bounden duty of every man who wishes well to the human race, or who desires universal ecclesiastical and civil freedom. The giant which once bestrode the civilized world like a Colossus is restless, and struggling beneath the weight of increasing knowledge; but his convulsive movements still shake the whole of Christendom, and his breath is the furnace of the volcano. We may mark the literary infidelity of the age, and the ancient superstitions of papal Rome ascending from the opposite sides of the intellectual horizon, and overshadowing the nation with their frowns. Our duty must be to strengthen the Protestant institutions—to promote the plans of good which aim at the enlightening of mankind—to sacrifice to truth as well as to candor, and to plead for the union which may be founded upon useful laws. It may be questioned whether truth does not flourish more in an age of controversy than of religious indifference. Christianity would never have established its unyielding peculiarities of opinion, discipline, and holiness, if the apostles had consented to forego their zeal and diligence, in deference to popular clamor, compromised error, or the political plans of their superiors. Truth was their only, their undivided object. From this they were neither intimidated, nor perverted, nor seduced; till by their preaching, and their writing, and their perseverance, they gave their perfect example to the Christian teacher; and erected the Church and the Religion of Christ upon the ruins of every existing error. Their successors have lately desisted from the wars of the tongue and of the pen; and the consequence has been, that Christian union is destroyed, truth is trodden under

foot, and religious indifference, assuming the name of liberality, demands and receives the general homage. The marks of our alienation are now so deeply worn that we might fear we shall never meet but in the grave—that we never shall worship together as one great family of God, till we rise from the dead, and bow before His throne in the invisible world.

On the authority of Michaelis and Dr. Hales, I have assigned an early date to the Epistle to Titus. The vow at Cenchrea—the disputes at Ephesus—and the return of St. Paul to Antioch—terminate the part.

XIII. The third apostolical journey of St. Paul presents us with the same kind of history as the preceding. Proceeding from Antioch to the Churches which he had planted in Galatia and Phrygia, he remained two years in Ephesus, and sent Timothy and Erastus to Macedonia and Greece. From Ephesus he writes his First Epistle to the Corinthians, to reprove the irregularities and disorders which had begun to divide the Church of Corinth; and to answer various questions, in doctrine and discipline, which had been proposed to him by his converts. The Apostle has been supposed, in this letter, to deny his own plenary inspiration. This opinion is considered in the note, principally from the labors of the lamented Rennell.

The success of St. Paul at Ephesus at length endangered the profits of the shrine-makers of the temple of Diana. By their means he is compelled to retire to Macedonia, when he writes his First Epistle to Timothy; to direct him how to suppress the false doctrines which the Jewish zealots were endeavouring to introduce into the Church at Ephesus, over which Timothy had been appointed. The Gospel had now made such progress that it had become necessary, as in the instance of Titus, and now of Timothy, to place in large districts persons who should ordain ministers, and maintain discipline among the Churches. When the converts were required to submit to the authority which was now established over them, they began to question the right of the apostles to control and govern them. Thus we find in the eleventh section, that St. Paul wrote from Macedonia his Second Epistle to the Corinthians, to vindicate his authority, and to caution his people against the influence of false teachers. By thus reading the Epistles in their connexion with the history, and considering them in their consecutive order, we see the manner in which the Churches were agitated, and the necessity of discipline, as well as of devotion, in all Christian societies. In this Epistle to the Corinthians, St. Paul observes the same conduct which but a short time before he had so earnestly recommended to Timothy. The two Epistles reflect light on each other, and give us a more accurate notion, when thus considered together, of the state of the primitive Churches.

It is not necessary that I should add in this place any remarks to those which will be found in the note to the thirteenth section of this part, the Epistle to the Romans. Its object is to prove that Christ alone was the Author of that one sublime plan of redemption which included all mankind at the beginning, and which was intended to embrace the Gentiles once more within the Church of God; though for a season, on account of the Gentile idolatry, it had been confined to the family of Abraham. The prediction of the present state of the Jews, while their temporal polity was still flourishing, and of the eventual restoration of that people to the Christian Church, demonstrates the extent of the prophetic gifts which had been imparted to the apostles.

The history proceeds to relate St. Paul's journeys over various parts of Asia—his presenting himself to St. James, the head of the Church at Jerusalem—his appre-

hension in that city—his defence, and appeal to his privilege as a Roman citizen to save himself from the indignation of his own countrymen. We meet with another instance in the twenty-sixth section of the inveterate hatred which the Jews still continued to bear against the opinion which St. Paul so strenuously advocated, that the Gentiles were to be received into the Church.

In the twenty-eighth section we are presented with St. Paul's appearance, for the first time since his conversion, before the Jewish Sanhedrin. The brief narrative of St. Luke does not stop to inform us of the mingled rage, and hatred, and contempt, with which they must have returned the earnest look of the Apostle, when he stood before them. They had granted him high powers and a great military command. He had been admitted to their confidence—he had distinguished himself, when a young man, by his ardent zeal in their cause. He now stood before them, the betrayer of their imagined interests—an apostate and a criminal. The high priest commanded him to be struck, on account of the supposed insult, when St. Paul began the defence of his apparently inconsistent conduct, with asserting that he had lived in all good conscience before God, until that day. The manner in which the Apostle divided his judges among themselves—his subsequent encouragement to persevere—the conspiracy of the Jews to kill him—its discovery—his accusation and defence before Felix, Festus, and Agrippa—and his appeal to the emperor, when he saw reason to believe that he would be surrendered to the Jews by the profligate Roman governor, are beautifully told, and are deeply interesting. It will be observed that St. Paul, whenever he is required to give an account of his motives, his religion, or his conduct as a Christian teacher, uniformly appeals to his miraculous conversion, and to the appearance of a great light at mid-day, which was seen by the large multitude which attended him. The part ends with his being committed, as a prisoner, to the custody of the centurion, in consequence of his appeal to Cæsar.

XIV. Few observations are necessary on the fourteenth part, which relates the voyage of St. Paul to Rome, his shipwreck at the island of Melita (probably in the Adriatic), and his arrival in Italy. During his imprisonment at Rome, he wrote his Epistle to the Ephesians, to congratulate them on their admission into the Christian Church, through the mercy of God, which invited them to holiness of life. In the second year of his imprisonment he sent an Epistle to the Philippians, on the usual subject, to caution them against the Judaizing teachers, and persuade them to love and union. The Epistle to the Colossians affirms the doctrine of the atonement of Christ, against the metaphysical Essenians and Judaizers. These Epistles show the constant and peculiar care of the Apostle over the Churches, and his great anxiety to preserve the converts in the purity of the faith. The beautiful Epistle to Philemon displays the singular union of courtesy, kindness, and benevolence, which characterized the Apostle in private life. The first of the Catholic Epistles, that of St. James, was also given to the Churches at this period. The doctrines of St. Paul on justification by faith, without the deeds of the Law of Moses, appear to have been so misinterpreted, as if the Apostle had taught the opinion of salvation without holiness of life. Though the grace and mercy of God are the sole causes of the system of redemption, holiness is the only means by which that redemption may be secured. Holiness is the root of both present and future happiness, and is the one great object of the Gospel. It cannot therefore excite surprise, that the Catholic Epistles should be principally written to enforce these practical duties.

XV. In this last part I have endeavoured to give a brief history of the Chris-

tian Church to the present day. The fourteenth part ended with the release of St. Paul from his first imprisonment, and the writing of the Book of the Acts by his companion St. Luke. While the Apostle was waiting in Italy for Timothy, he had the opportunity of calmly considering the state of his countrymen. He observed their hatred towards himself—their contempt towards him as an apostate and deserter of the cause of the Sanhedrin—their inadequate ideas of the Messiah—the approaching ruin of Jerusalem, and the consequent dispersion of his people. Impressed with sorrow for their condition, he made his last, and perhaps his greatest effort, to convince them of the real nature of the spiritual Being whom they ought to expect; as the causer of a greater deliverance than the rescuing of their degraded country from the dominion of Rome. Avoiding all mention of his own offensive name, he wrote his Epistle to the Hebrews, to prove the truth of the doctrines upon which alone Christianity is established, the Divinity and atonement of Christ, who is the Word of God, the personal and manifested Logos of their own Scriptures. The Epistle to the Hebrews may be considered the key to the Old Testament, and the most important of all the Inspired Writings to him who would understand clearly the Scripture doctrine of the person of Christ.

It is not improbable that St. Paul proceeded from Italy to the various places to which he intimated his desire to travel, and to others, which are mentioned in ecclesiastical history as the scenes of his labors. The reasons, upon the authority of which it is believed by many, that he now travelled to Britain, Jerusalem, Antioch, to certain towns in Asia, to Greece, and Rome, will be found in the notes from the second to the twelfth sections.

On his second visit to Rome, the Apostle was again imprisoned, in the general persecution of the Christians under Nero. In the anticipation of approaching death, he wrote his Second Epistle to Timothy. In this letter he takes his farewell of his friend and of the Church, and expresses his joy at the prospect of a painful death, with that humble but well-founded confidence, which is the privilege of a Christian only.

The approaching death of St. Paul, and the near destruction of Jerusalem evidently rendered this the most appropriate period, when the rest of the apostles, who were still alive, might usefully address their general Epistles to the Christian Churches. We are accordingly now presented with the Epistles of St. Peter and St. Jude. The prejudices of the former Apostle against the Gentiles had subsided, and he addresses himself jointly to them, with the Jewish converts, to encourage them to holiness and to patience under suffering. In his Second Epistle he reminds them of the danger of apostacy, and of the end of the Jewish dispensation and the visible world.

About the same time St. Jude writes his Epistle, to guard the converts against every doctrine, however specious it might appear, which tended to diminish the sanctions of holiness. This was the one great object of all religion: and no purity of faith, no zealous attachment to a party, an opinion, or a creed, can be substituted for the indispensable sacrifice of ourselves to God.

The sixteenth section brings us to the martyrdom of St. Peter and St. Paul, the two principal leaders of the army of the Church militant upon earth. It is probable that none of the apostles, except St. John, was now left alive. The appeal of the Spirit of God to the Jews was now terminated. St. Peter had opened the kingdom of heaven to his people; St. Paul had invited and adjured them to enter in—they had refused to accept the invitation; and the wrath came upon them to the uttermost. They wander among us the outcasts of mankind. The

contempt of the nations has begun only to subside into pity with the existing generation. For the first time since the fall of Jerusalem, their Christian brethren regard them with uniform benevolence.

The eighteenth section contains the Book of the Revelations. I believe it, with Dr. Clarke, to have been intended to supply the place of a continued succession of prophets in the Christian Church. I have divided it, with some variations, according to the theory of its interpretation, submitted to the world by our latest and most popular commentator, Mr. Faber.

The reader is supposed to have perused the volumes of this learned, though not always satisfactory, hierophant.

The opinion that the apostacy of papal Rome is announced in the Book of Revelations has been long and rightly received among the Churches. Mr. Croly has published some very curious and valuable observations on this point. He is of opinion that the principal portions of the Apocalypse refer exclusively to the corruptions of the Western Church. I subjoin a brief analysis of his ingenious system of interpretation, which is worthy of the attention of the biblical student, for whose advantage this statement is principally designed^x.

^x *The System of Interpretation of the Apocalypse*, by the Rev. George Croly, A. M. &c.—The Apocalypse is not a consecutive prophecy, but a *fasciculus* of prophecies, seen probably at intervals, during St. John's dwelling at Patmos, all predicting nearly the same events, under different emblems and modes of expression, and thus checking and illustrating each other. After the first three chapters, addressed to the Asiatic Churches, the predictions are strictly confined to Europe! They take no notice of the Eastern Church, nor of Mahometanism. They are limited to Popery, of which they give a history, regular, close, and circumstantial, in a remarkable degree. *Analysis of the Apocalypse*.—Chapters 4, 5, 6, 7, (the chapters of the seals,) are a general view, or index, of the events detailed in the subsequent predictions. These chapters comprehend the course of Providence, from the birth of Christianity to the Millennium. Chapters 8, 9, 10, 11, (the chapters of the trumpets,) are identical with chapters 15 and 16, (the chapters of the seals.) They both predict the series of events between the Reformation in the twelfth century, and the great universal war in which Popery is to perish. But the chapters of the trumpets mark the events with much more detail. Thus chapter 8 gives a view of the general, physical, and moral sufferings of man, in consequence of the divine displeasure at the corruptions of Christianity by the popedom. Chapter 9 is a most remarkable and characteristic prediction of the French Revolution. This prediction has been hitherto presumed, by the majority of commentators, to apply to Mahometanism. This is the chapter which Pastorini's, Walmsley's prophecies apply to Luther, and the Reformation in Germany, and on which the Irish Romanists founded their expectation of a massacre of the Protestants in the year 1825. It will be shown that it applies only to our era—that its date is past—and that it is the history of the French Jacobin empire. Chapter 10 is the sudden diffusion of the Holy Scriptures, and synonymous of the French Revolution. Chapter 11 is a history of the suppression of the Holy Scriptures by Popery, of their public extinction by Atheistical and Revolutionary France, and of their sudden recovery from this degradation, by being spread to the boundaries of the globe. Chapters 12, 13, and 14, with 17, 18, and 19, are the peculiar narrative of the Church of Rome, in its rise, progress, and final punishment. Thus, chapter 12 gives a detail of the persecutions of Christianity by Paganism, as embodied with the government of ancient Rome—with the transmission of the spirit of Paganism into the government of modern Rome, displayed in similar persecutions of Christianity. Chapter 13 is a striking prediction of the rise of the combined temporal and spiritual power of Rome. The Reformation under the Waldenses—the fierce vindictiveness of Rome against those early Christians—and the formation of the inquisition for the double purpose of crushing the Reformers, and of raising Popery to universal dominion. Chapter 14 is a prediction of the downfall and extinction of Popery, by means which are yet hidden, but which are palpably connected with some great, brief havoc of man, and the ruin of the government of nations. The intervening chapters, 15 and 16, are the chapters of the seals, and have been already mentioned as synonymous with, and explanatory of, the chapters of the trumpets. The 17th, 18th, and 19th chapters are various details of the mode in which the punishment and extinction of Popery will be accomplished. Of these chapters, of course, it would be presumptuous to attempt any detailed interpretation. They are future, and their satisfactory interpretation must wait for the event. But they all distinctly imply some visitation of

Contrary to the usual mode of arrangement, I have placed the Epistles of St. John after the Apocalypse. The difference of the style in the composition was one of my principal arguments for so doing. The language of the Book of Revelations appeared to be the result of less intercourse with the Greeks, than that of the Epistles, which bear much resemblance to the style of St. John's Gospel, the last in date of the Inspired Writings. The powerful recommendations also to love and truth and union among Christians, which abound in the Epistles of St. John, appeared to be a more valuable legacy to the Churches of God than even the prophecies of the Apocalypse. Whether there be prophecies, they shall cease—charity never faileth.

The completion of the Canon of the New Testament having been noticed in the twentieth section, I have concluded the work with a brief review of the history of the Christian Church, from the close of the apostolic age to the present period. One day with our Lord is as a thousand years, and a thousand years as one day. Though the fire by night, and the pillar of cloud by day no longer guide the visible Church through the wilderness of this world—He that keepeth his spiritual Israel can neither slumber nor sleep. As surely as He led his people in the olden time from Egypt to Canaan, so certainly will God overrule the evil of our state of trial, and direct the nations of a Christian world to truth and peace, to union and to mutual love. Individual holiness and political happiness must prevail upon earth. The province of this planet shall be reconquered from the power of evil which has so long led it captive. The tree of life will be again planted in the Paradise of earth, and all mankind, renovated in holiness, and serving their Only Great God in spirit and in truth, shall become one religious family of One Merciful Father.

Such are the sublime representations of the plans of Providence which appear to be revealed in Scripture respecting mankind. When we remember the greatness of the Deity, and the mystery of the continuance of evil, they will appear as rational as they are scriptural. They are founded upon the supposition, that evil would not have been permitted, unless greater eventual benefit would be thereby conferred on all accountable beings. By the atonement of Christ alone (the one great truth of Scripture) evil will be conquered, and universal happiness secured. Shadows, clouds, and darkness rest upon the future. We must die, we must rise again with enlarged and renovated faculties, before we can thoroughly comprehend the government of the moral universe, which is thus but partially revealed to us in Scripture. The Revelation, which I have been endeavouring to illustrate, is the beginning of the golden thread, by which we shall be enabled, when we inherit our immortality, to trace the whole labyrinth of the plans of God. The eternal contemplation of our Jehovah, and the perpetual improvement of our reason, as well as our exemption from the possibility of evil, are among the noblest of our anticipated privileges hereafter. The best and greatest of our present priv-

the divine wrath rapidly approaching, involving the world in war, of an extent, fierceness, and power of civil and physical ruin, beyond all example, and threatening all but the extinction of the human race; a deluge of war. From the 20th chapter to the end of the Apocalypse are predictions of the period which is to follow the destruction of Popery, as the great criminal and corruptor of the Christian world. (The Millennium, closing in a second brief apostacy, to be distinguished by a sudden display of the power of God, followed by the day of judgment, and the consummation of that system of Providence in this world.) In this view of the Apocalypse, no prediction lower down than the French Revolution is looked upon as a subject for exact interpretation. This Revolution, however, furnishes the key to the Apocalypse, fixing the dates of the numbers 1260 and 666.

ileges is the power of securing the expected happiness of the future, by our right use of the mercies of God in this stage of our existence.

Whatever may be our discoveries of the government of God, or whatever our loftier or more devotional feelings on the perusal of Scripture, yet another point remains to be considered, before we can thoroughly understand the primary meaning of the Sacred Writings. We must never forget, that they were addressed to the ancestors of that wandering people, whose dispersion among the nations is a perpetual visible demonstration of the accomplishment of prophecy, and of the truth of Christianity. Jesus and his apostles were Jews. They conversed with, and lived among, and appealed to, Jews. To have been understood by the people to whom they spoke they must have adopted the idioms, language, proverbs, and modes of speaking then in use. Their conversations would have been filled with allusions to the events, circumstances, manners, modes, customs, &c. of their day. To understand the New Testament thoroughly, therefore, we must endeavour to comprehend the sense in which the language of the Evangelists was understood by the people of their own age; and the requisite explanations can only be afforded by the Jewish writers. The classical writers, in many respects, are of little service. Though the works of Raphelius, and of innumerable others, who have illustrated the New Testament from these beautiful sources of criticism, are abundantly useful, they have not rendered that peculiar and more essential service to sacred literature which has been effected by the students of the talmudical writings. The learned Baptist, Dr. Gill, Schoetgen, Wetstein, Lightfoot, Dru-sius, and others, have contributed much more effectual aid to our right interpretation of Scripture^y. Though the talmuds abound with fables and absurdities—though the follies and conceits with which the Jews, who refused to embrace Christianity, began to crowd their books at the very time when the beautiful day-spring of the New-Testament Scriptures began to scatter the darkness of mankind,—may be considered as the beginning of their predicted judicial blindness, these books still illustrate the language of the Old Testament. They contain many vestiges of the ancient spiritual interpretations^z. They explain the antiquities, allegories, mysteries, traditions, &c. of the Jews, which are alluded to in Scripture. Though they were written at a later period than the books of the New Testament, as I have shown in my concluding note to this work, they were compiled in the apostolic age, or in those which immediately succeeded it, when the traditions of their ancestors were most venerated, and when the storms which desolated the country attached the compilers most fondly to the very words and phrases of their learned rabbis^a.

^y “Postquam ab adolescentiâ meâ persuasum habuisssem, Græcos Scriptores mihi diligenter perlegendos esse, eum quidem in finem, ut inde mihi plurima, quæ ad N. T. illustrationem facere possunt, adferrem; attamen illis bene multis perlectis, ipsâ rerum experienciâ didicissem, non tantos eorum fructus, quantos animo præceperam; quia probatissimi quique Scriptores Græci tanto seculorum intervallo a N. T. auctoribus distabant, ut vocabula tantum, non autem integræ sententiæ compositio et ipsius linguæ antiquæ genius, convenirent, adeo ut N. T. stylus ab ipsis Vet. Græci, vix intelligeretur; de aliis mediis circumspicere cœpi. Missis ergo ad tempus Græcis, ad Hebraica accessi, et majori quidem fructu, quam putaveram,” &c. Surenhusius ap. Schoetgen. *Horæ Heb.* Pref. sect. iv.

^z “Attende, Lector,” says Schoetgen, “et observa reliquias veritatis apud veteres Judæos. Prius illud effatum Servatore nostro longe fuit antiquius, adeoque iis verbis poterat Judæos convincere, jam adesse tempora Messiæ, dum dictum illud ad tempus præsens adplicat: idque eâ præcipuè de causâ, quia omnia Messiæ criteria, de quibus antecedentia consulantur, isto tempore aderant.”—Schoetgen. *Horæ Heb.* vol. i. p. 113.—See on this subject the whole of Schoetgen’s preface to the first volume.

^a I entreat the attention of the theological student to the preface to Schoetgen’s *Horæ He-*

Impressed with such considerations, I have sometimes availed myself of these sources of illustration. Though I may appear to have wandered too far from the strict performance of the task which I had assigned myself—the arrangement of the New Testament—I would not refuse myself the pleasure of perusing and incorporating in my notes many of the principal remarks of the learned and laborious Schoetgen. It is indeed to be regretted that the works of this divine are not sufficiently appreciated. He was imbued with the true spirit of theological criticism. Undertaking his work in the fear of God, and with a sincere desire to serve the Church, he never commenced his diligent reading without fervent prayer that his exertions might be useful. Firmly convinced of the inspiration of the New Testament, he had no hypothesis to serve—no theory to defend—no novel nor ingenious paradox to assert. Knowing that some degree of reputation would follow his diligent researches, he guarded himself carefully from vanity and self-conceit; and rejected much of which the benefit was equivocal, lest the reader should imagine he desired only to display his learning. He apologizes for the very appearance of affectation, when his discussions might be thought unnecessarily prolix. Every where acknowledging his obligations to Selden, Wagenseil, Braun, Witsius, Vitranga, Edzard, Lightfoot, and others, he still confesses the possibility of erroneous conclusions, and his utmost care to avoid them. His language is perspicuous rather than elegant; and his great work will ever be esteemed by all who desire to understand fully and satisfactorily the peculiarities of the New Testament. I trust that some theological laborer will soon devote himself to the task of explaining the whole of the Sacred Volume from the same sources, which so much amused and delighted Schoetgen, Selden, Lightfoot, Druisius, and Gill.

In selecting notes from these sources an additional interest was unavoidably excited for the wonderful people to whom so much of our Scriptures was addressed. To them many notes are exclusively written. Though various circumstances persuade me, that the mass of the Jewish people is altogether indifferent to the exertions which many benevolent and good men are daily making on their behalf,—though they at present despise, for the most part, the idea of a spiritual Messiah—we who are Christians well know that Palestine is the land of Emmanuel. We know that the Most High so continues to govern the nations of the world, that their power, and wealth, and greatness, whether they arise from good polity, from war, or from commerce, shall all tend to the accomplishment of his prophecies. Of the unfulfilled prophecies of God, the most splendid, the most numerous, and apparently the most easy of execution, are those which relate to the Jews. They will again plant the vine and the olive upon their native hills, and reap their harvests in the valleys of their fathers. The history of the future age must develop the means by which this great event will be effected. We know not whether they will be borne back to Palestine in triumph in the ships of a powerful maritime nation, (and if so, may God grant that England, and not America, nor Russia, nor any other power, may be so honored by the Almighty), or whether in their behalf the age of miracles will return, and a great simultaneous effort be, therefore, made in their favor, on the part of the sovereigns of Europe

braicæ, which is now before me; and to Lightfoot's *Works*, of which a new edition is just completed, as well as to Wetstein's New Testament. The honor of opening to the world the fountains of talmudical learning, I rejoice to say, belongs to one of our own countrymen. To use the quaint expression of Schoetgen, *nisi Lightfootus basset, multi non saltassent*.

—or whether, by the exertions of pious individuals, the mass of the community will be so leavened that all people shall unite to restore them to the Holy Land. We know not whether they shall obtain their political reëstablishment from the confederated rulers of the great republic of Europe—or by an easier devotion of that wealth, which is daily making them the principal agents of the commerce of nations, purchase the right of the soil from its present feeble and divided possessors—or whether the future agitations and contentions of sovereigns may render it desirable that an important boundary power should be reëstablished in Palestine; and a formal surrender of their territory should be therefore made to their nation; as in times past the policy of Persia restored their ancestors to Jerusalem, in consequence of its defeat by the Greeks; and of the treaty which forbade the Persians to come within a certain distance of the coast—or whether they will be restored to their own now unoccupied, uncultivated, unregarded land, the central spot on earth, where the metropolitical Church of God may be most suitably established^b, and which seems to be waiting till the heir shall resume his claims, by some other way, which is known only to the God of their fathers—all this must be left to that history, which is the only right interpreter of our faith-preserving prophecy. The experience of the past ages may teach us the manner in which the pride and ambition of man pursue their own plans, and are successful, or are defeated, as the God of Christianity may please to appoint for the accomplishment of his own designs.

Greece boasted of Marathon and Thermopylæ—Greece was triumphant and Persia was repulsed. Neither Themistocles nor Miltiades, nor his son, who completed their victories, nor Darius, nor Xerxes, nor his successor, could have believed that their opposite continents were in commotion, and the whole world was agitated, that the poor and despised prophets of Judæa might be proved to have spoken truth; and the walls of Jerusalem be rebuilt after the predicted period of the Babylonish captivity^c. When Cyrus the younger advanced into the plains of Babylon, from the frontiers of Persia, with a well-appointed army of veteran Greeks, who returned to their own country after his unexpected fall, by a retreat which is still commemorated as the most renowned in history, neither Cyrus,

^b Mr. King's remarks upon Palestine, considered as the centre of the millennial empire of Christ upon earth, are highly worthy of notice. "How capable this country is of a more universal intercourse than any other, with all parts of the earth, is most remarkable, and deserves well to be considered, when we read of the numerous prophecies which speak of its future splendor and greatness; when its people shall at length be gathered from all parts of the earth unto which they are scattered, and be restored to their own land. There is no region in the world to which an access from all parts is so open. By means of the Black Sea and the Mediterranean, there is an easy approach from all parts of Europe, from a great part of Africa, from America by means of the Red Sea and the Persian Gulf, and the well-known roads from thence; there is an approach from the rest of Africa, from the East Indies and from the Isles; and, lastly, by means of the Caspian, the lake or sea of Baikall, and the near communication of many great rivers, the approach is facilitated from all the northern parts of Tartary. In short, if a skilful geographer were to sit down to devise the fittest spot on the globe for universal empire, or, rather, a spot where all the great intercourses of human life should universally centre, and from whence the extended effects of universal benevolence and goodwill should flow to all parts of the earth, and where universal and united homage should be paid, with one consent, to the Most High; he would not find another so suited, in all circumstances, as that which is, with emphasis, called the Holy Land. These observations, perhaps, may not deserve great weight, but they ought not to be wholly neglected; especially when it is considered how many passages of Scripture there are which plainly declare, that the time shall at length come, when Zion shall be the joy of the whole earth."—Note to *Hymns to the Supreme Being*, p. 126. ap. Hales' *Analysis of Chronology*, vol. ii. p. 1351.

^c See Hales' *Analysis of Chronology*, vol. ii. pt. 2. p. 482.

Clearchus, nor Xenophon, could have imagined that they were preparing the way for the accomplishment of the prophecies of God ; by pointing out to the Greeks of a subsequent generation, that when their forces should be united under one head, the kingdom of Persia was at their disposal ; as an obscure Jew had predicted. They could not tell, that one reason why Cyrus could not conquer Persia with an army of the same people who should hereafter subdue it, might be—the prophecy of Daniel, that a Greek alone should become its conqueror.

Rome did not know that its gradual conquests should overspread the world, and the nations should imperceptibly conform to its government ; and then that its factions should be extinguished, and compelled, whatever their republican indignation might be, to submit to one imperial ruler ; in order that the words of the Jewish prophets might be fulfilled, and the world be at peace, when the Messiah should be born. But as we now look back upon these events, and see how the God of Christianity rides in the whirlwinds of war, and directs all the storms of human passions ; so shall the generations which are yet to come look upon the changes in England, which established that Protestantism which is the blessing of mankind—they shall look back upon the revolutions of France, and the opposition of England to infidelity in religion and anarchy in politics, and admire, in the unlimited consequences of the events of the last generation, the accomplishment of the prophecies of God.

Brethren of the house of Israel ! if any such may be induced to listen to a student of your own Scriptures, your rank among nations will still be high and splendid. The God of your fathers has now permitted you, for nearly two thousand years, to wander over the world, an oppressed, an insulted, and a despised people, without a sovereign, a kingdom, or a church. God is a Being unchangeable, and wise, and good. You hold in your hands a collection of books which tell you of the glories of your ancestors—how they were separated from the rest of the world, neither because they were greater, nor wiser, nor better, nor braver, than the rest of men upon whom the rain descended and the sun shone ; but because the love of God elected them, and gave them their laws and institutions, to preserve the memory of His name, amidst the contagion of idolatry ; and to obtain for themselves political power and eminence, as the result of their obedience.

The nations among whom they were planted respected and feared them, so long as they obeyed their Law : they subdued and conquered, and led them into captivity when they forgot their allegiance to Jehovah. The last and longest of their captivities was attended with this good effect ; it extirpated the remnant of that attachment to idolatry which had caused so many sufferings. The reaction from idolatry to faith was such, that when the books of the New Testament were written, the devotion of the Jews to the ritual and ceremonial law was at its height. Idolatry was never named among them without detestation and contempt. The strict observance even of a burthensome traditional law was added to the generally undeviating compliance with the Mosaical institutions ; and the chosen people of God appeared to themselves, and to the heathen, to live in the firm profession and obedience of the most burthensome service, commanded by their inspired legislator. What was the cause, then, that at the very moment when the design of Moses seemed to have been accomplished, the God of Abraham, of Isaac, and of Jacob should give his inheritance to the heathen, and the dead bodies of his servants to the fowls of the air ? Why was your land laid waste, the temple destroyed, your people scattered over the world, at that peculiar period, when your obedience to the minutest of your laws was most perfect ? From

the earliest ages your fathers believed that a Divine Being should come upon earth to perform various essential benefits for mankind. This belief was supported by the predictions of the Old Testament. The expectation of a Messiah is the foundation of the whole system. When your observance of your ritual was most exact, your expectation of the Messiah was also most fervid. Yet your nation was afflicted by the dreadful visitation to which I have alluded. Thus your obedience and your faith were at their height, when the greatest desolation came upon you. Some proportionate cause must be assigned for this apparent mystery, and none can be found but that which is related in these books, which we, the Christians, have added to those received by yourselves, upon similar evidences of their inspiration. We receive them as the writings of your countrymen, upon the authority of the miracles which were wrought by their authors—their own internal evidence—the prophecies they contain—and upon all other similar proofs which demonstrate to you the authority of the books of the Old Testament.

Here then we arrive at the question which divides the elder brother from the younger; the Jew from the Christian. In the Inspired Books which the Christian has appended to the Sacred Writings of the Jews, we read of the actions and preaching, the birth, and life, and death of a Being whom we assert to be the predicted Messiah. You rejected this Being because he did not deliver you from the Roman yoke. You demand a temporal, we a spiritual, deliverer. In this lies the difference between us. If a temporal Messiah is the object of the prophecies, He has not come; if a spiritual Messiah is to be expected, Jesus of Nazareth was the Desire of nations.

Though I am largely digressing from our more immediate object, I entreat you to permit me to appeal to you as my fellow-men on this subject. As we are immortal and accountable beings, the soul of man, which lives for ever, is of more value than the body, which must mingle with the elements—the future and eternal state is of higher consideration than the present transitory world—and it is more probable, therefore, that the Great Deliverer who was announced by a long train of prophets, and to whom the attention of mankind should be directed, would be the bestower of some inestimable benefits, which would refer to the soul as well as the body; and to the future as well as the present world. Man is now and has long been the subject of so much misery and evil, that his deliverance from that state, and restoration to happiness in the world to come would probably be the greatest and the worthiest design of the Almighty.

In looking for a temporal Messiah, you anticipate a being fit for earth alone. The Messiah whom we receive was fit for earth and for heaven. Your Messiah is a mere mortal, who must linger through his few years of feverish renown, “pleased with this trifle still, as that before:” ours is an Immortal, who came down from an invisible world to elevate the whole human race, and to restore them to communion with God. Your Messiah is expected to triumph, as a Cæsar or a Napoleon, over the bodies of the slaughtered, amid the groans of the dying, and the tears of the widow and the orphan: ours shall mount to universal dominion by subduing the heart, and by changing the sword into the ploughshare, and banishing tears and grief for ever. Which is more glorious? Yours is compatible with the indulgence of all the lion passions of the heart: ours is only compatible with the conquest of self, with pure motives, and a holy life. Which is more worthy of an Immortal—which yields more praise to God?

I shall be trespassing too much upon the time of the reader if I permit myself to proceed further on this point.

I have not entered at great length into the various controversies which prevail among Christians. Where the subject was unavoidable, I have endeavoured to point out the principles on which both agree ; and by following which, their differences would be more reconciled. This mode of proceeding generally offends both classes ; but I did not wish to become a partisan. In that principal and almost the only great controversy which divides those who unite in believing the scriptural doctrines of the Trinity, the Incarnation, and the Atonement, the question of church government, I have expressed myself in the most decided manner. I have done so because I believe that Christianity is a system of positive institutions ; and that those Christians who would represent Christ our Lord as the Saviour of individuals only have misapprehended the spirit of Christianity. Christ is the Legislator of nations. As the Jews were a nation and a people governed by the laws of God, so was it designed that every nation under heaven should be bound by one law of Christian and national polity. This object was to be effected by our Lord committing to his Church a system of authority, which is alike suited to all forms of civil government. Because the teachers of the people are in all nations the eventual arbiters of the character, the destiny, and the morality of a people ; it pleased God to appoint an order of men, who should judge of the fitness or unfitness of all the teachers of the people ; and who should permit none to become Christian ministers who had departed from the truth which Christ had revealed. To prevent ambition and pride (the principal agitators of governments) from disturbing the Churches, he made these men equal. The apostles were equal among themselves, and they appointed teachers ; and the Christian world never heard at that time of revolts, rebellions, or wars, among Christians. The purity of the apostolic government was preserved among their immediate successors. The union of the Church with the civil power under Constantine perverted Episcopacy, by inducing ambition among the governors of the Churches ; and the usurpations of the bishop of Rome still more deeply injured the spirituality of the visible Church. The Reformation was the æra of new modes of church government, as well as of the overthrow of the corruptions of that apostacy ; and the universal Church has been disgraced, and the world continued in evil, by the shameful and bloody divisions among Christians. These divisions still continue ; but they would not have existed if the institutions of the Great Lawgiver had been observed ; neither will they cease till the great majority of Christians shall revive among them the primitive laws of order and union.

I have not studied to discover new modes of interpretation. At the risk of being considered a compiler, I have freely taken from various works on Scripture, whatever appeared to be suited to my purpose. Though in danger of being esteemed erroneous, I have not hesitated to express a decided opinion on the controverted points I may have found it expedient to discuss. No fear lest I should be considered illiberal, or uncandid, has prevented me from condemning any opinion which is contrary to truth. No hope of pleasing has induced me for one moment to study the popular opinion ; to vary my phrases, to soften my expressions, or in any way to flatter the people. While I have not studied novelty, I have not hesitated to express any new view of a subject which appeared to me desirable. I may use the expressive language of the great author of the *Demonstration of the Messiah*, “ I do not desire to live longer in this world than whilst I am disposed both to find out the truth and follow it^a. ”

^a Bishop Kidder, *Demonstration of the Messiah*, dedication, p. 1.

I must apologize for the period of the publication of this book. Though some delay, arising from unavoidable circumstances, has caused me much regret, in other instances it has been willingly indulged. In contemplating the plan of the government of the world, as it is revealed to us in the Scriptures, I seemed to be surveying a more magnificent temple erected to the glory of God than the round unclouded sky, with the sun walking in his brightness. On every side I heard the song of angels, and of the spirits of the just made perfect. Like Adam in Paradise, I listened to the voice of a manifested God ; I conversed with the Evangelists and the Apostles, I walked with them through the avenues of the majestic edifice ; and even now, though their address is ended, “so charming is their voice, that I can think them still speaking, still stand fixed to hear.” Their words are the words of eternal life ; and the intercourse with these priests of the temple, and with their Holy Master, the God of their homage, appeared but the anticipation of that intellectual and spiritual happiness which shall constitute so much of our felicity in a future state. I submit to the reader the completion of the labor of some years with deference, yet with satisfaction and pleasure ; and I rejoice that it has pleased God to grant me the desire and the patience to accomplish a work which should be useful to the Church and to the world.

In the following TABLES, which are designed principally for the Use of Families, the whole of the Sections of this Arrangement are divided in such a manner, that by reading *one portion* DAILY, the *New Testament* may be read through TWICE IN A YEAR.

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THE
NEW TESTAMENT.

PART I.

FROM THE BIRTH OF CHRIST TO THE TEMPTATION.

SECTION I.—*General Preface.*

MARK i. 1.—LUKE i. 1–4.

THE BEGINNING OF THE GOSPEL OF JESUS CHRIST, ^aTHE SON OF GOD.^a

SECT. I.

¹FORASMUCH^b as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, ²even as they delivered them unto us, which ^cfrom the beginning were eyewitnesses, and ministers of the ^cword; ³^dit seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee ^ein order, ^fmost excellent ^dTheophilus, ⁴^gthat thou mightest know the certainty of those things, wherein thou hast been instructed.

The Gospel of St. Mark was probably written at Jerusalem, A.D. 44; that of St. Luke in Achaia, A. D. 64.

a See Note 1.

b See Note 2.

c See Note 3.

d See Note 4.

^a Dan. 3. 25. Matt. 4. 3, 6, & 8. 29. & 14. 33. & 16. 16, & 17. 5. & 21. 37. & 26. 63. & 27. 40, 43, 54. Mark 3. 11. & 5. 7. & 9. 7. & 15. 39. Luke 1. 32, 35. & 4. 3, 9, 41. & 8. 28. & 9. 35. & 22. 70. John 1. 14, 34, 49. & 3. 16, 17, 18, 35, 36. & 5. 19, 20, 21, 22, 23, 25. & 6. 69. & 9. 35. & 10. 36. & 11. 4, 27. & 19. 7. & 20. 31. Acts 8. 37. & 9. 20. Rom. 1. 4. & 8. 32. 2 Cor. 1. 19. Gal. 2. 20. Eph. 4. 13. Heb. 1. 2. & 4. 14. & 6. 6. & 7. 3. & 10. 29. 1 John 3. 8. & 4. 15. & 5. 5, 9, 10, 11, 12, 13, 20. Rev. 2. 18. ^b Heb. 2. 3. 1 Pet. 5. 1. 2 Pet. 1. 16. 1 John 1. 1. ^c John 15. 27. ^d Acts 15. 19, 25, 28. 1 Cor. 7. 40. ^e Acts 11. 4. ^f Acts 1. 1. ^g John 20. 31.

SECTION II.—*The Divinity, Humanity, and Office of Christ.*^o

SECT. II.

JOHN i. 1–18.

¹IN the beginning ^awas the Word, and the Word was ^bwith God, ^cand the Word was God. ²^dThe same was in the beginning with God. ³^eAll things were made by Him; and without Him was not any thing made that was made. ⁴^fIn Him was life; and ^gthe life was the light of men. ⁵And ^hthe light shineth in darkness; and the darkness comprehended it not.

The Gospel of St. John was written at Ephesus, A. D. 97.

e See Note 5.

a Prov. 8. 22, &c. Col. 1. 16, 17.

1 John 1. 1. Rev. 1. 2. & 19. 13.

b Prov. 8. 30. ch. 17. 5. 1 John 1. 2.

c Phil. 2. 6. 1 John 5. 7.

d Gen. 1. 1.

e Ps. 33. 6. ver. 10. Col. 1. 16. Eph. 3. 9. Heb. 1. 2. Rev. 4. 11.

f ch. 5. 26. 1 John 5. 11.

g ch. 8. 12. & 9. 5. & 12. 35, 46.

h ch. 3. 19.

i Mal. 3. 1. Matt. 3. 1. Luke 3. 2. ver. 33.

j Acts 19. 4.

k Is. 49. 6. ver. 4. 1 John 2. 8.

l ver. 3. Heb. 1. 2. & 11. 3.

⁶ⁱThere was a man sent from God, whose name was John. ⁷^jThe same came for a witness, to bear witness of the Light, that all *men* through Him might believe. ⁸He was not that Light, but was *sent* to bear witness of that Light. ⁹^kThat was the true Light, which lighteth every man that cometh into the world. ¹⁰He was in the world, and ^lthe world was made by Him, and the world knew Him not. ¹¹^mHe came unto his own, and his own received Him not. ¹²But ⁿas many as received Him, to them gave He ^{*}power to become the sons of God, *even* to them that believe on his Name: ¹³^owhich were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴^pAnd the Word ^qwas made ^rflesh, and dwelt among us, (and ^swe beheld his glory, the glory as of the Only-begotten of the Father,) ^tfull of grace and truth.

^m Lu. 19. 14. Acts 3. 26. & 13. 46.

^o ch. 3. 5. James 1. 18. 1 Pet. 1. 23.

^r Heb. 2. 11, 14, 16, 17.

ⁿ Is. 56. 5. Rom. 8. 15. Gal. 3. 26. 2 Pet. 1. 4. 1 John 3. 1.

^p Matt. 1. 16, 20. Luke 1. 31, 35. & 2. 7. 1 Tim. 3. 16.

^s Is. 40. 5. Matt. 17. 2. ch. 2. 11. & 11. 40. 2 Pet. 1. 17.

^{*} Or, *the right*, or, *privilege*.

^q Rom. 1. 3. Gal. 4. 4.

^t Col. 1. 19. & 2. 3, 9.

u ver. 32. ch. 3. 32. & 5. 33.

f See Note 6.

v Matt. 3. 11. Mark 1. 7. Luke 3. 16. ver. 27, 30. ch. 3. 31.

w ch. 8. 58. Col. 1. 17.

x ch. 3. 34. Ephes. 1. 6-8. Col. 1. 19. & 2. 9, 10.

y Exod. 20. 1, & c. Deut. 4. 44. & 5. 1. & 33. 4.

z Rom. 3. 24. & 5. 21. & 6. 14.

a ch. 8. 32. & 14. 6.

b Exod. 33. 20. De. 4. 12. Matt. 11. 27. Luke 10. 22. ch. 6. 46. 1 Tim. 1. 17. & 6. 16. 1 John 4. 12, 20.

c ver. 14. ch. 3. 16. 18. 1 John 4. 9.

SECT. III.

B. V. Æ. 6.

J. P. 4708.

Temple at Jerusalem.

g See Note 7.

a Matt. 2. 1.

b 1 Chron. 24. 10, 19. Neh. 12. 4, 17.

c Gen. 7. 1. & 17. 1. 1 Kings 9. 4. 2 Ki. 20. 3. Job 1. 1. Acts 23. 1. & 24. 16. Phil. 3. 6.

d 1 Chron. 24. 19. 2 Chron. 8. 14. & 31. 2.

e Exod. 30. 7, 8. 1 Sam. 2. 28. 1 Chr. 23. 13. 2 Chr. 29. 11.

f Lev. 16. 17. Rev. 8. 3, 4.

g Exod. 30. 1.

h Judges 6. 22. & 13. 22. Dan. 10. 8. ver. 29. ch. 2. 9. Acts 10. 4. Rev. 1. 17.

i ver. 60, 63.

j ver. 58.

k Numb. 6. 3. Jud. 13. 4. ch. 7. 33.

* Or, *by*.

l Jer. 1. 5. Gal. 1. 15.

m Mal. 4. 5, 6.

n Ecclus. 48. 10. Mal. 4. 5. Matt. 11. 14. Mark 9. 12.

o Gen. 17. 17.

p Dan. 8. 16. & 9. 21-23. Matt. 18. 10. Heb. 1. 14.

q Ezek. 3. 26. & 24. 27.

r See 2 Kings 11. 5. 1 Chron. 9. 25.

s Gen. 30. 23. Is. 4. 1. & 54. 1, 4.

¹⁵ *u* John^f bare witness of Him, and cried, saying, "This was He of whom I spake, ^vHe that cometh after me is preferred before me: ^wfor He was before me!" ¹⁶ And of his ^xfulness have all we received, and grace for grace. ¹⁷ For ^ythe Law was given by Moses, *but* ^zGrace and ^aTruth came by Jesus Christ. ¹⁸ ^bNo man hath seen God at any time; ^cthe Only-begotten Son, which is in the bosom of the Father, He hath declared Him.

SECTION III.—*Birth of John the Baptist.*^s

LUKE i. 5-25.

⁵ THERE was ^ain the days of Herod, the king of Judæa, a certain priest named Zacharias, ^bof the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. ⁶ And they were both ^crighteous before God, walking in all the commandments and ordinances of the Lord blameless. ⁷ And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

⁸ And it came to pass, that while he executed the priest's office before God ^ain the order of his course, ⁹according to the custom of the priest's office, his lot was ^cto burn incense when he went into the temple of the Lord; ¹⁰ ^fand the whole multitude of the people were praying without at the time of incense. ¹¹ And there appeared unto him an Angel of the Lord, standing on the right side of ^ethe altar of incense; ¹² And when Zacharias saw him, ^bhe was troubled, and fear fell upon him. ¹³ But the Angel said unto him,—

"Fear not, Zacharias: for thy prayer is heard;

And thy wife Elisabeth shall bear thee a son,

And ⁱthou shalt call his name John.

¹⁴ And thou shalt have joy and gladness;

And ^jmany shall rejoice at his birth.

¹⁵ For he shall be great in the sight of the Lord.

And ^kshall drink neither wine nor strong drink;

And he shall be filled with the Holy Ghost, ⁱeven from his mother's womb.

¹⁶ And ^mmany of the children of Israel shall he turn to the Lord their God.

¹⁷ And ⁿhe shall go before Him in the spirit and power of Elias,

To turn the hearts of the fathers to the children,

And the disobedient ^{*}to the wisdom of the just;

To make ready a people prepared for the Lord."

¹⁸ And Zacharias said unto the Angel, "^oWhereby shall I know this? for I am an old man, and my wife well stricken in years."

¹⁹ And the Angel answering said unto him, "I am ^pGabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. ²⁰ And, behold! ^qthou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

²¹ And the people waited for Zacharias, and marvelled that he tarried so long in the temple. ²² And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

²³ And it came to pass, that, as soon as ^rthe days of his ministration were accomplished, he departed to his own house. ²⁴ And after those days his wife Elisabeth conceived, and hid herself five months, saying, ²⁵ "Thus hath the Lord dealt with me in the days wherein he looked on me, to ^stake away my reproach among men."

SECTION IV.—*The Annunciation.*^h

LUKE i. 26-38.

²⁶ AND in the sixth month the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, ²⁷ to a virgin ^aespoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. ²⁸ And the Angel came in unto her, and said, "^bHail, *thou that art* ^{*}Highly Favored! ^cthe Lord is with thee! blessed art thou among women!" ²⁹ And when she saw him, ^dshe was troubled at his saying, and cast in her mind what manner of salutation this should be.ⁱ

³⁰ And the Angel said unto her, "Fear not, Mary: for thou hast found favor with God. ³¹ ^eAnd, behold! thou shalt conceive in thy womb, and bring forth a son, and ^fshalt call his name JESUS. ³² He shall be great, ^gand shall be called the Son of the Highest: and ^hthe Lord God shall give unto Him the throne of his father David: ³³ ⁱand He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

³⁴ Then said Mary unto the Angel, "How shall this be, seeing I know not a man?"

³⁵ And the Angel answered and said unto her, "^jThe Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called ^kthe Son of God. ³⁶ And, behold! thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. ³⁷ For ^lwith God nothing shall be impossible."

³⁸ And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word!" And the Angel departed from her.

SECT. IV.

B. V. Æ. 5.

J. P. 4709.

Nazareth.

^h See Note 8.^a Matt. 1. 18. ch. 2. 4, 5.^b Dan. 9.23. & 10. 19.^{*} Or, *graciously accepted, or, much graced.* See ver. 30.^c Judges 6. 12.^d ver. 12.ⁱ See Note 9.^e Is. 7. 14. Matt. 1. 21.^f ch. 2. 21.^g See Mark 1. 1.^h 2 Sam. 7. 11, 12.ⁱ Is. 9. 6, 7. & 16. 5.^j Jer. 23. 5. Ps. 132.^k 11. Rev. 3. 7.^l Dan. 2. 44. & 7.^m 14, 27. Obad. 21.ⁿ Mic. 4. 7. John 12.^o 34. Heb. 1. 8.^p Matt. 1. 20.^k See Mark 1. 1.^l Gen. 18. 14. Jer. 32. 17. Zech. 8. 6. Mat. 19. 26. Mark 10. 27. ch. 18. 27. Rom. 4. 21.SECTION V.—*Interview between Mary and Elisabeth.*

LUKE i. 39-56.

³⁹ AND Mary arose in those days, and went into the hill country with haste, ^ainto a city of Juda.^k ⁴⁰ And entered into the house of Zacharias, and saluted Elisabeth. ⁴¹ And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped^l in her womb; and Elisabeth was filled with the Holy Ghost, ⁴² and she spake out with a loud voice, and said,—

"^bBlessed art thou among women! and blessed is the fruit of thy womb! ⁴³ And whence is this to me, that the mother of my Lord should come to me? ⁴⁴ For, lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. ⁴⁵ And blessed is she ^{*}that believed: for there shall be a performance of those things which were told her from the Lord."

⁴⁶ And Mary said,—

"My ^csoul doth magnify the Lord,

⁴⁷ And my spirit hath rejoiced in God my Saviour;

⁴⁸ For ^dHe hath regarded the low estate of his handmaiden.

For, behold! from henceforth ^eall generations shall call me blessed;

⁴⁹ For He that is mighty ^fhath done to me great things,

And ^gholy is his name;

⁵⁰ And ^hhis mercy is on them that fear Him

From generation to generation.

⁵¹ He ⁱhath showed strength with his arm;

He ^jhath scattered the proud in the imagination of their hearts.

⁵² He ^khath put down the mighty ^lfrom *their* seats,

And exalted them of low degree.

SECT. V.

B. V. Æ. 5.

J. P. 4709.

Hebron.

^a Josh. 21. 9-11.^k See Note 10.^l See Note 11.^b ver. 28. Judges 5. 24.^{*} Or, *which believed that there, &c.*^c 1 Sam. 2. 1 Ps. 34. 2, 3. & 35. 9. Hab. 3. 18.^d 1 Sam. 1. 11. Ps. 138. 6.^e Mal. 3. 12. ch. 11. 27.^f Ps. 71. 19. & 126. 2, 3.^g Ps. 111. 9.^h Gen. 17. 7. Exod. 20. 6. Ps. 103. 17, 18.ⁱ Ps. 98. 1. & 118. 15. Is. 40. 10. & 51. 9. & 52. 10.^j Ps. 33. 10. 1 Pet. 5. 5.^k 1 Sam. 2. 6. Job 5. 11. Ps. 113. 6.^l [Or, *from thrones* —Ed.]

m 1 Sam. 2. 5. Ps.
34. 10.
n Ps. 98. 3. Jer. 31.
3. 20.
o Gen. 17. 19. Ps.
132. 11. Rom. 11.
28. Gal. 3. 16.
m See Note 12.

53 He^m hath filled the hungry with good things;

And the rich He hath sent empty away.

54 He hath holpen his servant Israel,

Inⁿ remembrance of his mercy 55 (°as He spake to our fathers)

To Abraham and to his seed for ever.”^m

56 And Mary abode with her about three months; and returned to her own house.

SECT. VI.

B. V. Æ. 5.

J. P. 4709.

Hebron.

a ver. 14.

b Gen. 17. 12. Lev.
12. 3.

c ver. 13.

d ver. 13.

e ver. 20.

f ver. 39.

g ch. 2. 19, 51.

* Or, *things*.

h Gen. 39. 2. Ps. 80.
17. & 89. 21. Acts
11. 21.

i Joel 2. 28.

j 1 Kings 1. 48. Ps.
41. 13. & 72. 18. &
106. 48.

k Exod. 3. 16. &
4. 31. Ps. 111. 9.
ch. 7. 16.

l Ps. 132. 17.

m [i. e. a Mighty
Saviour.—Ed.]

n Jer. 23. 5, 6, & 30.
10. Dan. 9. 24.
Acts 3. 21. Rom.
1. 2.

o Lev. 26. 42. Ps.
98. 3. & 105. 8, 9.
& 106. 45. Ezek.
16. 60. ver. 54.

p Gen. 12. 3. & 17.
4. & 22. 16, 17.
Heb. 6. 13, 17.

q Rom. 6. 18, 22.
Heb. 9. 14.

r Jer. 32. 39, 40.
Ephes. 4. 24. 2
Thess. 2. 13. 2
Tim. 1. 9. Tit. 2.
12. 1 Pet. 1. 15.
2 Pet. 1. 4.

n See Note 13.

s Is. 40. 3. Mal. 3.
1. & 4. 5. Matt. 11.
10. ver. 17.

* Or, *For*. Mark 1.
4. ch. 3. 3.

† Or, *bowels of the
mercy*.

‡ Or, *sun rising*;
or, *branch*. Num.
24. 17. Is. 11. 1.
Zech. 3. 8. & 6. 12.
Mal. 4. 2. Rev.
22. 16.

t Is. 9. 2. & 42. 7. &
49. 9. Matt. 4. 16.
Acts 26. 18.

u ch. 2. 40.

v Matt. 3. 1. & 11.
7

SECTION VI.—*The Birth and Naming of John the Baptist.*

LUKE i. 57, to the end.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and °they rejoiced with her.

59 And it came to pass, that ^bon the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, “ °Not so; but he shall be called John.” 61 And they said unto her, “ There is none of thy kindred that is called by this name.” 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, “ ^dHis name is John.” And they marvelled all. 64 ^eAnd his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. 65 And fear came on all that dwelt round about them: and all these *sayings were noised abroad throughout all ^fthe hill country of Judæa. 66 And all they that heard them ^glaid them up in their hearts, saying, “ What manner of child shall this be! ” And ^hthe hand of the Lord was with him.

67 And his father Zacharias ⁱwas filled with the Holy Ghost, and prophesied, saying,—

68 Blessed ^jbe the Lord God of Israel;

For ^kHe hath visited and redeemed his people,

69 And ^lhath raised up an ^mHorn of Salvation for us

In the house of his servant David,

70 (As ⁿHe spake by the mouth of his holy Prophets

Which have been since the world began),

71 That we should be saved from our enemies,

And from the hand of all that hate us:

72 To ^operform the mercy *promised* to our fathers,

And to remember his holy covenant;

73 The ^poath which he sware to our father Abraham,

74 That he would grant unto us,

That we, being delivered out of the hand of our enemies, might ^qserve Him without fear,ⁿ

75 In ^rholiness and righteousness before Him, all the days of our [life].

76 And thou, child, shalt be called the Prophet of the Highest:

For ^sthou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people,

*By the remission of their sins 78 through the †tender mercy of our God;

Whereby the ‡dayspring from on high hath visited us,

79 To ^tgive light to them that sit in darkness and in the shadow of death,

To guide our feet into the way of peace.”

80 And ^uthe child grew, and waxed strong in spirit; and ^vwas in the deserts till the day of his showing unto Israel.

SECTION VII.—*An Angel appears to Joseph.*MATT. i. 18, *to the end.*

¹⁸ Now the ^abirth of Jesus Christ was on this wise. When as his mother Mary was espoused to Joseph, before they came together,^o she was found with child ^bof the Holy Ghost. ¹⁹ Then Joseph her husband, ^cbeing a just man, and not willing ^dto make her a public example, was minded to put her away privily. ²⁰ But while he thought on these things, behold! the Angel of the Lord appeared unto him in a dream,^p saying, “Joseph, thou son of David, fear not to take unto thee Mary thy wife; ^efor that which is ^{*}conceived in her is of the Holy Ghost; ²¹ ^fand she shall bring forth a son, and thou shalt call his name †JESUS, for ^ghe shall save his people from their sins.”^q ²² (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet,^r saying,—

²³ “Behold!^h a virgin shall be with child,
And shall bring forth a son,
And †they shall call his name EMMANUEL,
Which being interpreted is, GOD WITH US.”)

²⁴ Then Joseph being raised from sleep did as the Angel of the Lord had bidden him; and took unto him his wife,²⁵ and knew her not till she had brought forth ⁱher firstborn son, and he called his name JESUS.

SECT. VII.

B. V. Æ. 5.

J. P. 4709.

Nazareth.

^a Luke 1. 27.^o See Note 14.^b Luke 1. 35.^c [Or, *being kind and not willing,* &c.—Ed.]^d Deut. 24. 1.^p See Note 15.^e Luke 1. 35.^{*} Gr. *begotten.*^f Luke 1. 31.[†] That is, *Saviour,* Heb.^g Acts 4. 12. & 5. 31. & 13. 23, 38.^q See Note 16^r See Note 17.^h Is. 7. 14.[†] Or, *his name shall be called.*ⁱ Exod. 13. 2. Lu. 2. 7, 21.SECTION VIII.—*Birth of Christ at Bethlehem.*

LUKE ii. 1-7.

¹ AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be ^{*}taxed.^s ² (^a And this taxing was first made^t when Cyrenius was governor of ^uSyria.) ³ And all went to be taxed, every one into his own city. ⁴ And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto ^bthe city of David, which is called Bethlehem, (^cbecause he was of the house and lineage of David,) ⁵ to be taxed with Mary ^dhis espoused wife, being great with child.^x ⁶ And so it was, that, while they were there, the days were accomplished that she should be delivered. ⁷ And ^eshe brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

SECT. VIII.

B. V. Æ. 5.

J. P. 4709.

Bethlehem.

^{*} Or, *enrolled.* [i.e. put on the census list.—Ed.]^s See Note 18.^a Acts 5. 37.^t See Note 19.^u See Note 20.^b 1 Sam. 16. 1, 4. Johu 7. 42.^c Matt. 1. 16. ch. 1. 27.^d Matt. 1. 18. ch. 1. 27.^x See Note 21.^e Matt. 1. 25.SECTION IX.—*The Genealogies of Christ.^y*MATT. i. 1-17.—LUKE iii. 23, *to the end.*

THE BOOK OF THE ^aGENERATION OF JESUS CHRIST, ^bTHE SON OF DAVID, ^cTHE SON OF ABRAHAM:

Luke iii. ²³ Being (as was supposed) ^dthe son of Joseph, which was the son of Heli, ²⁴ which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, ²⁵ which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, ²⁶ which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, ²⁷ which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, ²⁸ which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam,

SECT. IX.

^y See Note 22.^a Luke 3. 23.^b Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. Johu 7. 42. Acts 2. 30. & 13. 23. Rom. 1. 3.^c Gen. 12. 3. & 22. 18. Gal. 3. 16.^d Matt. 13. 55. Johu 6. 42.

e Zech. 12. 12.
f 2 Sam. 5. 14.
 1 Chron. 3. 5.
g Ruth 4. 18, &c.
 1 Chron. 2. 10, &c.

h Gen. 11. 24, 26.

i See Gen. 11. 12.

j Gen. 5. 6, &c. &
 11. 10, &c.

k Gen. 5. 1, 2.
z See Note 23.
 Gen. 21. 2, 3.
m Gen. 25. 26.
n Gen. 29. 35.
o Gen. 38. 27.
p Ruth 4. 18, &c.
 1 Chron. 2. 5, 9,
 &c.

q 1 Sam. 16. 1. &
 17. 12.
r 2 Sam. 12. 24.
s 1 Chro. 3. 10, &c.

t 2 Kings 20. 21.
 1 Chron. 3. 13.

* Some read, *Josias begat Jakim, and Jakim begat Jechonias*. See 1 Chro. 3. 15, 16.

u 2 Kings 24. 14, 15, 16. & 25. 11.
 2 Chro. 36. 10, 20.
 Jer. 27. 20. & 39. 9. & 52. 11, 15, 28, 29, 30. Dan. 1. 2.

v 1 Chro. 3. 17, 19.
w Ezra 3. 2, & 5. 2.
 Neh. 12. 1. Hag. 1. 1.

a See Note 24.

SECT. X.

B. V. Æ. 5.
 J. P. 4709.
 Fields near
 Bethlehem.

b See Note 25.

* Or, *the night-watches*.

a ch. 1. 12.

b Gen. 12. 3. Matt. 28. 19. Mark 1. 15. ver. 31, 32. ch. 24. 47. Col. 1. 23.

c Is. 9. 6.

which was the son of Er, ²⁹ which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, ³⁰ which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, ³¹ which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of ^eNathan, ^fwhich was the son of David, ³² ^gwhich was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, ³³ which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, ³⁴ which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, ^hwhich was the son of Thara, which was the son of Nachor, ³⁵ which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, ³⁶ ⁱwhich was the son of Cainan, which was the son of Arphaxad, ^jwhich was the son of Sem, which was the son of Noe, which was the son of Lamech, ³⁷ which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, ³⁸ which was the son of Enos, which was the son of Seth, which was the son of Adam, ^kwhich was the son of God.^z

² ^lAbraham begat Isaac; and ^mIsaac begat Jacob; and Matt. i. 2-17. ⁿJacob begat Judas and his brethren; ³ and ^oJudas begat Phares and Zara of Thamar; and ^pPhares begat Esrom; and Esrom begat Aram; ⁴ and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; ⁵ and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; ⁶ and ^qJesse begat David the king; and ^rDavid the king begat Solomon of her that had been the wife of Urias; ⁷ and ^sSolomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; ⁸ and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; ⁹ and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; ¹⁰ and ^tEzekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; ¹¹ and *Josias begat Jechonias and his brethren, about the time they were ^ucarried away to Babylon; ¹² and after they were brought to Babylon, ^vJechonias begat Salathiel; and Salathiel begat ^wZorobabel; ¹³ and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; ¹⁴ and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; ¹⁵ and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; ¹⁶ and Jacob begat Joseph the husband of Mary, of whom was born JESUS, who is called CHRIST.

¹⁷ So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.^a

SECTION X.—*The Angels appear to the Shepherds.*^b

LUKE ii. 8-20.

⁸ AND there were in the same country shepherds abiding in the field, keeping ^{*}watch over their flock by night. ⁹ And, lo! the Angel of the Lord came upon them, and the glory of the Lord shone round about them: ^aand they were sore afraid. ¹⁰ And the Angel said unto them, "Fear not: for, behold! I bring you good tidings of great joy, ^bwhich shall be to all people. ¹¹ ^cFor unto you is born this day, in

the city of David, ^aa Saviour, ^ewhich is Christ the Lord. ¹² And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.” ¹³ ^fAnd suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying,—

¹⁴ “Glory ^g to God in the highest, and on earth ^hpeace;
Good ⁱwill toward men!”

¹⁵ And it came to pass, as the Angels were gone away from them into heaven, ^{*}the shepherds said one to another, “Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.” ¹⁶ And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. ¹⁷ And when they had seen *it*, they made known abroad the saying which was told them concerning this child. ¹⁸ And all they that heard it wondered at those things which were told them by the shepherds. ¹⁹ ^jBut Mary kept all these things, and pondered them in her heart. ²⁰ And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

SECTION XI.—*The Circumcision.*^c

LUKE ii. 21.

^aAND when eight days were accomplished for the circumcising of the child, his name was called ^bJESUS, which was so named of the Angel before he was conceived in the womb.

SECTION XII.—*The Purification—Presentation of Christ in the Temple, where he is acknowledged by Simeon and Anna.*

LUKE ii. 22–39.

²² AND when ^athe days of her purification, according to the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; ²³ (as it is written in the Law of the Lord, “^bEvery male that openeth the womb shall be called holy to the Lord;”) ²⁴ and to offer a sacrifice according to ^cthat which is said in the Law of the Lord, “A pair of turtledoves, or two young pigeons.” ^d

²⁵ And, behold! there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, ^awaiting for the ^eConsolation of Israel, and the Holy Ghost was upon him; ²⁶ and it was revealed unto him by the Holy Ghost, that he should not ^fsee death, before he had seen the Lord’s Christ.^e ²⁷ And he came ^gby the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the Law, ²⁸ then took he him up in his arms, and blessed God, and said,—

²⁹ “Lord, ^hnow lettest thou thy servant depart, in peace according to thy word:

³⁰ For mine eyes ⁱhave seen thy ^jSalvation,

³¹ Which Thou hast prepared before the face of all people; Y

³² A ^kLight to lighten the Gentiles,

And the Glory of thy people Israel.”

³³ And Joseph and his mother marvelled at those things which were spoken of him. ³⁴ And Simeon blessed them, and said unto Mary his mother, “Behold! this child is set for the ^lfall and rising again of many in Israel; ^fand for ^ma sign which shall be spoken against, ³⁵ (“yea, a sword shall pierce through thine own soul also,) that the thoughts of many hearts may be revealed.”

³⁶ And there was one Anna, a prophetess, the daughter of Phanuel,

^d Matt. 1. 21.

^e Matt. 1. 16. & 16. 16. ch. 1. 43. Acts 2. 36. & 10. 36. Phil. 2. 11.

^f Gen. 28. 12. & 32. 1, 2. Ps. 103. 20, 21. & 148. 2. Dan. 7. 10. Heb. 1. 14. Rev. 5. 11.

^g ch. 19. 38. Eph. 1. 6. & 3. 10, 21. Rev. 5. 13.

^h Is. 57. 19. ch. 1. 79. Rom. 5. 1. Ephes. 2. 17. Col. 1. 20.

ⁱ John 3. 16. Eph. 2. 4, 7. 2 Thess. 2. 16. 1 John 4. 9, 10.

^{*} Gr. *the men the shepherds.*

^j Gen. 37. 11. ch. 1. 66. ver. 51.

SECT. XI.

B. V. Æ. 5.

J. P. 4709.

Temple of Jerusalem.

^c See Note 26.

^a Gen. 17. 12. Lev. 12. 3. ch. 1. 59.

^b Matt. 1. 21, 25. ch. 1. 31.

SECT. XII.

B. V. Æ. 5.

J. P. 4709.

Temple of Jerusalem.

^a Lev. 12. 2, 3, 4, 6.

^b Exod. 13. 2. & 22. 29. & 34. 19. Num. 3. 13. & 8. 17. & 18. 15.

^c Lev. 12. 2, 6, 8.

^d See Note 27.

^d Is. 40. 1. Mark 15. 43. ver. 38.

^e i. e. the Consoler.—Ed.

^f Ps. 89. 48. Heb. 11. 5.

^g See Note 28.

^g Matt. 4. 1.

^h Gen. 48. 30.

Phil. 1. 23.

ⁱ Is. 52. 10. ch. 3. 6.

^j i. e. Saviour.—Ed.

^k i. e. an Enlightener.—Ed. Is. 9. 2. & 42. 6. & 49. 6. & 60. 1, 2, 3.

Matt. 4. 16. Acts 13. 47. & 28. 28.

^l Is. 8. 14. Hos. 14. 9. Matt. 21. 44.

Rom. 9. 32, 33. 1 Cor. 1. 23, 24. 2

Cor. 2. 16. 1 Pet. 2. 7, 8.

^f See Note 29.

^m Acts 28. 22.

ⁿ Ps. 42. 10. John 19. 25.

of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; ³⁷ and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers ^onight and day. ³⁸ And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that ^plooked for redemption in ^{*}Jerusalem.

³⁹ And when they had performed all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth.

SECT. XIII.

B. V. Æ. 5.

J. P. 4709.

Bethlehem.

^g See Note 30.^a Luke 2. 4, 6, 7.^b Gen. 10. 30. & 25. 6. 1 Kings 4. 30.^c Luke 2. 11.^d Num. 24. 17.

Is. 60. 3.

^e [i. e. the East country.—Ed.]

Jerusalem.

^h See Note 31.^f 2 Chron. 36. 14^g 2 Chron. 34. 13.¹ Mac. 5. 42. & 7.

12.

^h Mal. 2. 7.ⁱ Mic. 5. 2. John

7. 42.

^j Rev. 2. 27.^{*} Or, *feed*.ⁱ See Note 32.

Bethlehem

^k See Note 33^k Ps. 72. 10. Is. 60. 6.^{*} Or, *offered*.^l See Note 34.^l ch. 1. 20.SECTION XIII.—*The Offering of the Magi.*^s

MATT. ii. 1–12.

¹ Now when ^aJesus was born in Bethlehem of Judæa in the days of Herod the king, behold! there came wise men ^bfrom the East to Jerusalem, ² saying, “Where ^bis he that is born King of the Jews? for we have seen ^dhis star in the ^eEast, and are come to worship him.” ³ When Herod the king had heard these things, he was troubled, and all Jerusalem with him; ^h ⁴ and when he had gathered all ^jthe Chief Priests and ^gScribes of the people together, ^h he demanded of them where Christ should be born. ⁵ And they said unto him, “In Bethlehem of Judæa; for thus it is written by the Prophet,—

⁶ ‘And ⁱ thou Bethlehem, in the land of Juda,

Art not the least among the princes of Juda:

For out of thee shall come a Governor, ^jthat shall ^{*}rule my people Israel.’” ⁱ

⁷ Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared; ⁸ and he sent them to Bethlehem, and said, “Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.” ⁹ When they had heard the king, they departed; and, lo! the star, which they saw in the East, went before them, till it came and stood over where the young child was. ^k ¹⁰ When they saw the star, they rejoiced with exceeding great joy; ¹¹ and when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, ^k they ^{*}presented unto him gifts; gold, and frankincense, and myrrh. ¹² And being warned ^l of God ^lin a dream that they should not return to Herod, they departed into their own country another way.

SECT. XIV.

B. V. Æ. 5.

J. P. 4709.

Egypt.

^m See Note 35.SECTION XIV.—*The Flight into Egypt.*

MATT. ii. 13–15.

¹³ AND when they were departed, behold! the Angel of the Lord appeareth to Joseph in a dream, saying, “Arise, and take the young child and his mother, and flee into Egypt, ^m and be thou there until I bring thee word; for Herod will seek the young child to destroy him.”

¹⁴ When he arose, he took the young child and his mother by night, and departed into Egypt; ¹⁵ and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the Prophet saying, “Out ^a of Egypt have I called my son.”” ⁿ

SECT. XV.

B. V. Æ. 5.

J. P. 4709.

Bethlehem.

^o See Note 37.SECTION XV.—*Slaughter of the Children at Bethlehem.*^o

MATT. ii. 16–18.

¹⁶ THEN Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that

were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.^p ¹⁷ Then was fulfilled that which was spoken by ^aJeremy the prophet, saying,—

p See Note 38.
a Jer. 31. 15.

¹⁸ “ In Rama was there a voice heard,
Lamentation, and weeping, and great mourning ;
Rachel weeping for her children,
And would not be comforted, because they are not.”

SECTION XVI.—*Joseph returns from Egypt.*

MATT. ii. 19, to the end.—LUKE ii. 40.

¹⁹ BUT when Herod was dead, behold ! an Angel of the Lord appeareth in a dream to Joseph in Egypt, ²⁰ saying, “ Arise, and take the young child and his mother, and go into the land of Israel ; for they are dead which sought the young child’s life.”^q ²¹ And he arose, and took the young child and his mother, and came into the land of Israel. ²² But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither :^r notwithstanding, being warned of God in a dream, he turned aside ^ainto the parts of Galilee. ²³ And he came and dwelt in a city called ^bNazareth : that it might be fulfilled ^cwhich was spoken by the Prophets, [that] “ He ^s shall be called a Nazarene.” ⁴⁰ And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him.

Luke ii. 40.

SECT. XVI.

B. V. Æ. 3.
J. P. 4711.
Egypt.

q See Note 39.

r See Note 40.

a ch. 3. 13. Luke 2. 39.

Nazareth.

b John 1. 45.

c Judges 13. 5.
1 Sam. 1. 11.

s See Note 41.

SECTION XVII.—*History of Christ at the age of twelve years.^t*

LUKE ii. 41, to the end.

⁴¹ NOW his parents went to Jerusalem ^aevery year at the feast of the Passover. ⁴² And when he was twelve years old, they went up to Jerusalem after the custom of the feast : ⁴³ and when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. ⁴⁴ But they, supposing him to have been in the company, went a day’s journey ; and they sought him among their kinsfolk and acquaintance. ⁴⁵ And when they found [him] not, they turned back again to Jerusalem, seeking him. ⁴⁶ And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. ⁴⁷ And ^ball that heard him were astonished at his understanding and answers. ⁴⁸ And when they saw him, they were amazed : and his mother said unto him, “ Son, why hast thou thus dealt with us ? behold ! thy father and I have sought thee sorrowing.” ⁴⁹ And he said unto them, “ How is it that ye sought me ? wist ye not that I must be about ^cmy Father’s business ?” ⁵⁰ And ^dthey understood not the saying which he spake unto them. ⁵¹ And he went down with them, and came to Nazareth, and was subject unto them : but his mother ^ekept all these sayings in her heart. ⁵² And Jesus ^fincreased in wisdom and ^{*}stature, and in favor with God and man.

SECTION XVIII.—*Commencement of the Ministry of John the Baptist.*

MATT. iii. 1–12.—MARK i. 2–8.—LUKE iii. 1–18.

¹ Luke iii. 1.

¹ NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of

SECT. XVII.

V. Æ. 7.

J. P. 4720.

Jerusalem.

t See Note 42.

a Exod. 23. 15, 17.
& 34. 23. Deut. 16. 1, 16.

b Matt. 7. 28.
Mark 1. 22. ch. 4. 22, 32. John 7. 15, 46.

c John 2. 16.

d ch. 9. 45. & 18. 34.

e ver. 19. Dan. 7. 28.

f 1 Sam. 2. 26.
ver. 40.

* Or, age

SECT. XVIII.

V. Æ. 26.

J. P. 4739.

The wilderness
of Judea.

Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, ² ^a Annas and Caiaphas being the high priests, the word of God came unto John, ^a the son of Zacharias in the wilderness. ³ In those days came ^b John the Baptist, preaching ^c in the wilderness of Judæa. ⁴ ^d John did baptize in the wilderness, ^x ⁵ and he came into all the country about Jordan, preaching the baptism of repentance, ^y for the remission of sins, ⁶ and saying, "Repent ye: ^f for the kingdom of heaven is at hand. ⁷ As it is written in the Prophets,—

^a John 11. 49, 51. & 18. 13. Acts 4. 6.
^u See Note 43.
^b Mark 1. 4, 15.
Luke 3. 2, 3. John 1. 28.
^c Josh. 14. 10.
^d John 3. 23.
^x See Note 44.
^y See Note 45.
^e Luke 1. 77.
^f Dan. 2. 44. ch. 4. 17. & 10. 7.

‘Behold! ^g I send my messenger before thy face,
Which shall prepare thy way before thee:’ ^z

As it is written in the book of the words of Esaias the prophet, saying,—

^h Is. 40. 3. Matt. 3. 3. Mark 1. 3. John 1. 23.

‘The ^h voice of one crying in the wilderness,
Prepare ye the way of the LORD,
Make his paths straight.

⁹ Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall be made straight,
And the rough ways shall be made smooth;

ⁱ Ps. 98. 2. Is. 52. 10. ch. 2. 10.

¹⁰ And ⁱ all flesh shall see the Salvation of God.’ ^j

^j Mark 1. 6.
^k 2 Kings 1. 8. Zech. 13. 4.
^l Lev. 11. 22.
^m 1 Sam. 14. 25, 26.
ⁿ Matt. 3. 5.
^o Acts 19. 4, 18.
^a See Note 47.

¹¹ And ^j the same John ^k had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was ^l locusts and ^m wild honey. ¹² ⁿ And there went out unto him all the land of Judæa, and they of Jerusalem, ¹³ and all the region round about Jordan, ¹⁴ ^o and were all baptized of him in the river of Jordan, confessing their sins. ^a

¹⁵ But when he saw many of the Pharisees and Sadducees come to his baptism—¹⁶ Then said he to the multitude that came forth to be baptized of him—¹⁷ he said unto them, “^p O generation of vipers! who hath warned you to flee from ^q the wrath to come? ¹⁸ Bring forth therefore fruits ^{*} meet for repentance: ¹⁹ and think not to say within yourselves, ^r We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. ²⁰ And now also the axe is laid unto the root of the trees: ^s therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”

^p Matt. 12. 34. & 23. 33. Luke 3. 7, 8, 9.

^q Rom. 5. 9. 1 Thess. 1. 10.

^{*} Or, *answerable to amendment of life.*

^r John 8. 33, 39. Acts 13. 26. Rom. 4. 1, 11, 16.

^s Matt. 7. 19. Luke 13. 7, 9. John 15. 6.

^t Acts 2. 37.

^u Luke 11. 41. 2 Cor. 8. 14. James 2. 15, 16. 1 John 3. 17. & 4. 20.

^v Matt. 21. 32. Luke 7. 29.

^w Luke 19. 8.

²¹ And the people asked him, saying, “‘What shall we do then?’” ²² He answereth and saith unto them, “‘He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.” ²³ Then ^v came also Publicans to be baptized, and said unto him, “Master, what shall we do?” ²⁴ And he said unto them, “^w Exact no more than that which is appointed you.” ²⁵ And the soldiers likewise demanded of him, saying, “And what shall we do?”

^{*} Or, *Put no man in fear.*

^x Exod. 23. 1. Lev. 19. 11.

[†] Or, *allowance.*

[‡] Or, *suspense.*

^{*} Or, *reasoned, or, debated.*

^y Matt. 3. 11.

And he said unto them, “^{*} Do violence to no man, ^x neither accuse any falsely; and be content with your [†] wages.” ²⁶ And as the people were in [‡] expectation, and all men ^{*} mused in their hearts of John, whether he were the Christ, or not; ²⁷ John answered, saying unto them all, “^y I indeed baptize you—²⁸ have baptized you with water ²⁹ unto repentance, but ³⁰ there cometh One mightier than I after me, the latchet of whose shoes I am

²⁶ Luke iii. 15.

²⁷ Luke iii. 16.

²⁸ Mark i. 8.

²⁹ Matt. iii. 11.

³⁰ Mark i. 7.

⁸ Luke iii. 4.

⁹ Luke iii. 5.

¹⁰ Luke iii. 6.

¹¹ Matt. iii. 4.

¹² Mark i. 5.

¹³ Matt. iii. 5.

¹⁴ Mark i. 5.

¹⁵ Matt. iii. 7.

¹⁶ Luke iii. 7.

¹⁷ Matt. iii. 7.

¹⁸ Matt. iii. 8.

¹⁹ Matt. iii. 9.

²⁰ Matt. iii. 10.

²¹ Luke iii. 10.

²² Luke iii. 11.

²³ Luke iii. 12.

²⁴ Luke iii. 13.

²⁵ Luke iii. 14.

³¹ Matt. iii. 11. not worthy to stoop down and unloose; ³¹ whose shoes I am not worthy to bear: ² He shall baptize you with the Holy Ghost, and with fire: ³² whose fan is in his hand, and He will thoroughly purge his floor, and gather his wheat into the garner; but He will ^aburn up the chaff with unquenchable fire.” ³³ And many other things in his exhortation preached he unto the people.

MATT. iii. 3, 5, 6, 11.—3 For this is He that was spoken of by the Prophet Esaias, saying, “^bThe voice of one crying in the wilderness, ^cPrepare ye the way of the LORD, make his paths straight.” 5 ^dThen went out to him Jerusalem, and all Judæa,— 6 and were baptized of him in Jordan, confessing their sins. 11 “^eI indeed baptize you with water — He that cometh after me is mightier than I,—

MARK i. 3, *part of ver.* 4, 6, 7, 8.—3 “^fThe voice of one crying in the wilderness, Prepare ye the way of the LORD, make his paths straight.” 4 — and preach the baptism of repentance ^gfor the remission of sins. 6 And John was ^hclothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat ⁱlocusts and ^jwild honey; 7 and preached, saying,— 8 ^kI indeed—but He shall baptize you with the Holy Ghost.”

LUKE iii. *part of ver.* 7, *ver.* 8, 9, *part of ver.* 16, and *ver.* 17.—7 —“ O ^kgeneration of vipers! who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits ^lworthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees; ^mevery tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 16 — with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire: 17 ⁿwhose fan is in his hand, and he will thoroughly purge his floor, and ^owill gather the wheat into his garner; but the chaff he will burn with fire unquenchable.”

SECTION XIX.—*The Baptism of Christ.*^b

MATT. iii. 13, *to the end.*—MARK i. 9–11.—LUKE iii. 21, 22, and *part of* 23.

¹ Mark i. 9. ¹ “AND it came to pass in those days, ² when all the people were baptized, ³ that Jesus came from Nazareth of Galilee, ⁴ to Jordan unto John, to be baptized of him. ⁵ But John forbad him, saying, “I have need to be baptized of thee, and comest thou to me?” ⁶ And Jesus answering said unto him, “Suffer it to be so now: for thus it becometh us to fulfil all righteousness.” ^c Then he suffered him: ⁷ and [he] was baptized of John in Jordan. ⁸ And Jesus, when he was baptized, went up straightway out of the water: ⁹ ^band straightway coming up out of the water; ¹⁰ and praying, ¹¹ lo! ¹² he saw the heavens ^{*}opened ¹³ unto Him, and he ^esaw the Spirit of God descending like a dove, ^d ¹⁴ in a bodily shape like a dove, ¹⁵ and lighting upon Him: ¹⁶ ^dand, lo! ¹⁷ there came a voice from heaven, saying, “^eThou art my beloved Son, in whom I am well pleased!” ¹⁸ And Jesus himself began to be ^fabout thirty years of age.

MATT. iii. *part of ver.* 13, 16, and 17.—13 ^gThen cometh Jesus ^hfrom Galilee — 16 — and — the heavens were opened— 17 — a voice from heaven, saying, “ⁱThis is my beloved Son, in whom I am well pleased.”

MARK i. *part of ver.* 10. — and the Spirit, like a dove, descending upon Him.

LUKE iii. *part of ver.* 21 and 22.—21 Now — ^jit came to pass, that Jesus also being baptized — the heaven was opened, ^kand the Holy Ghost descended — upon him, and a voice came from heaven, which said, “^kThou art my beloved Son; in thee I am well pleased.”

SECTION XX.—*The Temptation of Christ.*^c

MATT. iv. 1–11.—MARK i. 12, 13.—LUKE iv. 1–13.

¹ Luke iv. 1. ¹ AND ^aJesus being full of the Holy Ghost returned from Jordan: and ^bwas led by the Spirit into the wilderness. ² Mark i. 12. ² And immediately the Spirit driveth him into the wilder-

^z Is. 4. 4. & 44. 3.
Mal. 3. 2, 3. Acts
2. 3, 4. 1 Cor. 12.
13.
^a Mal. 4. 1. Matt.
13. 30.
^b Is. 40. 3. Mark
1. 3. Luke 3. 4.
John 1. 23.
^c Luke 1. 76.
^d Mark 1. 5. Luke
3. 7.
^e Mark 1. 8. Luke
3. 16. John 1. 15,
26, 33. Acts 1. 5.
& 11. 16. & 19. 4.
^f Is. 40. 3. Luke
3. 4. John 1. 15, 23.
^g Matt. 3. 4.
^h Lev. 11. 22.
ⁱ 1 Sam. 14. 25, 26.
^j Acts 1. 5. & 11.
16. & 19. 4.
^{*} Or, unto.
^k Matt. 3. 7.
^l Matt. 3. 10. & 7.
19.
^m Mal. 3. 3.
[†] Or, meet for.
ⁿ Mic. 4. 12. Matt.
13. 30.

SECT. XIX.

V. Æ. 26.

J. P. 4739.

Bethabara, where the ark had rested on its passage from the wilderness into Canaan.

^b See Note 48*.
See Note 48.
^a Matt. 3. 13.
^c See Note 49.
^b Matt. 3. 16.
John 1. 32.
^c Is. 11. 2. & 42.
1. Luke 3. 22.
John 1. 32, 33.
^d See Note 50.
^d John 12. 28.
^e Ps. 2. 7. Is. 42. 1.
Matt. 3. 17. Mark
9. 7. Luke 9. 35.
2 Pet. 1. 17.
^f See Numb. 4. 3,
35, 39, 43, 47.
^g Mark 1. 9. Luke
3. 21.
^h Matt. 2. 22.
^{*} Or, cloven, or,
rent.
ⁱ Ps. 2. 7. Is. 42. 1.
Matt. 12. 18. &
17. 5. Mark 1. 11.
Luke 9. 35. 2 Pet.
1. 17.
^j Matt. 3. 13.
John 1. 32.
^k Ps. 2. 7. Is. 42. 1.
Matt. 3. 17. &
Mark 1. 11. & 9.
7. Luke 9. 35.
2 Pet. 1. 17.

SECT. XX.

V. Æ. 26.

J. P. 4739.

Wilderness.

^e See Note 51.
^a Matt. 4. 1.
Mark 1. 12, & c.
Luke 2. 27. & 4
1, & c.
^b See 1 Kings 18.
12. Ezek. 3. 14.
& 8. 3. & 11. 1,
24. & 40. 2. & 43.
5. Acts 8. 39.

- ness, ³ to be tempted of the Devil. ⁴ And he was there in the wilderness forty days, tempted of Satan, ⁵ being forty days tempted of the Devil. And ^cin those days he did eat nothing. ⁶ And when he had fasted forty days and forty nights, he was afterward a hungered. ⁷ And when the Tempter came to him, he said, "If thou be ^dthe Son of God, command that these stones be made bread: ⁸ command this stone that it be made bread." ⁹ And Jesus answered him, saying, "It is written, 'That man shall not live by bread alone, but by every word of God: ¹⁰ that proceedeth out of the mouth of God.'"
- ¹¹ Then the Devil taketh him up ^einto the holy city, and setteth him on a pinnacle of the temple, ¹² and saith unto him, "If thou be ^ethe Son of God, cast thyself down ¹³ from hence: ¹⁴ for it is written,—
- 'He ^h shall give his angels charge over thee, to keep thee: ¹⁵ And in their hands they shall bear thee up, Lest at any time thou dash thy foot against a stone.'"
- ¹⁶ And Jesus answering said unto him, ¹⁷ "It is written again, 'Thou shalt not tempt the LORD thy God.'"
- ¹⁸ Again, ^jthe Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, ¹⁹ in a moment ^f of time. ²⁰ And the Devil said unto him, ²¹ "All these things will I give thee, ²² all this power will I give thee, and the glory of them; for ^kthat is delivered unto me; and to whomsoever I will I give it. ²³ If thou therefore wilt ^{*}worship me, ²⁴ if thou wilt ^{*}fall down and worship me, ²⁵ all shall be thine." ²⁶ And Jesus answered and said unto him, "Get thee behind me, Satan: for it is written, 'Thou shalt worship the LORD thy God, and Him only shalt thou serve.'"
- ²⁷ Then the Devil leaveth him, ²⁸ and when the Devil ^ghad ended all the temptation, he departed from him ^mfor a season. ²⁹ And [He] was with the wild beasts; and the angels ministered unto him. ³⁰ And, behold! ⁿangels came and ministered unto him.^h
- MATT. iv. *part of ver.* 1, 4, 6, 7, 9, 10.—1 Then was ^oJesus led up of the Spirit into the wilderness —. 4 But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word —.' 6 —for it is written, 'He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' 7 Jesus said unto him — 9 And saith unto him —. 10 Then saith Jesus unto him, "Get thee hence, Satan; for it is written, 'Thou shalt worship the LORD thy God, and Him only shalt thou serve.'"
- LUKE iv. *part of ver.* 2, 3, 5, 9, and 12. —2 — and when they were ended, he afterward hungered. 3 And the Devil said unto him, "If thou be ^sthe Son of God —. 5 And the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world —. 9 'And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, "If thou be ^uthe Son of God, cast thyself down —." 12 — "It is said, 'Thou shalt not tempt the LORD thy God.'"
- ^c Exod. 24. 18. & 34. 28. Deut. 9. 9, 18. 1 Kings 19. 8.
- ^d See Mark 1. 1.
- ^e Deut. 8. 3.
- Jerusalem.
- ^f Neh. 11. 1, 18. Is. 48. 2. & 52. 1. Matt. 27. 53. Rev. 11. 2.
- ^g See Mark 1. 1.
- ^h Ps. 91. 11, 12.
- ⁱ Deut. 6. 16.
- ^j Luke 4. 5.
- Quarantania.
- ^k See Note 52.
- ^l John 12. 31. & 14. 30. Rev. 13. 2, 7.
- ^m Or, *full down before me.*
- ⁿ Deut. 6. 13. & 10. 12, 20.
- ^o See Note 53.
- ^p John 14. 30. Heb. 4. 15.
- ^q Heb. 1. 14.
- ^r See Note 54.
- ^s Mark 1. 12, & c. Luke 4. 1, & c.
- ^t Deut. 8. 3.
- ^u Ps. 91. 11, 12.
- ^v Deut. 6. 13. & 10. 20. Josh. 24. 14. 1 Sam. 7. 3.
- ^w See Mark 1. 1.
- ^x Matt. 4. 5.
- ^y See Mark 1. 1.
- ^z Deut. 6. 16.
- ³ Matt. iv. 1.
- ⁴ Mark i. 13.
- ⁵ Luke iv. 2.
- ⁶ Matt. iv. 2.
- ⁷ Matt. iv. 3.
- ⁸ Luke iv. 3.
- ⁹ Luke iv. 4.
- ¹⁰ Matt. iv. 4.
- ¹¹ Matt. iv. 5.
- ¹² Matt. iv. 6.
- ¹³ Luke iv. 9.
- ¹⁴ Luke iv. 10.
- ¹⁵ Luke iv. 11.
- ¹⁶ Luke iv. 12.
- ¹⁷ Matt. iv. 7.
- ¹⁸ Matt. iv. 8.
- ¹⁹ Luke iv. 5.
- ²⁰ Luke iv. 6.
- ²¹ Matt. iv. 9.
- ²² Luke iv. 6.
- ²³ Luke iv. 7.
- ²⁴ Matt. iv. 9.
- ²⁵ Luke iv. 7.
- ²⁶ Luke iv. 8.
- ²⁷ Matt. iv. 11.
- ²⁸ Luke iv. 13.
- ²⁹ Mark i. 13.
- ³⁰ Matt. iv. 11.

PART II.

FROM THE TEMPTATION OF CHRIST, TO THE COMMENCEMENT
OF HIS MORE PUBLIC MINISTRY AFTER THE
IMPRISONMENT OF JOHN.

SECTION I.—*Further Testimony of John the Baptist.*

JOHN i. 19-34.

^a19 AND this is “the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who art thou?” ²⁰ And ^bhe confessed, and denied not; but confessed, “I am not the Christ.” ²¹ And they asked him, “What then? Art thou ^cElias?” And he saith, “I am not.” “Art thou ^{*}that Prophet?” And he answered, “No.” ²² Then said they unto him, “Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?” ²³ ^dHe said, “I am the voice of one crying in the wilderness, ‘Make straight the way of the LORD!’ as ^esaid the Prophet Esaias.” ²⁴ And they which were sent were of the Pharisees. ²⁵ And they asked him, and said unto him, “Why baptizest ^bthou then, if thou be not that Christ, nor Elias, neither that Prophet?” ²⁶ John answered them, saying, “^fI baptize with water: ^gbut there standeth One among you, whom ye know not; ²⁷ ^hHe it is, who coming after me is preferred before me; whose shoe’s latchet I am not worthy to unloose.” ²⁸ These things were done ⁱin Bethabara ^cbeyond Jordan, where John was baptizing.

²⁹ The next day [John] seeth Jesus coming unto him, and saith, “Behold ^jthe Lamb of God, ^kwhich ^{*}taketh away the sin of the ^dworld!” ³⁰ “This is He of whom I said, ^e‘After me cometh a Man which is preferred before me:’ for He was before me. ³¹ And I knew Him ^fnot: but that He should be made manifest to ^mIsrael, therefore am I come baptizing with water.” ³² ⁿAnd John bare record, saying, “I saw the Spirit descending from heaven like a dove, and it abode upon Him. ³³ And I knew Him not: but He that sent me to baptize with water, the same said unto me, ‘Upon whom thou shalt see the Spirit descending, and remaining on Him, ^othe same is He which baptizeth with the Holy Ghost.’ ³⁴ And I saw, and bare record that this is ^pthe Son of God.”

SECTION II.—*Christ obtains his first Disciples from John.*

JOHN i. 35, to the end.

³⁵ AGAIN the next day after ^qJohn stood, and two of his disciples. ³⁶ And looking upon Jesus as he walked, he saith, “Behold the Lamb of God!” ³⁷ And the two disciples heard him speak, and they followed Jesus. ³⁸ Then Jesus turned, and saw them following, and saith unto them, “What seek ye?” They said unto him, “Rabbi (which is to say, being interpreted, Master), where ^{*}dwellest thou?” ³⁹ He saith unto them, “Come and see.” They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour. ⁴⁰ One of the two which heard John speak, and followed Him, was ^bAndrew, Simon Peter’s brother. ⁴¹ He first findeth his own brother Simon, and saith unto him, “We have found the MESSIAS” (which is, being interpreted, [[†]THE] CHRIST). ⁴² And he brought him to Jesus. And when Jesus beheld him, he said, “Thou art Si-

SECT. I.

V. Æ. 26.

J. P. 4739.

Bethabara, i. e. Bethany.

^a See Note 1.

^a John 5. 33.

^b Luke 3.15. John 3.23. Acts 13.25.

^c Mal. 4. 5. Matt. 17. 10.

^{*} Or, *a prophet.*

Deut. 18. 15, 18.

^d Matt. 3. 3. Mark 1. 3. Luke 3. 4.

John 3. 23.

^e Is. 40. 3.

^b See Note 2.

^f Matt. 3. 11.

^g Mal. 3. 1.

^h Matt. 3. 11.

John 15. 30.

Acts 19. 4.

ⁱ [Or, *in Bethany.*

—Ed.] Judges 7.

24. John 10. 40.

^c See Note 3.

^j Exod. 12. 3. Is. 53. 7. ver. 36.

Acts 8.32. 1 Pet. 1. 19. Rev. 5. 6, &c.

^k Is. 53.11. 1 Cor. 15. 3. Gal. 1. 4.

Heb. 1.3. & 2.17.

& 9.28. 1 Pet. 2. 24. & 3. 18. 1 Jo. 2. 2. & 3. 5. & 4. 10. Rev. 1. 5.

^{*} Or, *beareth.*

^d See Note 4.

^l ver. 15, 27.

^e See Note 5.

^f See Note 6.

^m Mal. 3. 1. Matt. 3. 6. Luke 1. 17, 76, 77. & 3. 3, 4.

ⁿ Matt. 3. 16.

Mark 1. 10. Luke 3. 22. John 5. 32.

^o Matt. 3.11. Acts 1. 5. & 2. 4. & 10. 44. & 19. 6.

^p See Mark 1. 1.

SECT. II.

V. Æ. 26.

J. P. 4739.

Bethabara.

^g See Note 7.

^a John 1. 29.

^{*} Or, *abidest.*

[†] That was two hours before night.

^b Matt. 4. 18.

[‡] Or, *the Anointed.*

* Or, *Peter*. Matt. 16. 18.

^h See Note 8.

In the road to Galilee.

^c John 12. 21.

^d [Supposed to be another name of the apostle Bartholomew.—Ed.] John 21. 2.

^e Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Num. 21. 9. Deut. 18. 15.

^f Ps. 16. 9, 10, 22. & 132. 11. Is. 4. 2. & 7. 14. & 9. 6, 7. & 40. 10, 11. & 50. 6. & 53. 2. Jer. 23. 5. & 33. 14, 15. Ezek. 34. 23. & 37. 25. Dan. 7. 13, 14. & 9. 24. Mic. 5. 2. & 7. 20. Mal. 3. 1. & 4. 2.

^g Matt. 2. 23. Luke 2. 4.

^h John 7. 41, 42, 52.

ⁱ Ps. 32. 2. & 73. 1. John 8. 39. Rom. 2. 28, 29. & 9. 6.

^j Matt. 14. 33. See Mark 1. 1. 13. & 22. 43. & 24. 4. Acts 1. 10. 13, 27, 28. & 17. 9, 22. & 19. 28. & 20. 18, 28. & 24. 27, 30, 37, 39, 44. & 25. 31. & 26. 2, 24, 45, 64. Mark 2. 10, 28. & 8. 31, 38. & 9. 9, 12, 31. & 10. 33. & 13. 26. & 14. 21, 41, 62. Luke 5. 24. & 6. 5, 22. & 7. 34. & 9. 22, 26, 44, 56, 58. & 11. 30. & 12. 8, 10, 40. & 17. 22, 24, 26. & 18. 8, 31. & 19. 10. & 21. 27, 36. & 22. 22, 48, 69. & 24. 7. John 3. 13, 14. & 5. 27. & 6. 27, 53, 62. & 8. 28. & 12. 23, 34. & 13. 31. Acts 7. 56

^k Matt. 21. 5. & 27. 11, 42. John 18. 37. & 19. 3. ^l Gen. 28. 12. Matt. 4. 11. Luke 2. 9, 19. & 12. 8, 32, 40. & 13. 37, 41. & 16. ^m Dan. 7. 13, 14. Matt. 8. 20. & 9. 6. & 10. 23. & 11. 19. & 12. 8, 32, 40. & 13. 37, 41. & 16. 13, 27, 28. & 17. 9, 22. & 19. 28. & 20. 18, 28. & 24. 27, 30, 37, 39, 44. & 25. 31. & 26. 2, 24, 45, 64. Mark 2. 10, 28. & 8. 31, 38. & 9. 9, 12, 31. & 10. 33. & 13. 26. & 14. 21, 41, 62. Luke 5. 24. & 6. 5, 22. & 7. 34. & 9. 22, 26, 44, 56, 58. & 11. 30. & 12. 8, 10, 40. & 17. 22, 24, 26. & 18. 8, 31. & 19. 10. & 21. 27, 36. & 22. 22, 48, 69. & 24. 7. John 3. 13, 14. & 5. 27. & 6. 27, 53, 62. & 8. 28. & 12. 23, 34. & 13. 31. Acts 7. 56

ⁿ See Note 9.

mon the son of Jona : thou shalt be called Cephas " (which is, by interpretation, * A Stone).^h

⁴³ The day following [Jesus] would go forth into Galilee, and findeth Philip, and saith unto him, "Follow me." ⁴⁴ Now Philip was of Bethsaida, the city of Andrew and Peter. ⁴⁵ Philip findeth ^d Nathanael, and saith unto him, "We have found Him, of whom ^e Moses (in the Law) and the ^f Prophets did write, Jesus ^g of Nazareth, the son of Joseph." ⁴⁶ And Nathanael said unto him, "^h Can there any good thing come out of Nazareth ? " Philip saith unto him, "Come and see ! " ⁴⁷ Jesus saw Nathanael coming to him, and saith of him, "Behold ⁱ an Israelite indeed, in whom is no guile ! " ⁴⁸ Nathanael said unto Him, "Whence knowest thou me ? " Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." ⁴⁹ Nathanael answered and saith unto Him, "Rabbi, ^j Thou art the Son of God ; Thou art ^k the King of Israel ! " ⁵⁰ Jesus answered and said unto him, "Because I said unto thee, 'I saw thee under the fig tree,' believest thou ? thou shalt see greater things than these." ⁵¹ And he saith unto him, "Verily, verily, I say unto you, ^l Hereafter ye shall see heaven open, and the angels of God ascending and descending upon ^m the Son of Man." ⁱ

SECT. III.

V. Æ. 27.

J. P. 4740.

Cana, in Galilee.

^k See Note 10.

^l See Note 11.

^a See Josh. 19. 23.

^b John 19. 26.

^c So 2 Sam. 16. 10. & 19. 22.

^d John 7. 6.

^e Mark 7. 3.

^f John 4. 46.

^g John 1. 14.

^m See Note 12.

SECTION III.—*Marriage at Cana in Galilee.*^k

JOHN ii. 1-11.

¹ AND the third day^l there was a marriage in ^a Cana of Galilee ; and the mother of Jesus was there. ² And both Jesus was called, and his disciples, to the marriage. ³ And when they wanted wine, the mother of Jesus saith unto him, "They have no wine." ⁴ Jesus saith unto her, "^b Woman, ^c what have I to do with thee ? ^d mine hour is not yet come." ⁵ His mother saith unto the servants, "Whatsoever He saith unto you, do it." ⁶ And there were set there six waterpots of stone, ^e after the manner of the purifying of the Jews, containing two or three firkins apiece. ⁷ Jesus saith unto them, "Fill the waterpots with water." And they filled them up to the brim. ⁸ And He saith unto them, "Draw out now, and bear unto the governor of the feast." And they bare it. ⁹ When the ruler of the feast had tasted ^f the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, ¹⁰ and saith unto him, "Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse ; but thou hast kept the good wine until now." ¹¹ This beginning of miracles did Jesus in Cana of Galilee, ^g and manifested forth his glory ; and his disciples believed on him.^m

SECT. IV.

V. Æ. 27.

J. P. 4740.

Capernaum.

ⁿ See Note 13.

SECT. V.

V. Æ. 27.

J. P. 4740.

^o Temple at Jerusalem.

^a See Note 14.

^a Exod. 42. 14. Deut. 16. 1, 16. ver. 23. ch. 5. 1. & 6. 4. & 11. 55.

^b Matt. 21. 12.

Mark 11. 15.

Luke 19. 45.

SECTION IV.—*Christ goes down to Capernaum, and continues there some short time.*

JOHN ii. 12.

AFTER this He went down to Capernaum, he, and his mother, and his brethren, and his disciples : and they continued there not many days.ⁿ

SECTION V.—*The Buyers and Sellers driven from the Temple.*^o

JOHN ii. 13, to the end.

¹³ AND ^a the Jews' Passover was at hand, and Jesus went up to Jerusalem. ¹⁴ ^b And found in the temple those that sold oxen and sheep

and doves, and the changers of money sitting. ¹⁵ And when he had made a seourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; ¹⁶ and said unto them that sold doves, "Take these things hence! make not 'my Father's house a house of merchandise." ¹⁷ And his disciples remembered that it was written, "^dThe zeal of thine house hath eaten me up."

¹⁸ Then answered the Jews and said unto him, "What sign showest thou unto us, seeing that thou doest these things?" ¹⁹ Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." ²⁰ Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" ²¹ But he spake ^e of the temple of his body. ²² When therefore he was risen from the dead, ^hhis disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

²³ Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did. ²⁴ But Jesus did not commit himself unto them, because he knew all men, ²⁵ and needed not that any should testify of man: for ⁱhe knew what was in man.

c Luke 2. 49.
d Ps. 69. 9.
e Matt. 12. 38. ch. 6. 30.
f Matt. 26. 61. & 27. 40. Mark 14. 58. & 15. 29.
g So 1 Cor. 3. 16. & 6. 19. 2 Cor. 6. 16. Col. 2. 9. Heb. 8. 2.
h Luke 24. 8.
i 1 Sam. 16. 7. 1 Chron. 28. 9. Matt. 9. 4. Mark 2. 8. ch. 6. 64. & 16. 30. Acts 1. 24. Rev. 2. 23.

SECTION VI.—*Conversation of Christ with Nicodemus.*
JOHN iii. 1-21.

¹ THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: ² "the same came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God; for ^bno man can do these miracles that thou doest, except 'God be with him.'"

³ Jesus answered and said unto him, "Verily, verily, I say unto thee, ^dExcept a man be born ^{*}again, he cannot see the kingdom of God."

⁴ Nicodemus saith unto him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

⁵ Jesus answered, "Verily, verily, I say unto thee, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. ⁶ That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷ Marvel not that I said unto thee, Ye must be born [†]again. ⁸ 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.'"

⁹ Nicodemus answered and said unto him, "How can these things be?"

¹⁰ Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things! ¹¹ ^kVerily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ^lye receive not our witness. ¹² If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things! ¹³ And ^jno man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven. ¹⁴ ^kAnd as Moses lifted up the serpent in the wilderness, even so ^lmust the Son of Man be lifted up: ¹⁵ that whosoever believeth in him should not perish, but ^mhave eternal life. ¹⁶ ⁿFor God so loved the world, that he gave his Only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷ ^oFor God sent not his Son into the world to condemn the world; but that the world through

SECT. VI.
V. Æ. 27.
J. P. 4740.
Jerusalem.
a ch. 7. 50. & 19. 39.
b ch. 9. 16, 33. Acts 2. 22.
c Acts 10. 38.
d ch. 1. 13. Gal. 6. 15. Tit. 3. 5. James 1. 18. 1 Pet. 1. 23. 1 John 3. 9.
* Or, from above.
e Mark 16. 16. Acts 2. 38.
† Or, from above.
f Eccles. 11. 5. 1 Cor. 2. 11.
g ch. 6. 52, 60.
h Matt. 11. 27. ch. 1. 18. & 7. 16. & 8. 28. & 12. 49. & 14. 24.
i ver. 32.
j Prov. 30. 4. ch. 6. 33, 38, 51, 62. & 16. 28. Acts 2. 34. 1 Cor. 15. 47. Ephes. 4. 9, 10. See John 1. 51.
k Num. 21. 9.
l See John 1. 51.
m ver. 36. ch. 6. 47.
n See Mark 1. 1. Rom. 5. 8. 1 John 4. 9.
o Luke 9. 56. ch. 5. 45. & 8. 15. & 12. 47. 1 John 4. 14.

p See Mark 1. 1.
ch. 5. 24. & 6.
40, 47. & 20. 31.

q ch. 1. 4, 9, 10, 11.
& 8. 12.

r Job 24. 13, 17.
Ephes. 5. 13.

* Or, *discovered*.

him might be saved. ¹⁸ He that believeth on Him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the Only-begotten Son of God. ¹⁹ And this is the condemnation, ^q that light is come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For ^r every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be ^{*}reproved. ²¹ But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

SECT. VII.

V. Æ. 27.

J. P. 4740.

Judæa.

a ch. 4. 2.

b 1 Sam. 9. 4.

c Matt. 3. 5, 6.

d Matt. 14. 3.

e ch. 1. 7, 15, 34.

f 1 Cor. 4. 7. Heb.
5. 4. James 1. 17.

* Or, *take unto himself*.

g ch. 1. 20, 27.

h Mal. 3. 1. Mark
1. 2. Luke 1. 17.

i Matt. 22. 2.

2 Cor. 11. 2.

Ephes. 5. 25, 27.

Rev. 21. 9.

j Cant. 5. 1.

p See Note 15.

q See Note 16.

k ver. 13. ch. 8, 23.

l Matt. 23. 18. ch.
1. 15, 27. Rom.
9. 5.

m 1 Cor. 15. 47.

n ch. 6. 33. 1 Cor.
15. 47. Ephes. 1.
21. Phil. 2. 9.

o ver. 11. ch. 8.
26. & 15. 15.

p Rom. 3. 4.

1 John 5. 10.

q ch. 7. 16.

r ch. 1. 16.

r See Note 17.

s Matt. 11. 27. &
23. 18. Luke 10.
22. ch. 5. 20, 22.
& 13. 3. & 17. 2.

Heb. 2. 8. See
Mark 1. 1.

t Hab. 2. 4. ch. 1.

12. & 6. 47. ver.
15, 16. Rom. 1. 17.

1 John 5. 10.

See Mark 1. 1.

SECT. VIII.

V. Æ. 27.

J. P. 4740.

Judæa.

s See Note 18.

a Matt. 14. 3.

Mark 6. 17.

b Lev. 18. 16. &
20. 21.

* Or, *an inward
grudge*.

c Matt. 14. 5. &
21. 6.

† Or, *kept him*, or,
saved him.

d Matt. 21. 26.
Luke 20. 6.

t See Note 19.

SECTION VII.—*John's last Testimony to Christ.*

JOHN iii. 22, to the end.

²² AFTER these things came Jesus and his disciples into the land of Judæa ; and there he tarried with them, ^a and baptized. ²³ And John also was baptizing in Ænon near to ^b Salim, because there was much water there : ^c and they came, and were baptized. ²⁴ For ^d John was not yet cast into prison.

²⁵ Then there arose a question *between some* of John's disciples and the Jews about purifying. ²⁶ And they came unto John, and said unto him, " Rabbi, He that was with thee beyond Jordan, ^e to whom thou barest witness, behold ! the same baptizeth, and all men come to him." ²⁷ John answered and said, "^f A man can ^{*} receive nothing, except it be given him from heaven. ²⁸ Ye yourselves bear me witness, that I said, ^g I am not the Christ, but ^h that I am sent before Him.' ²⁹ He that hath the bride is the bridegroom : but ⁱ the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice.^p This my joy therefore is fulfilled. ³⁰ He must increase, but I *must* decrease. ³¹ ^k He that cometh from above ^l is above all. ^m He that is of the earth is earthly, and speaketh of the earth : ⁿ He that cometh from heaven is above all, ³² and ^o what he hath seen and heard, that he testifieth ; and no man receiveth his testimony. ³³ He that hath received his testimony ^p hath set to his seal that God is true. ³⁴ (^q For he whom God hath sent speaketh the words of God : for God giveth not the Spirit ^r by measure [*unto him*.]) ³⁵ ^s The Father loveth the Son, and hath given all things into his hand. ³⁶ ^t He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him."

SECTION VIII.—*Imprisonment of John the Baptist.*^s

MATT. xiv. 3-5.—MARK vi. 17-20.—LUKE iii. 19, 20.

¹ BUT ^a Herod the tetrarch, being reprov'd by him for ¹ Luke iii. 19. Herodias his brother Philip's wife, and for all the evils which Herod had done, ² had sent forth and laid hold ² Mark vi. 17. upon John, and bound him in prison for Herodias' sake, his brother Philip's wife : for he had married her. ³ For ³ Mark vi. 18. John had said unto Herod, "^b It is not lawful for thee to have thy brother's wife." ⁴ Therefore Herodias had ^a ⁴ Mark vi. 19. quarrel against him, and would have killed him ; but ⁵ Mark vi. 20. she could not. ⁵ For Herod ^c feared John, knowing that he was a just man and a holy ; and ^d observed him ; and when he heard him, he did many things, and heard him gladly. ⁶ And when he would have put him to death, he ⁶ Matt. xiv. 5. feared the multitude, ^e because they counted him as a prophet.^t

MATT. xiv. 3, 4.—3 ^eFor Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, "^fIt is not lawful for thee to have her."

MARK vi. *part of ver.* 17. For Herod himself—
LUKE iii. 20. added yet this above all, that he shut up John in prison.

^e Mark 6. 17.
Luke 3. 19, 20.
^f Lev. 18. 16. & 20. 21.

PART III.

FROM THE COMMENCEMENT OF THE MORE PUBLIC MINISTRY
OF CHRIST TO THE MISSION OF THE TWELVE APOSTLES.

SECTION I.—*General Introduction to the History of Christ's more public Ministry.*^a

MATT. iv. 12–17.—MARK i. 14, 15.—LUKE iv. 14, 15.

¹ Mark i. 14. ¹Now^a after that John was put in prison, Jesus came
² Matt. iv. 12. into Galilee. ² ^bNow when [Jesus] heard that John was
³ Luke iv. 14. ^{*}cast into prison, he departed, ³ and Jesus returned in
⁴ Mark i. 14. the power of the Spirit into^b Galilee, ⁴ ^cpreaching the
⁵ Mark i. 15. Gospel of the kingdom of God, ⁵ and saying, "^dThe time
⁶ Luke iv. 14. is fulfilled, and ^ethe kingdom of God is at hand: repent
⁷ Luke iv. 15. ye, and believe the Gospel." ⁶ And there went out a fame
of him through all the region round about: ⁷ and he
taught in their synagogues, being glorified of all.
⁸ Matt. iv. 13. ⁸ And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: ⁹ that it might be fulfilled which was spoken by Esaias the prophet, saying,—

¹⁰ Matt. iv. 15. ¹⁰ "^fThe land of Zabulon, and the land of Nephthalim,
By the way of the sea beyond Jordan,
Galilee of the Gentiles;^c
¹¹ Matt. iv. 16. ¹¹ The^g people which sat in darkness saw great light;
And to them which sat in the region and shadow of
death light is sprung up."

¹² Matt. iv. 17. ¹² From^h that time Jesus began to preach, and to say,
"ⁱRepent; for the kingdom of heaven is at hand."

MATT. iv. *part of ver.* 12. — into Galilee.

SECT. I.
V. Æ. 27.
J. P. 4740.
Judæa.

^a See Note 1.
^a Matt. 4. 12.
^b Luke 3. 20. & 4. 14, 31. John 4. 43.
^{*} Or, *delivered up*.
^b See Note 2.
^c Matt. 4. 23.
^d Dan. 9. 25. Gal. 4. 4. Ephes. 1. 10.
^e Matt. 3. 2. & 4. 17.

^f Is. 9. 1, 2.

^e See Note 3.
^g Is. 42. 7. Luke 2. 32.

^h Mark 1. 14, 15.
ⁱ Matt. 3. 2. & 10. 7.

SECTION II.—*Christ's Conversation with the Woman of Samaria.*^d
JOHN iv. 1–42.

¹ WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and ^abaptized more disciples than John, ² (though Jesus himself baptized^e not, but his disciples,) ³ he left Judæa, and departed again into Galilee. ⁴ And he must needs go through Samaria. ⁵ Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground ^bthat Jacob gave to his son Joseph.^f ⁶ Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. ⁷ There cometh a woman of Samaria to draw water: Jesus saith unto her, "Give me to drink." ⁸ (For his disciples were gone away unto the city to buy meat.)

⁹ Then saith the woman of Samaria unto him, "How is it that

SECT. II.
V. Æ. 27.
J. P. 4740.
Samaria.

^d See Note 4.
^a ch. 3. 22, 26.
^e See Note 5.

^b Gen. 33. 19. & 48. 22. Josh. 24. 32.
^f See Note 6.

- thou, being a Jew, askest drink of me, which am a woman of Samaria?" (For ^cthe Jews have no dealings with the Samaritans.)
- ^c 2 Kings 17. 24.
Luke 9. 52, 53.
Acts 10. 23.
- ^d 1s. 12. 3. & 44.
3. Jer. 2. 13.
Zech. 13. 1. & 14.
8.
- ^e ch. 6. 35, 58.
- ^f ch. 7. 38.
- ^g See ch. 6. 34. &
17. 2, 3. Rom. 6.
23. 1 John 5. 20.
- thou, being a Jew, askest drink of me, which am a woman of Samaria?" (For ^cthe Jews have no dealings with the Samaritans.)
- ¹⁰ Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee ^dliving water."
- ¹¹ The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" ¹² Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"
- ¹³ Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again: ¹⁴ but ^ewhosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him ^fshall be in him a well of water springing up into everlasting life."
- ¹⁵ The ^gwoman saith unto him, "Sir, give me this water, that I thirst not, neither come hither to draw."
- ¹⁶ Jesus saith unto her, "Go, call thy husband, and come hither."
- ¹⁷ The woman answered and said, "I have no husband."
- Jesus said unto her, "Thou hast well said, 'I have no husband.'"
- ¹⁸ For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."
- ¹⁹ The woman saith unto him, "Sir, ^hI perceive that thou art a prophet. ²⁰ Our fathers worshipped ⁱin ^jthis mountain; and ye say, that in ^kJerusalem is the place where *men* ought to worship."
- ²¹ Jesus saith unto her, "Woman, believe me, the hour cometh, ^lwhen ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. ²² Ye worship ^mye know not what: we know what we worship: for ⁿsalvation is of the Jews. ²³ But the hour cometh, and now is, when the true worshippers shall worship the Father in ^ospirit ^pand in truth: for the Father seeketh such to worship Him. ²⁴ ^qGod is a Spirit: and they that worship Him must worship *Him* in spirit and in truth."
- ²⁵ The woman saith unto him, "I know that MESSIAS^h cometh (which is called Christ): when He is come, ^rHe will tell us all things."
- ²⁶ Jesus saith unto her, "^sI that speak unto thee am *He*."
- ²⁷ And upon this came his disciples, and marvelled that he talked with the woman. Yet no man said, What seekest thou? or, Why talkest thou with her? ²⁸ The woman then left her waterpot, and went her way into the city, and saith to the men, ²⁹ "Come, see a man, ^twhich told me all things that ever I did: is not this the Christ?"
- ³⁰ [Then] they went out of the city, and came unto him.
- ³¹ In the meanwhile his disciples prayed him, saying, "Master, eat."
- ³² But he said unto them, "I have meat to eat that ye know not of."
- ³³ Therefore said the disciples one to another, "Hath any man brought him *oughĩ* to eat?" ³⁴ Jesus saith unto them, "^uMy meat is to do the will of Him that sent me, and to finish his work. ³⁵ Say not ye, 'There are yet four months, and *then* cometh harvest?' ^vBehold! I say unto you, Lift up your eyes, and look on the fields; ^wfor they are white already to harvest! ³⁶ ^xAnd he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both He that soweth and he that reapeth may rejoice together. ³⁷ And herein is that saying true, 'One soweth, and another reapeth.' ³⁸ I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."
- ³⁹ And many of the Samaritans of that city believed on Him ^zfor the saying of the woman, which testified, "He told me all that ever I did." ⁴⁰ So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two

days. ⁴¹ And many more believed, because of his own word. ⁴² And said unto the woman, "Now we believe, not because of thy saying; for ^ywe have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world." ^y ch. 17. 8. 1 John 4. 14.

SECTION III.—*Second Miracle at Cana, in Galilee.*^k

JOHN iv. 43, to the end.

⁴³ Now after two days he departed thence, and went into Galilee. ⁴⁴ For ^aJesus himself testified, that a prophet hath no honor in his own country. ⁴⁵ Then, when he was come into Galilee, the Galileans received him, ^bhaving seen all the things that he did at Jerusalem at the feast: ^cfor they also went unto the feast.

⁴⁶ So [Jesus] came again into Cana of Galilee, where ^dhe made the water wine.¹ And there was a certain ^enobleman, whose son was sick at Capernaum. ⁴⁷ When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. ⁴⁸ Then said Jesus unto him, "Except ye see signs and wonders, ye will not believe." ⁴⁹ The nobleman saith unto him, "Sir, come down ere my child die." ⁵⁰ Jesus saith unto him, "Go thy way; thy son liveth." And the man believed the word that Jesus had spoken unto him, and he went his way. ⁵¹ And as he was now going down, his servants met him, and told him, saying, "Thy son liveth." ⁵² Then inquired he of them the hour when he began to amend. And they said unto him, "Yesterday at the seventh hour the fever left him." ⁵³ So the father knew that it was at the same hour, in the which Jesus said unto him, "Thy son liveth." And himself believed, and his whole house. ⁵⁴ This is again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

SECT. III.

V. Æ. 27.

J. P. 4740.

Cana, in Galilee.

^k See Note 10.^a Matt. 13. 57.

Mark 6. 4. Luke

4. 24.

^b ch. 2. 23. & 3. 2.^c Deut. 16. 16.^d ch. 2. 1, 11.^l See Note 11.^{*} Or, *courtier*, or, *ruler*.^e 1 Cor. 1. 22.SECTION IV.—*First public Preaching of Christ in the Synagogue at Nazareth, and his Danger there.*^m

LUKE iv. 16–30.

¹⁶ AND He came to "Nazareth, where he had been brought up: and, as his customⁿ was, ^bhe went into the synagogue on the Sabbath day, and stood up for to read.^o ¹⁷ And there was delivered unto him the book of the Prophet Esaias; and when he had opened the book, he found the place where it was written,—^p

¹⁸ "The ^eSpirit of the Lord is upon me,
Because He hath anointed me to preach the Gospel to the poor;^q
He hath sent me [to heal the broken-hearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
¹⁹ To preach the acceptable year of the LORD."

²⁰ And he closed the book, and he gave it again to the minister, and sat down; and the eyes of all them that were in the synagogue were fastened on him. ²¹ And he began to say unto them, "This day is this Scripture fulfilled in your ears." ²² And all bare him witness, and ^dwondered at the gracious words which proceeded out of his mouth; and they said, "Is not this Joseph's son?" ²³ And he said unto them, "Ye will surely say unto me this ^rproverb, 'Physician, heal thyself:' whatsoever we have heard done in ^sCapernaum, do also here in ^tthy country." ²⁴ And he said, "Verily I say unto you, No

SECT. IV.

V. Æ. 27.

J. P. 4740.

Nazareth.

^m See Note 12.^a Matt. 2. 23. & 13. 54. Mark 6. 1.ⁿ See Note 13.^b Acts 13. 14. & 17. 2.^o See Note 14.^p See Note 15.^c Is. 61. 1.^q See Note 16.^d Ps. 45. 2. Matt. 13. 54. Mark 6. 2. ch. 2. 47.^e John 6. 42.^r See Note 17.^f Matt. 4. 13. & 11. 23.^g Matt. 13. 54. Mark 6. 1.

^h Matt. 13. 57.
 Mark 6. 4. John
 4. 44.
ⁱ 1 Kings 17. 9. &
 18. 1. James 5. 17.
^s See Note 18.

ⁱ 2 Kings 5. 14.

* Or, *edge*.

^k John 8. 59. & 10.
 39.

^h prophet is accepted in his own country. ²⁵ But I tell you of a truth, ⁱ many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; ^s ²⁶ but unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. ²⁷ ^j And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

²⁸ And all they in the synagogue, when they heard these things, were filled with wrath. ²⁹ And rose up, and thrust him out of the city, and led him unto the ^{*} brow of the hill whereon their city was built, that they might cast him down headlong; ³⁰ but he ^k passing through the midst of them went his way.

SECT. V.

V. Æ. 27.

J. P. 4740.

Capernaum.

^t See Note 19.

^a Matt. 4. 13.
 Mark 1. 21.

^b Matt. 7. 28.
 Mark 1. 22.

SECTION V.—*Christ sojourns at Capernaum.*^t

LUKE iv. 31, 32.

³¹ AND [He] ^a came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. ³² ^b And they were astonished at his doctrine; for his word was with power.

SECT. VI.

V. Æ. 27.

J. P. 4740.

Sea of Galilee.

^u See Note 20.

^a Mark 1. 16.
 Luke 5. 2.

^b John 1. 42.

^x See Note 21.

^y See Note 22.

^c Matt. 19. 27.
 Luke 5. 11.

^d Matt. 4. 21.

^e Matt. 4. 18.
 Mark 1. 16.

^f John 21. 6.

^g 2 Sam. 6. 9.
 1 Kings 17. 18.

^h Matt. 4. 19.
 Mark 1. 17.

ⁱ Matt. 4. 20. & 19.
 27 Mark 1. 18.
 ch. 18. 28.

SECTION VI.—*The miraculous Draught of Fishes;^u and the Calling of Andrew and Peter, James and John.*

MATT. iv. 18–22.—MARK i. 16–20.—LUKE v. 1–11.

¹⁸ AND ^a Jesus, walking by the sea of Galilee, saw two ^{Matt. iv. 18.} brethren, ^b Simon called Peter, and Andrew his brother, cast- ^{Mark i. 17–20.} ing a net into the sea: for they were fishers.^x ¹⁷ And Jesus said unto them, "Come ye after me, and I will make you to become fishers^y of men." ¹⁸ And straightway ^c they forsook their nets, and followed him. ¹⁹ ^d And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. ²⁰ And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

¹ And ^e it came to pass, that as the people pressed upon ^{Luke v. 1–11.} him to hear the word of God, he stood by the lake of Gennesaret; ² and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. ³ And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land; and he sat down, and taught the people out of the ship.

⁴ Now when he had left speaking, he said unto Simon, "^fLaunch out into the deep, and let down your nets for a draught." ⁵ And Simon answering said unto him, "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." ⁶ And when they had this done, they enclosed a great multitude of fishes: and their net brake, ⁷ and they beckoned unto their partners, which were in the ^g other ship, that they should come and help them; and they came, and filled both the ships, so that they began to sink. ⁸ When Simon Peter saw it, he fell down at Jesus' knees, saying, "^hDepart from me, for I am a sinful man, O Lord!" ⁹ For he was astonished, and all that were with him, at the draught of the fishes which they had taken; ¹⁰ and so were also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, "Fear not; ⁱ from henceforth thou shalt catch men." ¹¹ And when they had brought their ships to land, ^j they forsook all, and followed him.

MATT. iv. 19, 20, 21, 22.—19 And he saith unto them, “ Follow me, and I will make you fishers of men.” 20 ^kAnd they straightway left their nets, and followed him. ^k Luke 5. 10, 11. Mark 10. 28. Luke 18. 28. 21 ^lAnd going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. ^l Mark 1. 19, 20. Luke 5. 10. 22 And they immediately left the ship and their father, and followed him. ^m Matt. 4. 18. Luke 5. 4, 10.

MARK i. 16. ⁿNow as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea : for they were fishers.

SECTION VII.—*The Demoniac healed at Capernaum.*^z

MARK i. 21-28.—LUKE iv. 33-37.

¹ Mark i. 21. ¹ AND^a they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught. ² And^b they were astonished at his doctrine; for he taught them as one that had authority, and not as the Scribes. ^z See Note 23. ^a Matt. 4. 13. Luke 4. 31. ^b Matt. 7. 28. Luke 4. 32. ^c Mark 1. 23. ³ Luke iv. 33. ³ And^c in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, ⁴ saying, “ *Let us alone! what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? ^dI know thee who thou art—the ^eHoly One of God!” ⁵ And Jesus rebuked him, saying, “ Hold thy peace, and come out of him.” ⁶ And when the unclean spirit ⁷ had thrown him in the midst, [and] ⁸ had^f torn him, and cried with a loud voice, he came out of him, ⁹ and hurt him not. ¹⁰ And they were all amazed, ¹¹ insomuch that they questioned, ¹² and spake among themselves, saying, “ What a word is this? ¹³ What thing is this? What new doctrine is this? for with authority ¹⁴ and power he commandeth the unclean spirits, ¹⁵ even the unclean spirits, and they do obey him, ¹⁶ and they come out!” ¹⁷ And immediately ¹⁸ the fame of him went out, [and] ¹⁹ spread abroad throughout all the region, ²⁰ into every place of the country round about—²¹ round about Galilee. ^{* Or, Away.} ^d Luke 4. 41. ^e Ps. 16. 10. Dan. 9. 24. See Mark 1. 1. ^f Mark 9. 20.

MARK i. 23, 24, 25, and part of ver. 27, 28.—23 ^gAnd there was in their synagogue a man with an unclean spirit; and he cried out, ^hsaying, “ Let us alone! ^hwhat have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art—the Holy One of God!” 25 And ⁱJesus rebuked him, saying, “ Hold thy peace, and come out of him.” 27 And they were all amazed — among themselves, saying, — “ commandeth he ” —. 28 — his fame —.

LUKE iv. part of ver. 35, 36, and 37.—35 — And when the devil — he came out of him —. 36 — for with authority —. 37 And —.

SECTION VIII.—*Peter's Mother-in-law cured of a Fever.*^a

MATT. viii. 14, 15.—MARK i. 29-31.—LUKE iv. 38, 39.

¹ Luke iv. 38. ¹ And^a He arose out of the synagogue; ² and forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. ³ And Simon's wife's mother was taken with a great fever, and ⁴ lay sick; ⁵ and when Jesus was come into Peter's house, ⁶ anon they tell him of her, ⁷ and they besought him for her. ⁸ And he came ⁹ and stood over her, and rebuked the fever, ¹⁰ and took her by the hand, and lifted her up; and immediately the fever left her; ¹¹ and immediately she arose and ministered unto them. ^a See Note 24. ^a Matt. 8. 14. Mark 1. 29.

MATT. viii. part of ver. 14 and 15.—14 — he saw ^bhis wife's mother laid, and sick of a fever. 15 And he touched her hand, and the fever left her: and she arose and ministered unto them. ^b 1 Cor. 9. 5.

MARK i. *part of ver. 30 and 31.*—30 But Simon's wife's mother — of a fever, and —. 31 — and she ministered unto them.

LUKE iv. *part of ver. 38 and 39.*—38 — and entered into Simon's house —. 39 — he — and it left her —.

SECT. IX.

SECTION IX.—*Christ Teaches, and performs Miracles and Cures throughout Galilee.*^b

V. Æ. 27.

J. P. 4740.

Galilee.

b See Note 25.

a Matt. 8. 16.

MATT. iv. 23–25.; viii. 16, 17.—MARK i. 32–39.—LUKE iv. 40, *to the end.*

¹ AND^a at even, when the sun did set, ² all they that had any sick, with divers diseases, ³ they brought unto Him all that were diseased, and them that were possessed of devils: ⁴ (and all the city was gathered together at the door:) ⁵ and he laid his hands on every one of them ⁶ that were sick of divers diseases, ⁷ and healed them: ⁸ and he cast out the spirits with his word, and healed all that were sick. ⁹ That it might be fulfilled which was spoken by Esaias the prophet, saying,—

“Himself^b took our infirmities
And bare our sicknesses.”^c

b Is. 53. 4, 12.

1 Pet. 2. 24.

c See Note 26.

c Mark 1. 34. & 3. 11.

d Mark 1. 1, 25, 34. Luke 4. 34, 35.

e Mark 3. 12. Luke 4. 41. See Acts 16. 17, 18.

* Or, *to say that they knew him* [to be Christ].

f Luke 4. 42.

g Luke 4. 43.

h Is. 61. 1. John 16. 28. & 17. 4.

i Matt. 9. 35. Mark 1. 21, 39. Luke 4. 15, 44.

j Matt. 24. 14. Mark 1. 14.

k Mark 1. 34.

l Mark 3. 7.

m Mark 1. 32, &c. Luke 4. 40, 41.

n Matt. 4. 23. Luke 4. 44.

o Matt. 8. 16. Mark 1. 32.

† Or, *to say that they knew him to be Christ.*

p Mark 1. 35.

q Mark 1. 39.

¹⁰ And^c devils also came out of many, crying out, and saying, “Thou art [Christ], the ^aSon of God!” And he, rebuking them, ¹¹ suffered^e not the devils to ^{*}speak, because they knew him, ¹² that he was Christ.

¹³ And ^fin the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. ¹⁴ And Simon and they that were with him followed after him. ¹⁵ And when they had found him, they said unto him, “All men seek for thee.” ¹⁶ And he said unto them, “^gLet us go into the next towns, that I may preach there also; for ^htherefor came I forth.” ¹⁷ And the people sought him, and came unto him, and stayed him, that he should not depart from them. ¹⁸ And he said unto them, “I must preach the kingdom of God to other cities also; for therefor am I sent.”

¹⁹ And Jesus went about all Galilee, ⁱteaching in their synagogues, and preaching ^jthe Gospel of the kingdom, ^kand healing all manner of sickness, and all manner of disease among the people. ²⁰ And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. ²¹ And^l there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

¹ Mark i. 32.² Luke iv. 40.³ Mark i. 32.⁴ Mark i. 33.⁵ Luke iv. 40.⁶ Mark i. 34.⁷ Luke iv. 40.⁸ Matt. viii. 16.⁹ Matt. viii. 17.¹⁰ Luke iv. 41.¹¹ Mark i. 34.¹² Luke iv. 41.¹³ Mark i. 35.¹⁴ Mark i. 36.¹⁵ Mark i. 37.¹⁶ Mark i. 38.¹⁷ Luke iv. 42.¹⁸ Luke iv. 43.¹⁹ Matt. iv. 23.²⁰ Matt. iv. 24.²¹ Matt. iv. 25.

MATT. viii. *part of ver. 16.*—^mWhen the even was come, they brought unto him many that were possessed with devils:—.

MARK i. *part of ver. 34 and ver. 39.*—34 And he healed many — and cast out many devils; and —. 39 ⁿAnd he preached in their synagogues throughout all Galilee, and cast out devils.

LUKE iv. *part of ver. 40, 41, 42. and ver. 44.*—40 ^oNow when the sun was setting — brought them unto him —. 41 — suffered them not ^{*}to speak: for they knew —. 42 ^pAnd when it was day, he departed, and went into a desert place —. 44 ^qAnd he preached in the synagogues of Galilee —.

SECTION X.—*Christ cures a Leper.*^d

MATT. viii. 2-4.—MARK i. 40, *to the end.*—LUKE v. 12-16.

¹ Luke v. 12. ¹ AND it came to pass, when He was in a certain city, behold! ² there came a leper to him, ³ a man full of leprosy, who seeing Jesus, [and] ⁴ beseeching him, and kneeling down to him, ⁵ fell on his face ⁶ and worshipped him, ⁷ and besought him, ⁸ and saying unto him, ⁹ “Lord, if thou wilt, thou canst make me clean.” ¹⁰ And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, “I will; be thou clean.” ¹¹ And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed. ¹² And Jesus saith unto him, ¹³ “See thou say nothing unto any man, but go thy way, show thyself to the priest, and offer, for thy cleansing, those things ^a which Moses commanded, for a testimony unto^e them.” ¹⁴ And He straitly charged him, and forthwith sent him away. ¹⁵ But^b he went out and began to publish it much, and to blaze abroad the matter, ¹⁶ but so much the more went there a fame abroad of him, ^c and great multitudes came together to hear, and to be healed by him of their infirmities, ¹⁷ insomuch that Jesus could no more openly enter into the city, but was without in desert places: ¹⁸ and ^d he withdrew himself into the wilderness and prayed; ¹⁹ and ^e they came to him from every quarter.

MATT. viii. *part of ver. 2, ver. 3, and part of ver. 4.*—2 And, behold! there came a leper — saying, — 3 And Jesus put forth his hand, and touched him, saying, “I will; be thou clean.” And immediately his leprosy was cleansed. 4 — “^fSee thou tell no man; but go thy way, show thyself to the priest, and offer the gift that ^gMoses commanded, for a testimony unto them.”

MARK i. *part of ver. 40 and 44.*—40 And — “If thou wilt, thou canst make me clean.” 44 And saith unto him, —

LUKE v. *part of ver. 12, and ver. 13, 14.*—12 — saying, “Lord, if thou wilt, thou canst make me clean.” 13 And he put forth his hand, and touched him, saying, “I will; be thou clean.” And immediately the leprosy departed from him. 14 And he charged him to tell no man: but “Go, and show thyself to the priest, and offer for thy cleansing, according as ^hMoses commanded, for a testimony unto them.”

SECT. X.

V. Æ. 27.

J. P. 4740.

Galilee.

^d See Note 27.

^a Lev. 14. 3, 4, 10, 21, 22. Luke 5. 14.

^e See Note 28.

^b Luke 5. 15.

^c Matt. 4. 25. Mark 3. 7. John 6. 2

^d Matt. 14. 23. Mark 6. 46.

^e Mark 2. 13.

^f ch. 9. 30. Mark 5. 43.

^g Lev. 14. 3, 4, 10, 21, 22. Luke 5. 14.

^h Lev. 14. 4, 10, 21, 22. Matt. 8. 4. Mark 1. 44.

SECTION XI.—*The Paralytic cured; and the Power of Christ to Forgive Sins asserted.*^f

MATT. ix. 2-8.—MARK ii. 1-12.—LUKE v. 17-26.

¹ Mark ii. 1. ¹ AND again He entered into Capernaum after some days: and it was noised that he was in the house. ² And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

³ Luke v. 17. ³ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem; and the power of the Lord was *present* to heal them.

⁴ Luke v. 18. ⁴ And, behold! ⁵ they come unto Him, bringing one sick of the palsy, ⁶ a man which was taken with a palsy, ⁷ lying on a bed, ⁸ which was borne of four: ⁹ and they sought means to bring him in, and to lay him before Him. ¹⁰ And when they could not find by what way they might bring him in, because of the multitude, ¹¹ they could not come nigh unto him for the press; ¹² they went upon the

SECT. XI.

V. Æ. 27.

J. P. 4740.

Capernaum.

^f See Note 29.

housetop, and ¹³ they uncovered the roof where he was; ¹⁴ and when they had broken it up, they let him down through the tiling, with his couch, into the midst before Jesus. ¹⁵ When Jesus saw their faith, he said unto the sick of the palsy, "Son, ¹⁶ be of good cheer, thy sins be forgiven thee: ¹⁷ Man, thy sins are forgiven thee." ¹⁸ And, behold! ¹⁹ there were certain of the Scribes sitting there, reasoning in their hearts; ²⁰ and the Pharisees began to reason, saying ²¹ within themselves, "This man blasphemeth: ²² who is this which speaketh blasphemies? ²³ Why doth this man thus speak blasphemies? ²⁴ Who^a can forgive sins but God alone?" ²⁵ And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, ²⁶ knowing^b their thoughts, ²⁷ he, answering, said unto them, ²⁸ "Why reason ye these things in your hearts? ²⁹ Wherefore think ye evil in your hearts? ³⁰ for whether ³¹ is^c it easier to say to the sick of the palsy, 'Thy sins be forgiven thee;' or to say, 'Arise, and take up thy bed, and walk?' ³² But that ye may know that ^d the Son of Man hath power on earth to forgive sins, ³³ (then saith he to the sick of the palsy,) ³⁴ I say unto thee, Arise, and take up thy bed, and go thy way into thine house." ³⁵ And immediately he ³⁶ rose up before them, and ³⁷ took up the bed, ³⁸ that whereon he lay, ³⁹ and went forth before them all, ⁴⁰ and departed to his own house, glorifying God, ⁴¹ insomuch that, ⁴² when the multitudes saw it, they marvelled, and ⁴³ they were all amazed, ⁴⁴ and were filled with fear, saying, "We have seen strange things to-day! ⁴⁵ we never saw it on this fashion!" ⁴⁶ [And they] glorified God, which had given such power unto men.

MATT. ix. *part of ver. 2, 3, 4, 5, 6, ver. 7, and part of ver. 8.*—2 And, behold! they brought to him a man sick of the palsy — and Jesus, seeing their faith, said unto the sick of the palsy, "Son, —" 3 — certain of the Scribes said —. 4 And Jesus — said — 5 — "is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that ^e the Son of Man hath power on earth to forgive sins, — Arise, take up thy bed, and go unto thine house." 7 And he arose, and departed to his house. 8 But —.

MARK ii. *part of ver. 3, 4, 5, 6, 7, 8, 9, 10, and 12.*—3 And —. 4 And when — let down the bed whereon the sick of the palsy lay. 5 "— thy sins be forgiven thee." 6 But —. 7 "— who can forgive sins but God only?" 8 — he said unto them —, 9 "Whether — 10 — (he saith to the sick of the palsy,) 12 — arose, — and glorified God, saying, —.

LUKE v. *part of ver. 18, 20, 21, 22, ver. 23, 24, and part of ver. 25, 26.*—18 — men brought in a bed —. 20 And when he saw their faith, he said unto him, —. 21 And the Scribes —. 22 But when Jesus perceived their thoughts, — "What reason ye in your hearts? 23 Whether ^g is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that ^h the Son of Man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house." 25 And immediately he — took up —. 26 And they were all amazed, and they glorified God, —

SECT. XII.

V. Æ. 27.

J. P. 4740.

Capernaum.

g See Note 30.

* Or, place where the custom was received. Mark 2. 14. Luke 5. 27.

SECTION XII.—*The Calling of Matthew.*^g

MATT. ix. 9.—MARK ii. 13, 14.—LUKE v. 27, 28.

¹ AND after these things ² He went forth again by the sea side; and all the multitude resorted unto him, and he taught them. ³ And as he passed by ⁴ from thence, he saw a man, ⁵ a publican, named Levi, ⁶ named Matthew, ⁷ the son of Alphæus, ⁸ sitting at the *Receipt of Custom: ⁹ and he said unto him, "Follow me." ¹⁰ And he left all, rose up, and followed him.

¹³ Mark ii. 4.¹⁴ Luke v. 19.¹⁵ Mark ii. 5.¹⁶ Matt. ix. 2.¹⁷ Luke v. 20.¹⁸ Matt. ix. 3.¹⁹ Mark ii. 6.²⁰ Luke v. 21.²¹ Matt. ix. 3.²² Luke v. 21.²³ Mark ii. 7.²⁴ Luke v. 21.²⁵ Mark ii. 8.²⁶ Matt. ix. 4.²⁷ Luke v. 22.²⁸ Mark ii. 8.²⁹ Matt. ix. 4.³⁰ Matt. ix. 5.³¹ Mark ii. 9.³² Mark ii. 10.³³ Matt. ix. 6.³⁴ Mark. ii. 11.³⁵ Mark ii. 12.³⁶ Luke v. 25.³⁷ Mark ii. 12.³⁸ Luke v. 25.³⁹ Mark ii. 12.⁴⁰ Luke v. 25.⁴¹ Mark ii. 12.⁴² Matt. ix. 8.⁴³ Mark ii. 12.⁴⁴ Luke v. 26.⁴⁵ Mark ii. 12.⁴⁶ Matt. ix. 8.¹³ Luke v. 27.¹⁴ Mark ii. 13.¹⁵ Mark ii. 14.¹⁶ Matt. ix. 9.¹⁷ Luke v. 27.¹⁸ Matt. ix. 9.¹⁹ Mark ii. 14.²⁰ Matt. ix. 9.²¹ Luke v. 27.²² Luke v. 28.

MATT. ix. *part of ver.* 9. And as Jesus passed forth,—and he saith unto him, “Follow me.” And he arose, and followed him.

MARK ii. *part of ver.* 13, and 14.—13 And —. 14 — he saw Levi — sitting at *the Receipt of Custom, and said unto him, “Follow me.” And he arose and followed him.

LUKE v. *part of ver.* 27. — he went forth, and saw — sitting at *the Receipt of Custom : —.

* Or, *place where the custom was received.* Matt. 9. 9.

SECTION XIII.—*The Infirm Man healed at the Pool of Bethesda.*

JOHN v. 1–15.

¹ AFTER “this there was a feast of the Jews;”^h and Jesus went up to Jerusalem. ² Now there is at Jerusalem, ^bby the sheep *market, a pool, which is called, in the Hebrew tongue, Bethesda, having five porches. ³ In these lay a great multitude of impotent folk, of blind, halt, withered, [waiting for the moving of the water. ⁴ For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.]ⁱ ⁵ And a certain man was there, which had an infirmity thirty and eight years. ⁶ When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, “Wilt thou be made whole?” ⁷ The impotent man answered him, “Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me.” ⁸ Jesus saith unto him, “^cRise,^k take up thy bed, and walk.” ⁹ And immediately the man was made whole, and took up his bed, and walked: and ^don the same day was the Sabbath. ¹⁰ The Jews therefore said unto him that was cured, “It is the Sabbath day; ^eit is not lawful for thee to carry thy bed.” ¹¹ He answered them, “He that made me whole, the same said unto me, ‘Take up thy bed, and walk.’” ¹² Then asked they him, “What man is that which said unto thee, ‘Take up thy bed and walk?’” ¹³ And he that was healed wist not who it was; for Jesus had conveyed himself away, ^fa multitude being in that place. ¹⁴ Afterward Jesus findeth him in the temple, and said unto him, “Behold! thou art made whole: ^gsin no more, lest a worse thing come unto thee.” ¹⁵ The man departed, and told the Jews that it was Jesus, which had made him whole.

SECT. XIII.

V. Æ. 27.

J. P. 4740.

Jerusalem.

* Or, *gate.*

^a Lev. 23. 2.

Deut. 16. 1.

ch. 2. 13.

^h See Note 31.

^b Neh. 3. 1. & 12. 39.

ⁱ See Note 32.

^e Matt. 9. 6. Mark 2. 11. Luke 5. 24.

^k See Note 33.

^d ch. 9. 14.

^e Exod. 20. 10.

Neh. 13. 19.

Jer. 17. 21, &c.

Matt. 12. 2.

Mark 2. 24. & 3. 4.

Luke 6. 2. & 13. 14.

^f Or, *from the multitude that was.*

^g Matt. 12. 45.

ch. 8. 11.

SECTION XIV.—*Christ vindicates the Miracle, and asserts the Dignity of his Office.*

JOHN v. 16, to the end.

¹⁶ AND therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. ¹⁷ But Jesus answered them, “^aMy Father¹ worketh hitherto, and I work.” ¹⁸ Therefore the Jews ^bsought the more to kill him, because he not only had broken the Sabbath, but said also that God was his [own] Father, ^cmaking himself equal with God. ¹⁹ Then answered Jesus and said unto them, “Verily, verily, I say unto you, ^dThe Son can do nothing of himself, but what he seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. ²⁰ For ^ethe Father loveth the Son, and showeth him all things that Himself doeth: and he will show him greater works than these, that ye may marvel. ²¹ For as the Father raiseth up the dead, and quickeneth them; ^feven so the Son quickeneth whom he will. ²² For the Father judgeth no man, but ^ghath committed all judgment unto the Son; ²³ that all *men* should honor the Son, even as they honor the Father. ^hHe that honoreth not the Son honoreth not the Father which hath sent him.

SECT. XIV.

V. Æ. 27.

J. P. 4740.

Jerusalem.

^a ch. 9. 4. & 14. 10.

¹ See Note 34.

^b ch. 7. 19.

^c ch. 10. 30, 33. Phil. 2. 6.

^d ver. 30. ch. 8. 28. & 9. 4. & 12. 49. & 14. 10. See Mark 1. 1.

^e Matt. 3. 17. ch. 3. 35. 2 Pet. 1. 17. See Mark 1. 1.

^f Luke 7. 14. & 8. 54. ch. 11. 25, 43. See Mark 1. 1.

^g Matt. 11. 27. & 28. 18. ver. 27. ch. 3. 35. & 17. 2 Acts 17. 31.

^h 1 Pet. 4. 5.

See Mark 1. 1.

¹ John 2. 23.

See Mark 1. 1.

i ch. 3. 16, 18. & 6. 40, 47. & 8. 51. & 20. 31.

j 1 John 3. 14.

k ver. 28. Ephes. 2. 1, 5. & 5. 14. Col. 2. 13. See Mark 1. 1.

l ver. 22. Acts 10. 42. & 17. 31.

m See John 1. 51.

n Is. 26. 19. 1 Thess. 4. 16. 1 Cor. 15. 52.

o Dan. 12. 2. Matt. 25. 32, 33, 46. Rom. 2. 7, &c.

p ver. 19.

q Matt. 26. 39. ch. 4. 34. & 6. 38.

r See ch. 8. 14. Rev. 3. 14.

s Matt. 3. 17. & 17. 5. ch. 8. 18. 1 John 5. 6, 7, 9.

t ch. 1. 7, 15, 19, 27, 32.

u 2 Pet. 1. 19.

v See Matt. 13. 20. & 21. 26. Mark 6. 20.

w 1 John 5. 9.

x ch. 3. 2. & 10. 25. & 15. 24.

y Matt. 3. 17. & 17. 5. ch. 6. 27. & 8. 18.

z Deut. 4. 12. ch. 1. 18. 1 Tim. 1. 17. 1 John 4. 12.

a [Or, Ye search the Scriptures, &c. —Ed.] Is. 8. 20. & 34. 16. Luke 16. 29. ver. 46. Acts 17. 11.

b Deut. 18. 15, 18. Luke 24. 27. ch. 1. 45.

c ch. 1. 11. & 3. 19.

d ver. 34. 1 Thess. 2. 6.

e ch. 12. 43.

f Rom. 2. 29.

g Rom. 2. 12.

h Gen. 3. 15. & 12. 3. & 18. 18. & 22. 18. & 49. 10.

Deut. 18. 15, 18. ch. 1. 45. Acts 26. 22.

m See Note 35.

24 Verily, verily, I say unto you, ⁱHe that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; ^jbut is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when ^kthe dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in Himself; so hath He given to the Son to have life in himself. 27 And ^lhath given him authority to execute judgment also, ^mbecause he is the Son of Man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, ²⁹and ⁿshall come forth; ^othey that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30 I ^pcan of mine own self do nothing. As I hear, I judge: and my judgment is just; because ^qI seek not mine own will, but the will of [the Father] which hath sent me. 31 ^rIf I bear witness of myself, my witness is not true. 32 ^sThere is Another that beareth witness of me; and I know that the witness which He witnesseth of me is true.

33 “Ye sent unto John, ‘and he bare witness unto the truth. 34 But I receive not testimony from man; but these things I say, that ye might be saved. 35 He was a burning and ^ua shining light: and ^vye were willing for a season to rejoice in his light. 36 But ^wI have greater witness than *that* of John: for ^xthe works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me; 37 and the Father himself, which hath sent me, ^yhath borne witness of me. Ye have neither heard his voice at any time, ^znor seen his shape. 38 And ye have not his word abiding in you; for whom He hath sent, him ye believe not. 39 “Search the Scriptures, for in them ye think ye have eternal life, and ^athey are they which testify of me; 40 ^cand ye will not come to me, that ye might have life. 41 ^dI receive not honor from men; 42 but I know you, that ye have not the love of God in you. 43 I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 ^eHow can ye believe, which receive honor one of another, and seek not ^fthe honor that cometh from God only? 45 Do not think that I will accuse you to the Father: ^gthere is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me; ^hfor he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?” ^m

SECTION XV.—*Christ defends his Disciples for plucking the Ears of Corn on the Sabbath day.*ⁿ

MATT. xii. 1–8.—MARK ii. 23, to the end.—LUKE vi. 1–5.

¹ Luke vi. 1.

² Matt. xii. 1.

³ Mark ii. 25.

⁴ Matt. xii. 1.

⁵ Luke vi. 1.

⁶ Matt. xii. 2.

⁷ Mark ii. 24.

⁸ Luke vi. 2.

⁹ Luke vi. 3.

¹⁰ Mark ii. 25.

¹¹ Luke vi. 3.

¹² Mark ii. 25.

¹³ Mark ii. 26.

SECT. XV.

V. Æ. 27.

J. P. 4740.

In a progress.

n See Note 36.

a Matt. 12. 1. Mark 2. 23.

b Deut. 23. 25.

c See Note 37.

c 1 Sam. 21. 6.

¹ AND ^ait came to pass on the second Sabbath after the first, ^othat he went through the corn fields: ²and his disciples were an hungered, and ^bbegan to pluck the ears of corn ³as they went, ⁴and to eat, ⁵rubbing them in their hands. ⁶But when the Pharisees saw it, they said unto him, “Behold! thy disciples do that which is not lawful to do upon the Sabbath day. ⁷Why do they on the Sabbath day that which is not lawful?”—⁸And certain of the Pharisees said unto them, “Why do ye that which is not lawful to do on the Sabbath day?”—⁹And Jesus, answering them, ¹⁰said unto them, “Have ye never read ¹¹so much as this, ^cwhat David did, ¹²when he had need, and was an hungered, he, and they that were with him? ¹³How

he went into the house of God in the days of Abiathar the high priest,^p and did ¹⁴take, and eat the show-bread, and gave also to them that were with him, ^dwhich ¹⁵was not lawful for him to eat, neither for them which were with him, but only for the priests? ¹⁶Or have ye not read in the ^eLaw, how that, on the Sabbath days, the priests in the temple profane the Sabbath, and are blameless? ¹⁷But I say unto you, that in this place is ^fOne greater than the temple. ¹⁸But if ye had known what this meaneth, ^g“I will have mercy, and not sacrifice,” ye would not have condemned the guiltless.” ¹⁹And he said unto them, “The Sabbath was made for man, and not man for the Sabbath; ²⁰therefore ^hthe Son of Man is Lord also of the Sabbath.”

MATT. xii. *part of ver. 1, ver 3, part of ver. 4, and ver. 8.*—1 At that time Jesus ⁱwent on the Sabbath day through the corn; — 3 But he said unto them, “Have ye not read ^jwhat David did when he was an hungered, and they that were with him; 4 how he entered into the house of God, and did eat the show-bread, which — 8 For ^kthe Son of Man is Lord even of the Sabbath day.”

MARK iii. 23, *part of ver. 24, 25, and 26.*—23 And it came to pass, that he went through the corn fields on the Sabbath day: and his disciples began, — ^lto pluck the ears of corn. 24 And the Pharisees said unto him, “Behold! —” 25 And he —“ ^mwhat David did — 26 — eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?”

LUKE vi. *part of ver. 1, 3, 4, and ver. 5.*—1 — and his disciples ⁿplucked the ears of corn, and did eat — 3 — said, “Have ye not read — when himself was an hungered, and they which were with him; 4 how he went into the house of God, and did — it is not lawful to eat, but for the priests alone?” 5 And he said unto them, “That ^othe Son of Man is Lord also of the Sabbath.”

p See Note 38.
d Exod. 29. 32, 33. Lev. 8. 31. & 24. 9.
e Num. 28. 9. John 7. 22.
f 2 Chron. 6. 18. Mal. 3. 1.
g Hos. 6. 6. Mic. 6. 6–8. Matt. 9. 13.
h Matt. 12. 8. Luke 6. 5. See John 1. 51.
i Mark 3. 23. Luke 6. 1.
j 1 Sam. 21. 6.
k Mark 2. 28. Luke 6. 5. See John 1. 51.
l Deut. 23. 25. Matt. 12. 1. Luke 6. 1.
m 1 Sam. 21. 6.
n Deut. 23. 25. Matt. 12. 1. Mark 3. 23.
o Matt. 12. 8. Mark 2. 28. See John 1. 51.

SECTION XVI.—*Christ heals the withered Hand.*^a

MATT xii. 9–14.—MARK iii. 1–6.—LUKE vi. 6–11.

¹MATT. xii. 9. ²LUKE vi. 6. ³MARK iii. 1. ⁴MATT. xii. 9. ⁵LUKE vi. 6. ⁶MATT. xii. 10. ⁷LUKE vi. 6. ⁸LUKE vi. 7. ⁹MARK iii. 2. ¹⁰LUKE vi. 7. ¹¹LUKE vi. 8. ¹²MATT. xii. 10. ¹³LUKE vi. 9. ¹⁴MARK iii. 4. ¹⁵MATT. xii. 11. ¹⁶MATT. xii. 12. ¹⁷MARK iii. 5. ¹⁸LUKE vi. 10. ¹⁹MARK iii. 5. ²⁰MATT. xii. 13. ²¹MATT. xii. 14. ²²LUKE vi. 11. ²³MARK iii. 6. ²⁴MATT. xii. 14. ²⁵LUKE vi. 11. ¹AND when He was departed thence, ²it came to pass also on another Sabbath, that ³he entered again, ⁴he went into their synagogue, ⁵and taught. ⁶And, behold! there was a man ⁷whose right hand was withered. ⁸And the Scribes and Pharisees watched him, whether ⁹he would heal him on the Sabbath day; that they might ¹⁰find an accusation against him. ¹¹But he knew their thoughts, and said to the man which had the withered hand, “Rise up, and stand forth in the midst.” And he arose, and stood forth. ¹²And they asked him, saying, “Is ^ait lawful to heal on the Sabbath days?” that they might accuse him. ¹³Then said Jesus unto them, “I will ask you one thing; Is it lawful on the Sabbath days to do good or to do evil? to save life or to destroy it?” ¹⁴But they held their peace. ¹⁵And he said unto them, “What man shall there be among you, that shall have one sheep, and ^bif it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? ¹⁶How much then is a man better than a sheep! Wherefore it is lawful to do well on the Sabbath days.” ¹⁷And when he had looked round about on them, ¹⁸upon them all, ¹⁹with anger; being grieved for the ^{*}hardness of their hearts; he saith unto the man, “Stretch ^cforth thine hand.” ²⁰And he stretched it forth; and it was restored whole, like as the other. ²¹Then ^dthe Pharisees ²²were filled with madness, [and they] ²³went forth, and straightway took counsel with the Herodians, [and] ²⁴held a council against him; ²⁵and

SECT. XVI
V. Æ. 27.
J. P. 4740.
In a progress.
q See Note 39.
a Luke 13. 14. & 14 3. John 9. 16.
b See Exod. 23. 4, 5. Deut. 22. 4.
c Or, blindness.
c Matt. 12. 13. Luke 6. 11.
d Matt. 27. 1. John 5. 18. & 10. 39. & 11. 53.
† Or, took counsel.

communed one with another, what they might do to Jesus, [and] ²⁶ how they might destroy him.

²⁶ Matt. xii. 14.

^e Mark 3. 5.
Luke 6. 10.

MATT. xii. *part of ver. 10, 13, and 14.*—10 — which had his hand withered —. 13 Then saith he to the man, “Stretch forth thine hand.” 14 — went out, and —.

MARK iii. *part of ver. 1, 2, ver. 3, and part of ver. 4, 5, and 6.*—1 And — into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether — accuse him. 3 And he saith unto the man which had the withered hand, “Stand forth.” 4 And he saith unto them, “Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?”— 5 — And he stretched it out: and his hand was restored whole as the other. 6 And the Pharisees — against him, how they might destroy him.

* Gr. *Arise, stand forth in the midst.*

^f Matt. 12. 13.
Mark 3. 5.

LUKE vi. *part of ver. 6, 7, 10, and 11.*—6 And — he entered into the synagogue, — and there was a man —. 7 — he would heal on the Sabbath day, that they might —. 10 And looking round about — he said unto the man, “Stretch forth thine hand.” And he did so: and his hand was restored whole as the other. 11 And they —.

SECT. XVII.

V. Æ. 27.

J. P. 4740.

In a progress.

^r See Note 40.

^a Matt. 10. 23.

^b Matt. 9. 30.

^c Luke 6. 17.

* Or, *rushed.*

^d Mark 1. 23, 21.
Luke 4. 41.

^e Matt. 14. 33.
See Mark 1. 1.

^f Matt. 12. 16.
Mark 1. 25, 34.

^g Is. 42. 1.

SECTION XVII.—*Christ is followed by great Multitudes, whose Diseases he heals.*^r

MATT. xii. 15–21.—MARK iii. 7–12.

¹ BUT when Jesus knew it, ^ahe withdrew himself from thence, ²with his disciples to the sea: ³and ^bgreat multitudes followed him ⁴from Galilee, ^cand from Judæa, ⁵and from Jerusalem, and from Idumea, and from beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. ⁶And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him. ⁷For he had healed many; insomuch that they ^{*}pressed upon him for to touch him, as many as had plagues: ⁸and he healed them all. ⁹^dAnd unclean spirits, when they saw him, fell down before him, and cried, saying, “Thou art the Son of God!” ¹⁰and ^ehe straitly charged them that they should not make him known. ¹¹That it might be fulfilled which was spoken by ^gEsaias the prophet, saying,—

¹ Matt. xii. 15

² Mark iii. 7.

³ Matt. xii. 15.

⁴ Mark iii. 7.

⁵ Mark iii. 8.

⁶ Mark iii. 9.

⁷ Mark iii. 10.

⁸ Matt. xii. 15.

⁹ Mark iii. 11.

¹⁰ Mark iii. 12.

¹¹ Matt. xii. 17.

¹² “Behold! my Servant, whom I have chosen,

¹² Matt. xii. 18.

My Beloved, ^hin whom my soul is well pleased;

I will put my Spirit upon Him,

And He shall show judgment to the Gentiles.

¹³ He shall not strive, nor cry,

¹³ Matt. xii. 19.

Neither shall any man hear his voice in the streets;

¹⁴ A bruised reed shall He not break,

¹⁴ Matt. xii. 20.

And smoking flax shall He not quench;

Till He send forth judgment unto victory.

¹⁵ And in his Name shall the Gentiles trust.”

¹⁵ Matt. xii. 21.

MATT. xii. 16. And He charged them that they should not make him known.

MARK iii. *part of ver. 7.*—But Jesus withdrew himself — and a great multitude — followed him, —.

SECT. XVIII.

V. Æ. 27.

J. P. 4740.

Galilee.

^a Matt. 14. 23.

[■] See Note 41.

SECTION XVIII.—*Preparation for the Sermon on the Mount—Election of the Twelve Apostles.*

MARK iii. 13–18, and *part of ver. 19.*—LUKE vi. 12–19.

¹ AND ^ait came pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.^s ²And when it was day he called *unto him* his disciples, ³whom he would, and they came unto him:

¹ Luke vi. 12.

² Luke vi. 13

³ Mark iii. 13.

⁴ Luke vi. 13. ⁴ and of them he chose twelve, ⁵ and he ordained twelve
⁵ Mark iii. 14. ⁶ (whom he also named Apostles), ⁷ that they should be
⁶ Luke vi. 13. with him, and that he might send them forth to preach,
⁷ Mark iii. 14. ⁸ and to have power to heal sicknesses, and to cast out
⁸ Mark iii. 15. devils:—⁹ Simon (whom he also named Peter), and An-
⁹ Luke vi. 14. drew, his brother, ¹⁰ and James the son of Zebedee, and
¹⁰ Mark iii. 17. John the brother of James; (and he surnamed them Bo-
¹¹ Mark iii. 18. anerges, which is, The Sons of Thunder;) ¹¹ and Philip,
¹² Luke vi. 16. and Bartholomew, and Matthew, and Thomas, and James,
¹³ Mark iii. 18. the son of Alphæus, ¹² and Judas ¹³ Thaddæus, ¹⁴ the ^bbrother
¹⁴ Luke vi. 16. of James, ¹⁵ and Simon the Canaanite, ¹⁶ called Zelotes;
¹⁵ Mark iii. 18. ¹⁷ and Judas Iscariot, which also betrayed him:—¹⁸ and
¹⁶ Luke vi. 15. he came down with them, and stood in the plain; and
¹⁷ Mark 3. 19. the company of his disciples, ^c and a great multitude of
¹⁸ Luke vi. 17. people, out of all Judæa and Jerusalem, and from the
¹⁹ Luke vi. 18. seacoast of Tyre and Sidon, which came to hear him, and to
²⁰ Luke vi. 19. be healed of their diseases; ¹⁹ and they that were vexed
with unclean spirits: and they were healed. ²⁰ And the
whole multitude ^d sought to touch him: for ^e there went
virtue out of him, and healed *them* all.

MARK iii. *part of ver. 13, ver. 16, and part of ver. 18.*—13 And he goeth up into a mountain, and calleth unto him —. 16 And Simon he surnamed Peter. 18 — and Andrew, and — and —.

LUKE vi. *part of ver. 14, 15, and 16.*—14 — James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son of Alphæus, and Simon — 16 — and Judas Iscariot, which also was the traitor.

SECTION XIX.—*The Sermon on the Mount.*¹

MATT. chapters v. vi. vii. and viii. ver. 1.—LUKE vi. 20, to the end.

¹ Matt. v. 1. ¹ AND seeing the multitudes, ^aHe went up into a mountain: and when he was set, his disciples came unto him.
² Luke vi. 20. ² And he lifted up his eyes on his disciples, ³ and he opened
³ Matt. v. 2. his mouth, and taught them, saying,—
⁴ Luke vi. 20. ⁴ “Blessed^b be ye poor! ⁵ Blessed^c are the poor in
⁵ Matt. v. 3. spirit! for theirs is the kingdom of heaven. ⁶ ^dBlessed
⁶ Matt. v. 4. are they that mourn! for they shall be comforted.
⁷ Matt. v. 5. ⁷ Blessed^e are the meek! for ^fthey shall inherit the earth.
⁸ Luke vi. 21. ⁸ Blessed^g are ye that hunger now! ⁹ Blessed are they
⁹ Matt. v. 6. which do hunger and thirst after righteousness! for they
¹⁰ Luke vi. 21. shall be filled. ¹⁰ Blessed^h are ye that weep now! for
¹¹ Matt. v. 7. ye shall laugh. ¹¹ Blessed are the merciful! ⁱfor they
¹² Matt. v. 8. shall obtain mercy. ¹² Blessed^j are the pure in heart!
¹³ Matt. v. 9. for ^kthey shall see God. ¹³ Blessed are the ^l“peacemakers!
¹⁴ Matt. v. 10. for they shall be called the children of God. ¹⁴ ^mBlessed
are they which are persecuted for righteousness’ sake!
¹⁵ Matt. v. 11. for theirs is the kingdom of heaven. ¹⁵ Blessed are ye,
¹⁶ Luke vi. 22. when men ⁿshall hate you, and when they shall separate
¹⁷ Matt. v. 11. you *from their company*, and shall reproach you, ¹⁷ [and]
shall revile you, and persecute you, and shall say all manner
¹⁸ Luke vi. 22. of ^oevil against you ^pfalsely, for my sake; ¹⁸ and cast out
¹⁹ Luke vi. 23. your name as evil, for ^qthe Son of Man’s sake. ¹⁹ ^rRejoice
²⁰ Matt. v. 12. ye in that day, ²⁰ rejoice, and be exceeding glad: for
²¹ Luke vi. 23. great is your reward in heaven: ²¹ and leap for joy: for,
behold! your reward is great in heaven; for ^sin the like man-
²² Matt. v. 12. ner did their fathers unto the prophets—²² so persecuted
²³ Luke vi. 24. they the prophets which were before you. ²³ But, ^twoe unto
you that are rich! for ^uye have received your consolation.

^b Jude 1.

^c Matt. 4. 25.
Mark 3. 7.

^d Matt. 14. 36.

^e Mark 5. 30.

SECT. XIX.

V. Æ. 27.

J. P. 4740.

Galilee.

^t See Note 42.

^a Mark 3. 13, 20.

^b James 2. 5.

^c See Ps. 51. 17.
Prov. 16. 19. &
29. 23. Is. 57. 15.
& 66. 2.

^d Is. 61. 2, 3.
Luke 6. 21. John
16. 20. 2 Cor. 1.
7. Rev. 21. 4.

^e Ps. 37. 11.

^f See Rom. 4. 13.
Declaration who
are blessed.

^g Is. 55. 1. & 65.
13.

^h Is. 61. 3.

ⁱ Ps. 41. 1. Matt.
6. 14. Mark 11.
25. 2 Tim. 1. 16.
Heb. 6. 10. James
2. 13.

^j Ps. 15. 2. & 24. 4.
Heb. 12. 14.

^k 1 Cor. 13. 12.
1 John 3. 2, 3.

^u See Note 43.

^l 2 Cor. 4. 17.
2 Tim. 2. 12.
1 Pet. 3. 14.

^m 1 Pet. 4. 14.

^{*} Gr. *lying*.

ⁿ See John 1. 51.

^o Acts 5. 41. Col.
1. 24. James 1. 2.
1 Pet. 4. 13.

^p 1 Sam. 8. 7, 8.
1 Kings 18. 4, 13.
& 19. 2, 10, 14.
& 21. 20. & 22. 8.
& 26. 27. 2 Kings 1.
9. 2 Chron. 16. 10.
& 24. 19–22. & 36.
16. Neh. 9. 26.
Jer. 3. 30. & 20.
2. & 26. 15, 23.

^q Amos 6. 1.

Woes denounced.

^r Matt. 6. 2, 5, 16.
Luke 16. 25.

s Is. 65. 13.

t Prov. 13. 14.

u John 15. 19.

1 John 4. 5.

x See Note 44.

v Mark 9. 50.

Luke 14. 34, 35.

Privileges and Duties of Christ's disciples.

w Prov. 4. 18.

Phil. 2. 15.

y See Note 45.

z Mark 4. 21.

Luke 8. 16. & 11. 33.

* The word in the original signifies a measure containing about a pint less than a peck.

The Design of Christ's Coming.

y 1 Pet. 2. 12.

z John 15. 8.

1 Cor. 14. 25.

a Rom. 3. 31. & 10. 4. Gal. 3. 24.

b Luke 16. 17.

c James 2. 10.

d Rom. 9. 31. & 10. 3.

* Or, to them.

e Exod. 20. 13. Deut. 5. 17.

Explanation of the Sixth Commandment.

f 1 John 3. 15.

g That is, *Vain fellow!* 2 Sam. 6. 20. James 2. 20.

h Matt. 8. 4. & 23. 19.

i See Note 46.

j See Job 42. 8.

Matt. 18. 19.

1 Tim. 2. 8.

1 Pet. 3. 7.

k See Note 47.

l Prov. 25. 8. Luke 12. 58, 59.

m See Ps. 32. 6. Is. 55. 6.

n Exod. 20. 14. Deut. 5. 18.

o Job. 31. 1. Prov. 6. 25. See Gen. 34. 2. 2 Sam. 11. 2.

Explanation of the Seventh Commandment.

p Matt. 18. 8, 9. Mark 9. 43-47.

* Or, to them.

† Or, do cause thee to offend.

q See ch. 19. 12. Rom. 8. 13.

1 Cor. 9. 27. Col. 3. 5.

r Deut. 24. 1. Jer. 3. 1. Matt. 19. 3, &c. Mark 10. 2, &c.

s Matt. 19. 9. Luke 16. 18.

Rom. 7. 3. 1 Cor. 7. 10, 11.

t Matt. 23. 16.

Swearing prohibited.

u Exod. 20. 7. Lev. 19. 12.

Numb. 30. 2. Deut. 5. 11.

v Deut. 23. 23. u Matt. 23. 16, 18.

22. James 5. 12.

w Is. 66. 1. w Ps. 48. 2. & 87. 3.

²⁴ Woe ^sunto you that are full! for ye shall hunger. ²⁴ Luke vi. 25.

^tWoe unto you that laugh now! for ye shall mourn and weep. ²⁵ Woe ^uunto you, when men shall speak well of ²⁵ Luke vi. 26. you! for so did their fathers to the false prophets.

²⁶ “Ye are the salt^x of the earth: ^vbut if the salt have ²⁶ Matt. v. 13-42. lost his savour, wherewith shall it be salted? it is thenceforth good

for nothing, but to be cast out, and to be trodden under foot of men. ¹⁴ Ye ^ware the light of the world.^y A city that is set on a hill cannot be hid. ¹⁵ Neither do men ^zlight a candle, and put it under a ^{*}bushel,

but on a candlestick; and it giveth light unto all that are in the house. ¹⁶ Let your light so shine before men, ^ythat they may see your good works, and ^zglorify your Father which is in heaven.

¹⁷ “Think ^anot that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. ¹⁸ For verily I say unto you, ^btill heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. ¹⁹ Whosoever ^ctherefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. ²⁰ For I say unto you, That except your righteousness shall exceed ^dthe righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

²¹ “Ye have heard that it was said ^{*}by them of old time, ‘^eThou shalt not kill; and whosoever shall kill shall be in danger of the Judgment.’ ²² But I say unto you, That ^fwhosoever is angry with his brother without a cause shall be in danger of the Judgment: and whosoever shall say to his brother, ^gRaca! shall be in danger of the Council: but whosoever shall say, Thou fool! shall be in danger of hell fire.^z ²³ Therefore, ^hif thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; ²⁴ leave ⁱthere thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come, and offer thy^a gift. ²⁵ ^jAgree with thine adversary quickly, ^kwhiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. ²⁶ Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

²⁷ “Ye have heard that it was said [^{*}by them of old time,] ‘^lThou shalt not commit adultery.’ ²⁸ But I say unto you, that whosoever ^mlooketh on a woman, to lust after her, hath committed adultery with her already in his heart. ²⁹ And ⁿif thy right eye [†]offend thee, ^opluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. ³⁰ And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. ³¹ It hath been said, ‘Whosoever ^pshall put away his wife, let him give her a writing of divorcement.’ ³² But I say unto you, ^qThat whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

³³ “Again, Ye have heard ^rthat it hath been said by them of old time, ‘Thou ^sshalt not forswear thyself, but ^tshalt perform unto the Lord thine oaths.’ ³⁴ But I say unto you, ^uSwear not at all; neither by heaven; for it is ^vGod’s throne: ³⁵ nor by the earth; for it is his footstool: neither by Jerusalem; for it is ^wthe city of the Great King. ³⁶ Neither shalt thou swear by thy head, because thou canst

not make one hair white or black. ³⁷ But ²let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

³⁸ “ Ye have heard that it hath been said, ‘ An ³eye for an eye, and a tooth for a tooth.’ ³⁹ But I say unto you, ²That ye resist not evil ; ^abut whosoever shall smite thee on thy right cheek, turn to him the other also ; ⁴⁰ and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also : ⁴¹ and whosoever ^bshall compel thee to go a mile, go with him twain. ⁴² Give to him that asketh thee, and ^cfrom him that would borrow of thee turn not thou away : ¹ and of ¹ Luke vi. 30. him that taketh away thy goods ask them not again. ² Luke vi. 31. ² And ^das ye would that men should do to you, do ye also to them likewise.

³ “ Ye have heard that it hath been said, ‘ Thou ^eshalt love thy neighbour, and ^fhate thine enemy.’ ⁴ But ^gI say unto you, which hear, Love your enemies ; do good to them which hate you ; bless them that curse you ; and pray ^hfor them which despitefully use you : ⁵ that ye may be the children of your Father which is in heaven ; for ⁱHe maketh his sun to rise on the evil and on the good ; and sendeth rain on the just and on the unjust. ⁶ For if ye love them which love you, what reward have ye ? ⁷ for sinners also love those that love them : ⁸ do not even the Publicans the same ? ⁹ And if ye salute your brethren only, what do ye more *than others* ? do not even the Publicans so ? ¹⁰ And if ye do good to them which do good to you, what thank have ye ? for sinners also do even the same. ¹¹ And ^jif ye lend *to them* of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners, to receive as much again. ¹² But ^klove ye your enemies, and do good, and ^llend, hoping for nothing again ; and your reward shall be great, and ^mye shall be the children of the Highest : for He is kind unto the unthankful, and *to* the evil. ¹³ Be ye therefore merciful, ¹⁴ be ⁿye therefore perfect, even ^oas your Father which is in heaven is ¹⁵ merciful, [and] ¹⁶ perfect.

¹⁷ “ Take heed that ye do not your ^palms before men, to be seen of them : otherwise ye have no reward ^qof your Father which is in heaven. ² Therefore ^rwhen thou doest *thine* alms, [†]do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. ³ But when thou doest alms, let not thy left hand know what thy right hand doeth : ⁴ that thine alms may be in secret ; and thy Father, which seeth in secret, himself ^sshall reward thee openly.

⁵ “ And when thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. ⁶ But thou, when thou prayest, ^tenter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly. ⁷ But when ye pray, ^uuse not vain repetitions, as the heathen *do* ; for they think that they shall be heard for their much speaking. ⁸ Be not ye therefore like unto them. For your Father knoweth what things ye have need of, before ye ask Him. ⁹ After this manner therefore pray ye :—“ Our Father which art in heaven, ^bhallowed be thy name : ¹⁰ thy kingdom come : ^vthy will be done in earth, ^was *it is* in heaven : ¹¹ give us this day our ^xdaily bread : ¹² and

^z Col. 4. 6. James 5. 12.

Of Revenge.

^y Exod. 21. 24. Lev. 24. 20. Dent. 19. 21.

^z Prov. 20. 22. & 24. 29. Luke 6. 29. Rom. 12. 17. 19. 1 Cor. 6. 7. 1 Thess. 5. 15. 1 Pet. 3. 9.

^a Is. 50. 6. Lam. 3. 30.

^b Matt. 27. 32. Mark 15. 21.

^c Deut. 15. 8, 10. Luke 6. 30, 35.

Christians are to love their Enemies.

^d Tobit 4. 15. Matt. 7. 12.

^e Lev. 19. 18.

^f Dent. 23. 6. Ps. 41. 10.

^g Exod. 23. 4. Prov. 25. 2. Matt. 5. 44. Luke 6. 35. Rom. 12. 14, 20.

^h Luke 23. 34. Acts 7. 60. 1 Cor. 4. 12, 13. 1 Pet. 2. 23. & 3. 9.

ⁱ Job. 25. 3.

^j Matt. 5. 42.

Christians are to do good to all men.

^k Luke 6. 27.

^l Ps. 37. 26.

^m Matt. 5. 45.

ⁿ Gen. 17. 1. Lev. 11. 44. & 19. 2. Col. 1. 28. & 4. 12. James 1. 4. 1 Pet. 1. 15, 16.

Directions on Almsgiving.

^o Ephes. 5. 1.

^p Or, *righteousness*. Dent. 24. 13. Ps. 112. 9. Dan. 4. 27. 2 Cor. 9. 9, 10.

[†] Or, *with*.

^q Rom. 12. 8.

[†] Or, *cause not a trumpet to be sounded*.

^r Luke 14. 14.

How to pray.

^r 2 Kings 4. 33.

^s Prov. 10. 19. Eccl. 5. 2.

^t 1 Kings 18. 26, 29.

^u Luke 11. 2, &c. ^b See Note 48.

^v Matt. 26. 39, 42. Acts 21. 14.

^w Ps. 103. 20, 21. ^x See Job. 23. 12. Prov. 30. 8.

- y* Matt. 18. 21. &c. ^yforgive us our debts, as we forgive our debtors: ¹³ and ^zlead us not into temptation, but ^adeliver us from evil. [^bFor thine is the kingdom, and the power, and the glory, for ever! Amen.] ¹⁴ For ^cif ye forgive men their trespasses, your heavenly Father will also forgive you; ¹⁵ but ^dif ye forgive not men their trespasses, neither will your Father forgive your trespasses.
- z* Matt. 26. 41. Luke 22. 40, 46. 1 Cor. 10. 13. 2 Pet. 2. 9. Rev. 3. 10. ¹⁶ “Moreover, ^ewhen ye fast, be not, as the hypocrites, of a sad countenance. For they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
- a* John 17. 15. ¹⁷ But thou, when thou fastest, ^fanoint thine head, and wash thy face;
- b* 1 Chron. 29. 11. ¹⁸ that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee [openly].
- c* Mark 11. 25, 26. Ephes. 4. 32. Col. 3. 13. ¹⁹ “Lay ^gnot up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal;
- d* Matt. 18. 35. James 2. 13. ²⁰ but ^hlay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. ²¹ For where your treasure is, there will your heart be also.
- e* Is. 58. 5. ²² The ⁱlight of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light; ²³ but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.
- f* Ruth. 3. 3. Dan. 10. 3. ²⁴ “No ^jman can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ^kYe cannot serve God and Mammon. ²⁵ Therefore I say unto you, ^lTake no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? ²⁶ Behold ^mthe fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ²⁷ Which of you, by taking thought, can add one cubit unto his stature? ²⁸ And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: ²⁹ and yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these. ³⁰ Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? ³¹ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ³² For after all these things do the Gentiles seek. For your heavenly Father knoweth that ye have need of all these things. ³³ But ⁿseek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. ³⁴ Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
- g* Prov. 23. 4. 1 Tim. 6. 17. Heb. 13. 5. James 5. 1, &c. ¹ “Judge ^onot, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; ² give, ³and it shall be given unto you, good measure, pressed down, and shaken together, and running over, ⁴shall men give into your bosom. For ⁵with ⁶what judgment ye judge, ye shall be judged; and with ⁷the same measure ye mete withal it shall be measured to you again.”
- h* Matt. 19. 21. Luke 12. 33, 34. & 18. 22. 1 Tim. 6. 19. 1 Pet. 1. 4. ⁵ And he spake a parable unto them, “Can ⁸the blind lead the blind? shall they not both fall into the ditch?
- i* Luke 11. 34, 36. ⁶ The ⁹disciple is not above his master: but every one ¹⁰that is perfect shall be as his master. ⁷ And why be-
- Decision in religion enforced.*
- j* Luke 16. 13. ¹ Luke vi. 37.
- k* Gal. 1. 10. 1 Tim. 1. 17. James 4. 4. 1 John 2. 15. ² Luke vi. 38.
- l* Ps. 55. 22. Luke 12. 22, 23. Phil. 4. 6. 1 Pet. 5. 7. ³ Matt. vii. 2.
- m* Job 38. 41. Ps. 147. 9. Luke 12. 24, &c. ⁴ Luke vi. 28.
- n* See 1 Kings 3. 13. Ps. 37. 25. Mark 10. 30. Luke 12. 31. 1 Tim. 4. 8. ⁵ Luke vi. 39.
- To judge no man.*
- o* Matt. 7. 1. Rom. 2. 1. & 14. 3, 4, 10, 13. 1 Cor. 4. 3, 5. James 4. 11, 12. ⁶ Luke vi. 40.
- p* Prov. 19. 17. ⁷ Luke vi. 41.
- q* Ps. 79. 12. Is. 65. 6, 7. Jer. 32. 18. ⁸ Luke vi. 41.
- r* Mark 4. 24. James 2. 13.
- s* Matt. 15. 14. ⁹ Luke vi. 41.
- t* Matt. 10. 24. John 13. 16. & 15. 20.
- * Or, shall be perfected as his master.*

holdest thou the mote that is in thy brother's eye, but ⁸ considerest not the beam that is in thine own eye? ⁹ or how ¹⁰ canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! ^u cast out first the beam out of thine own eye; and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

¹¹ "Give ^v not that which is holy unto the dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn again and rend you.

⁷ "Ask ^w and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. ⁸ For ^x every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. ⁹ Or ^y what man is there of you, whom if his son ask bread, will he give him a stone? ¹⁰ or if he ask a fish, will he give him a serpent? ¹¹ If ye then, ^z being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him! ¹² Therefore all things ^a whatsoever ye would that men should do to you, do ye even so to them: for ^b this is the Law and the Prophets.

¹³ "Enter ^c ye in at the strait gate; for wide is the gate, and broad ^d is the way, that leadeth to destruction! and many there be which go in thereat! ¹⁴ *Because strait is the gate, and narrow ^e is the way, which leadeth unto life! and few there be that find it.

¹⁵ "Beware ^f of false prophets, which come to you in sheep's clothing, but inwardly they are ^g ravening wolves. ¹⁶ Ye shall know them by their ¹ fruits. ¹ For ^h every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush ² gather they ⁱ grapes: ² even so ^g every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. ³ A good tree cannot bring forth evil fruit; neither ⁴ can a corrupt tree bring forth good fruit. Every ^h tree that bringeth not forth good fruit is hewn down, and cast into the fire. ⁵ A ⁱ good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure of his heart bringeth forth that which is evil: ⁶ wherefore, by their fruits ye shall ⁷ know them: ⁷ for ^j of the abundance of the heart his mouth speaketh.

⁸ "And ^k why call ye me, Lord! Lord! and do not the things which I say? ⁹ Not every one that saith unto me, ^l Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ¹⁰ Many will say to me in that day, Lord! Lord! have we ^m not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ¹¹ And ⁿ then will I profess unto them, I never knew you: ^o depart from me, ye that work iniquity!

¹² "Therefore, whosoever heareth, ¹³ cometh to me, and ¹⁴ heareth ¹⁴ these sayings of mine, and doeth them, I will ¹⁵ show you to whom he is like. ¹⁶ He is like ¹⁷ unto a wise man, which built his house, ¹⁸ and digged deep, and laid the foundation on a rock. And when ¹⁹ the rain descended, and the floods came, and the winds blew, ²⁰ the stream beat vehemently upon that house, and could not shake it; ²¹ and it fell not, for it was founded upon a rock.

^u See Prov. 18. 17.
^v Prov. 9. 7, 8. & 23. 9. Acts 13. 45, 46.

Never expose Sacred Things to contempt.

The Efficacy of Prayer.

^w Matt. 21. 22.
Mark 11. 21.
Luke 11. 9, 10. & 18. 1. John 14. 13. & 15. 7. & 16. 23, 24. Jam. 1. 5, 6. 1 John 3. 22. & 5. 14, 15.
^x Prov. 8. 17. Jer. 29. 12, 13.

^y Luke 11. 11-13.
^z Gen. 6. 5. & 8. 21.

^a Luke 6. 31.

To enter in at the strait gate.

^b Lev. 19. 18.
Matt. 22. 40.
Rom. 13. 8, 9, 10.
Gal. 5. 14.
1 Tim. 1. 5.

^c Luke 13. 24.

* Or, *How*.

^d Deut. 13. 3. Jer. 23. 16. Matt. 24. 4, 5, 11, 24. Mark 13. 22. Rom. 16. 17, 18. Ephes. 5. 6. Col. 2. 8. 2 Pet. 2. 1, 2, 3. 1 John 4. 1. Mic. 3. 5. 2 Tim. 3. 5.

^e Acts 20. 29, 30.
^f Matt. 12. 33.

† Or, *a grape*.

^g Jer. 11. 19.
Matt. 12. 33.

^h Matt. 3. 10.
Luke 3. 9. John 15. 2, 6.

ⁱ Matt. 12. 35.

^j Matt. 12. 34.

To be Doers of the Word, and not Hearers only.

^k Mal. 1. 6. Matt. 25. 11. Luke 13. 25.

^l Hos. 8. 2. Matt. 25. 11, 12. Luke 13. 25. Acts 19. 13. Rom. 2. 13. Jam. 1. 22.

^m Num. 24. 4.

John 11. 51.
1 Cor. 13. 2.

ⁿ Matt. 25. 12.
Luke 13. 25, 27.
2 Tim. 2. 19.

^o Ps. 5. 5. & 6. 8.
Matt. 25. 41.

²² And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, ²³ that, without a foundation, built ²⁴ his house upon the sand. ²⁵ And the rain descended, and the floods came, and the winds blew, and ²⁶ the stream did beat vehemently ²⁷ upon that house, and it fell, and great was the fall of it! ²⁸ Immediately it fell; and the ruin of that house was great."

²⁹ And it came to pass, when Jesus had ended these sayings, ^p the people were astonished at his doctrine. ³⁰ ^q For he taught them as *one* having authority, and not as the Scribes. ³¹ [And] when he was come down from the mountain, great multitudes followed him.

MATT. v. *part of ver. 12, and ver. 44.*—12 — for —. 44 But I say unto you, Love your enemies, bless them that curse you, do good to ^r them that hate you, and pray for them which despitefully use you, and persecute you.

MATT. vii. *ver. 1, part of ver. 2, 3, 4, ver. 5, and part of ver. 16, 24, 26, and 27.*—1 " Judge ^s not, that ye be not judged. 2 For with — what measure ye mete, it shall be measured to you again. 3 ^t And why beholdest thou the mote that is in thy brother's eye, but — 4 — wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold! a beam *is* in thine own eye? 5 Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 16 — Do men gather grapes of thorns, or figs of thistles? 24 — liken him — upon a rock: 25 — And — and beat upon that house —. 26 — which built —. 27 — beat —."

LUKE vi. *part of ver. 20, 21, 22, ver. 29, part of ver. 30, 32, 36, 41, 42. ver. 43, and part of ver. 47, 48, 49.*—20 — and said — for yours is the kingdom of God. 21 — for ye shall be filled.—22 "Blessed are ye when men —. 29 ^u And unto him that smiteth thee on the one cheek offer also the other; ^v and him that taketh away thy cloak, forbid not to take thy coat also. 30 ^w Give to every man that asketh of thee —. 32 ^x For if ye love them which love you, what thank have ye? 36 — as your Father also is —. 41 — perceivest not the beam that is in thine own eye? 42 Either how —. 43 ^y For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 47 Whosoever — my sayings, and doeth them, I will —. 48 — a man which built a house — the flood arose — for it was founded upon a rock. 49 But he that heareth and doeth not, is like a man — a house upon the earth: against which — and —."

SECT. XX.
V. Æ. 27.
J. P. 4740.
Capernaum.
c See Note 49.

SECTION XX.—*The Centurion's Servant healed.*
MATT. viii. 5-13.—LUKE vii. 1-10.

¹ Now when He had ended all his sayings in the audience of the people, he entered into Capernaum. ² And a certain centurion's servant, who was dear unto him, was sick, and ready to die. ³ And when Jesus was entered into Capernaum, ⁴ he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant; ⁵ and saying, "Lord, my servant lieth at home, sick of the palsy, grievously tormented." ⁶ And when they came to Jesus, they besought him instantly, saying, "That he was worthy for whom he should do this: ⁷ for he loveth our nation, and he hath built us a synagogue." ⁸ And Jesus saith unto him, "I will come and heal him." ⁹ Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, "Lord, trouble not thyself; for ^a I am not worthy that thou shouldest enter under my roof: ^b wherefore, neither thought I myself worthy to come unto thee: ^c but ¹⁰ speak the word only, and my servant shall be healed. ¹¹ For I ¹² also am a man set under authority, having ¹³ soldiers ¹⁴ under me; and I say unto this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*."

¹⁵ Matt. viii. 10. ¹⁵ When Jesus heard ¹⁶ these things, he marvelled at him, and turned him about, and said unto the people that followed him, ¹⁷ "Verily I say unto you, I have not found so great faith; no, not in Israel!" ¹⁸ And I say unto you, That ^d many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; ¹⁹ but ^e the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." ²⁰ And Jesus said unto the centurion, "Go thy way; and as thou hast believed, so be it done unto thee." And his servant was healed in the self-same hour. ²¹ And they that were sent, returning to the house, found the servant whole that had been sick.

^d Gen. 12. 3. Is. 2. 3. & 11. 10.
Mal. 1. 1. Luke 13. 29. Acts 10. 45. & 11. 18. & 14. 27. Rom. 15. 9, &c. Ephes. 3. 6.
^e Matt. 21. 43.
^f Matt. 13. 42, 50. & 22. 13. & 24. 51. & 25. 30. Luke 13. 28. 2 Pet. 2. 17. Jude 13.

MATT. viii. *part of ver.* 5, 8, 9, and 10.—5 — there came unto him a centurion, beseeching him, 8 The centurion answered and said, "Lord! ^g I am not worthy that thou shouldest come under my roof: — 9 — am a man under authority, having —." 10 — *it*, he marvelled, and said to them that followed, —.

^g Luke 7. 6.

LUKE vii. *part of ver.* 3, 7, 8, 9, and 10.—3 And when —. 7 "— but say in a word, and my servant shall be healed. 8 For I — ^h under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." 9 When Jesus heard —. 10 "I say unto you, I have not found so great faith, no, not in Israel." —.

^h Matt. 8. 9.

SECTION XXI.—*The Widow's Son at Nain is raised to life.*^d

LUKE vii. 11–18.

¹¹ AND it came to pass the day after, that He went into a city called Nain: and many of his disciples went with him, and much people. ¹² Now when he came nigh to the gate of the city, behold! there was a dead man carried out, the only son of his mother; and she was a widow: and much people of the city [was] with her. ¹³ And when the Lord saw her, he had compassion on her, and said unto her, "Weep not." ¹⁴ And he came and touched the ^{*} bier; and they that bare him stood still. And he said, "Young man, I say unto thee, 'Arise!'" ¹⁵ And he that was dead sat up, and began to speak; and he delivered him to his mother.^e ¹⁶ And ^b there came a fear on all: and they glorified God, saying, "That ^a a great prophet is risen up among us;" and, "That God hath visited his people." ¹⁷ And this rumor of him went forth throughout all Judæa, and throughout all the region round about. ¹⁸ And ^e the disciples of John showed him of all these things.

SECT. XXI.

V. Æ. 26.

J. P. 4739.

Nain.

^d See Note 50.

^{*} Or, *coffin*.

^a ch. 8. 54. John 11. 43. Acts 9. 40. Rom. 4. 17.

^e See Note 51.

^b ch. 1. 65.

^c ch. 24. 19. John 4. 19. & 6. 14. & 9. 17.

^d ch. 1. 68.

^e Matt. 11. 2.

SECTION XXII.—*Message from John, who was still in Prison, to Christ.*^f

MATT. xi. 2–6.—LUKE vii. 19–23.

¹ Matt. xi. 2. ¹ Now when John had heard ^e in the prison the works of Christ, he, ² calling unto him two of his disciples, sent them to Jesus, ³ and said unto him, "Art thou ^b He that should come, or do we look for another?" ⁴ When the men were come unto him, they said, "John Baptist hath sent us unto thee, saying, 'Art thou He that should come? or look we for another?'" ⁵ And in the same hour he cured many of their infirmities, and plagues, and of evil spirits; and unto many that were blind he gave sight. ⁶ Then [Jesus] answering said unto them, "Go your way, and tell John what things ye have seen and heard; how that the blind ⁷ receive their sight, and the lame walk, the lepers

SECT. XXII.

V. Æ. 27.

J. P. 4740.

On a tour.

^f See Note 52.

^a Matt. 14. 3.

^b Gen. 49. 10.

Numb. 24. 17.

Dan. 9. 24. John 6. 14.

^c Is. 29. 18. & 35. 4, 5, 6. & 42. 7. John 2. 23. & 3. 2. & 5. 36. & 10. 25, 38. & 14. 11.

g See Note 53.

d Ps. 22. 26. Is. 61. 2. Luke 4. 18. James 2. 5.

e Is. 8. 14, 15. Matt. 13. 57. & 24. 10. & 26. 31. Rom. 9. 32, 33. 1 Cor. 1. 23. & 2. 14. Gal. 5. 11. 1 Pet. 2. 8.

f See Matt. 11. 6.

are cleansed, and the deaf hear, the dead are raised ^g up, and ^d the poor have the Gospel preached to them. ⁸ And ⁸ Matt. xi. 6. blessed is he, whosoever shall not ^e be offended in me ! ”

MATT. xi. *part of ver. 2, ver. 4, and part of ver. 5.*—2 — sent two of his disciples, 4 Jesus answered and said unto them, “ Go and show John again those things which ye do hear and see : 5 The blind —.”

LUKE vii. *part of ver. 19, 22, and ver. 23.*—19 And John — saying, “ Art thou he that should come ? or look we for another ? ” 22 “ — see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. 23 And blessed is he, whosoever shall not ^f be offended in me.”

SECT. XXIII.

V. Æ. 27.

J. P. 4740.

On a tour.

a Ephes. 4. 14.

b Matt. 14. 5. & 21. 26. Luke 1. 76.

c Mal. 3. 1. Mark 1. 2. Luke 1. 76. & 7. 27.

h See Note 54.
d Luke 16. 16.

* Or, *is gotten by force, and they that thrust men take, &c.*

i See Note 55.

e Mal. 4. 6.

f Mal. 4. 5. Matt. 17. 12. Luke 1. 17.

† Or, *frustrated*

‡ Or, *within themselves.*

g Matt. 3. 5. Luke 3. 12.

h Acts 20. 7.

i Matt. 13. 9. Luke 8. 8. Rev. 2. 7, 11, 17, 29. & 3. 6, 13, 22.

j Matt. 21. 26. Luke 1. 76.

k Ephes. 4. 4.

l Mal. 3. 1. Luke 1. 76.

SECTION XXIII.—*Christ's Testimony Concerning John.*

MATT. xi. 7–15.—LUKE vii. 24–30.

¹ AND when the messengers of John were departed, ¹ Luke vii. 24. ² Jesus began to say unto the multitudes concerning John, ² Matt. xi. 7. “ What went ye out into the wilderness to see ? ^a A reed shaken with the wind ? ³ But what went ye out for to see ? ³ Matt. xi. 8. A man clothed in soft raiment ? Behold ! they that wear soft *clothing*,—⁴ behold ! they which are gorgeously apparelled, and live delicately, are in kings’ courts. ⁵ But what went ye out for to see ? A prophet ? Yea, I say unto you, ⁵ Luke vii. 26. ^b and much more than a prophet ! ⁶ For this is *he*, of whom ⁶ Matt. xi. 10. it is written,—

‘ Behold ! ^c I send my messenger before thy face. Which shall prepare thy way before Thee.’

⁷ For ⁸ verily I say unto you, Among them that are born of women, there hath not risen a greater ⁹ prophet than John the Baptist : ¹⁰ notwithstanding, he that is least in the kingdom of heaven is greater than he. ^h ¹¹ And ^d from the days of John the Baptist until now, the kingdom of heaven ⁷ Luke vii. 28. ⁸ Matt. xi. 11. ⁹ Luke vii. 28. ¹⁰ Matt. xi. 11. ¹¹ Matt. xi. 12. ^e suffereth violence, and the violent take it by ⁱ force. ¹² For ^e all the Prophets and the Law prophesied until John ; ¹² Matt. xi. 13. ¹³ and if ye will receive it, this is ^j Elias, which was for to come.” ¹⁴ (And all the people that heard *him*, and the Publicans, justified God, ^k being baptized with the baptism of John. ¹⁵ But the Pharisees and lawyers [†] rejected ^h the ¹⁵ Luke vii. 30. counsel of God [‡] against themselves, being not baptized of him). ¹⁶ “ He ⁱ that hath ears to hear, let him hear ! ” ¹⁶ Matt. xi. 15.

MATT. xi. *part of ver. 7, 8, ver. 9, and part of ver. 11.*—7 And as they departed —. 8 — are in king’s houses. 9 “ But what went ye out for to see ? A prophet ? Yea, I say unto you, ^j and more than a prophet. 11 — than John the Baptist —.”

LUKE vii. *part of ver. 24, 25, ver. 27, and part of ver. 28.*—24 — he began to speak unto the people concerning John, “ What went ye out into the wilderness for to see ? ^k A reed shaken with the wind ? 25 But what went ye out for to see ? A man clothed in soft raiment ? —. 27 This is *He* of whom it is written, ‘ Behold ! ^c I send my messenger before thy face, which shall prepare thy way before thee.’ 28 — I say unto you, Among those that are born of women there is not a greater — but he that is least in the kingdom of God is greater than he.”

SECT. XXIV.

V. Æ. 27.

J. P. 4740.

On a tour.

k See Note 56.

a Matt. 11. 16, &c.

SECTION XXIV.—*Christ reproaches the Jews for their Impenitence and Insensibility.*^k

MATT. xi. 16–24.—LUKE vii. 31–35.

¹ AND the Lord said, “ Whereunto, ^a then, shall I liken the ¹ Luke vii. 31–35. men of this generation ? and to what are they like ? ³² They are like unto children sitting in the market-place, and calling one to another, and saying, ‘ We have piped unto you, and ye have not

danced ; we have mourned unto you, and ye have not wept.’ ³³ For ^bJohn the Baptist came neither eating bread nor drinking wine ; and ye say, ‘ He hath a devil.’ ³⁴ The ‘ Son of Man is come eating and drinking ; and ye say, ‘ Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners !’ ³⁵ But ^dWisdom is justified of all her children.” ² Then ^ebegan he to upbraid the cities wherein most of his mighty works were done, because they repented not. ²¹ “ Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago ^fin sackcloth and ashes. ²² But I say unto you, ^gIt shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. ²³ And thou Capernaum, ^hwhich art exalted unto heaven, shalt be brought down to hell ! for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. ²⁴ But I say unto you, ⁱThat it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”

^b Matt. 3. 4.
Mark 1. 6.
Luke 1. 15.
^c See John 1. 51.

^d Matt. 11. 19.
^e Luke 10. 13, &c.

^f Jonah 3. 7, 8.
^g Matt. 10. 15.

^h Is. 14. 13. Lam. 2. 1.

ⁱ Matt. 10. 15.

^j Luke 7. 31, &c.

MATT. xi. 16-19.—16 “ But ^jwhereunto shall I liken this generation ? It is like unto children sitting in the markets, and calling unto their fellows, 17 and saying, ‘ We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented.’ 18 For John came neither eating nor drinking, and they say, ‘ He hath a devil.’ 19 ^kThe Son of Man came eating and drinking, and they say, ‘ Behold a man gluttonous, and a winebibber, ^la friend of Publicans and sinners !’ But Wisdom is justified of her children.”

^k See John 1. 51.
^l Luke 7. 35.

SECTION XXV.—*Christ invites all to come to him.*¹

MATT. xi. 25, to the end.

²⁵ AT ^athat time Jesus answered and said, “ I thank thee, O Father, Lord of heaven and earth ! because ^bThou hast hid these things from the wise and prudent, ^cand hast revealed them unto babes. ²⁶ Even so, Father ! for so it seemed good in thy sight ! ²⁷ All ^dthings are delivered unto me of my Father : and no man knoweth the Son, but the Father ; ^eneither knoweth any man the Father, save the Son, and ^fhe to whomsoever the Son will reveal *Him*. ²⁸ Come unto me, all ^gye that labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, ^hand learn of me ; for I am meek and ⁱlowly in heart : ^jand ye shall find rest in your souls. ³⁰ For ^kmy yoke is easy, and my burden is light.”

SECT. XXV.

V. Æ. 27.
J. P. 4740.
On a tour.

^l See Note 57.
^a Luke 10. 21.
^b See Ps. 8. 2.
^c 1 Cor. 1. 19, 27.
^d & 2. 8. 2 Cor. 3. 14.
^e ch. 16. 17.
^f ch. 28. 18. Luke 10. 22. John 3. 35. & 13. 3. & 17. 2. 1 Cor. 15. 27.
^g John 1. 18. & 6. 46. & 10. 15.
^h John 13. 15.
ⁱ Phil. 2. 5. 1 Pet. 2. 21. 1 John 2. 6.
^j Zech. 9. 9.
^k Phil. 2. 7, 8.
^l Jer. 6. 16.
^m 1 John 5. 3.

SECTION XXVI.—*Christ forgives the Sins of a Female Penitent, at the House of a Pharisee.*^m

LUKE vii. 36, to the end.

³⁶ AND ^aone of the Pharisees desired Him that he would eat with him ; and he went into the Pharisee’s house, and sat down to meat. ³⁷ And, behold ! a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee’s house, brought an alabaster box of ointment, ³⁸ and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. ³⁹ Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, “ This ^bman, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him : for she is a sinner.” ⁴⁰ And Jesus answering said unto him, “ Simon ! I have somewhat to say unto thee.” And he saith, “ Master ! say on.” ⁴¹ “ There was a certain creditor which had two debtors : the one owed five hundred ^cpence, and the other fifty.

SECT. XXVI.

V. Æ. 27.
J. P. 4740.
On a tour.

ⁿ See Note 58.
^a Matt. 26. 6.
^b Mark 14. 3.
^c John 11. 2.
^d ch. 15. 2.

^e See Matt. 18. 23.

⁴² And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most ? ” ⁴³ Simon answered and said, “ I suppose that *he*, to whom he forgave most.” And he said unto him, “ Thou hast rightly judged.” ⁴⁴ And he turned to the woman, and said unto Simon, “ Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped them with the hairs [of her head]. ⁴⁵ Thou gavest me no kiss : but this woman since the time I came in hath not ceased to kiss my feet. ⁴⁶ My ^dhead with oil thou didst not anoint : but this woman hath anointed my feet with ointment. ⁴⁷ Wherefore ^eI say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, *the same* loveth little.” ⁴⁸ And he said unto her, “ Thy ^fsins are forgiven.” ⁴⁹ And they that sat at meat with him began to say within themselves, “ Who ^gis this that forgiveth sins also ? ” ⁵⁰ And he said to the woman, “ Thy ^hfaith hath saved thee ; go in peace ! ”

^d Ps. 23. 5.
^e 1 Tim. 1. 14.
^f Matt. 9. 2.
 Mark 2. 5.
^g Matt. 9. 3.
 Mark 2. 7.
^h Matt. 9. 22.
 Mark 5. 34. & 10.
 52. ch. 8. 48. &
 18. 42.

SECTION XXVII.—*Christ preaches again throughout Galilee.*

LUKE viii. 1-3.

SECT. XXVII.

V. Æ. 27.

J. P. 4740.

Galilee.

^a Matt. 27. 55, 56.
^b Mark 16. 9.

¹ AND it came to pass afterward, that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God : and the twelve *were* with him, ² and ^acertain women, which had been healed of evil spirits and infirmities, Mary, called Magdalene, ^bout of whom went seven devils, ³ and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto Him of their substance.

SECT. XXVIII.

SECTION XXVIII.—*Christ cures a ⁿDemoniac—Conduct of the Scribes and Pharisees.*

MATT. xii. 22-45.—MARK iii. *part of ver.* 19-30.—LUKE xi. 14-36.

V. Æ. 27.

J. P. 4740.

Capernaum.

ⁿ See Note 59.
^o See Note 60.
^{*} Or, *home*.
^p See Note 61.
^a Mark 6. 31.
[†] Or, *kinsmen*.
^b John 7. 5. & 10.
 20.
^c See Matt. 9. 32.
 Mark 3. 11.
 Luke 11. 14.
^d Matt. 9. 34.
 Mark 3. 22.
 Luke 11. 15.
^e Matt. 9. 34. & 10.
 25. Luke 11. 15.
 John 7. 20. & 8.
 48, 52.
[†] Gr. *Beelzebub* :
 and so ver. 27.
^f Matt. 9. 4.
 John 2. 25.
 Rev. 2. 23.

¹ AND they went ^{*}into a house. ^p ² And the multitude cometh together again, ^aso that they could not so much as eat bread. ³ And when his [†]friends heard *of it*, they went out to lay hold on him : ^bfor they said, “ He is beside himself ! ” ⁴ Then ^cwas brought unto him one possessed with a devil, blind, and dumb : and he healed him, insomuch that the blind and dumb both spake and saw. ⁵ And all the people were amazed, and said, “ Is not this the Son of David ? ” ⁶ But ^dwhen the Pharisees ⁷and the Scribes which came down from Jerusalem ⁸heard *it*, they said, ⁹“ He ^ehath Beelzebub,” and ¹⁰“ This *fellow* doth not cast out devils, but by [†]Beelzebub the prince of the devils.” ¹¹ And Jesus ^fknew their thoughts, and said unto them, ¹²and he called them *unto him*, and said unto them in parables, “ How can Satan cast out Satan ? ” ¹³ Every kingdom divided against itself is brought to desolation ; ¹⁴that kingdom cannot stand. ¹⁵ And every city or house divided against itself shall not stand : ¹⁶and if Satan ¹⁷rise up against himself, and ¹⁸cast out Satan, he is divided against himself : how then shall his kingdom stand ? ¹⁹ he cannot stand, but hath an end. ²⁰ And if I by Beelzebub cast out devils, by whom do your children cast *them* out ? therefore they shall be your judges. ²¹ But if I cast out devils by the Spirit of God, then ^gthe kingdom of God is come unto you. ²² When a strong man armed keepeth

¹ Mark iii. 19.
² Mark iii. 20.
³ Mark iii. 21.
⁴ Matt. xii. 22.
⁵ Matt. xii. 23.
⁶ Matt. xii. 24.
⁷ Mark iii. 22.
⁸ Matt. xii. 24.
⁹ Mark iii. 22.
¹⁰ Matt. xii. 24.
¹¹ Matt. xii. 25.
¹² Mark iii. 23.
¹³ Matt. xii. 25.
¹⁴ Mark iii. 24.
¹⁵ Matt. xii. 25.
¹⁶ Matt. xii. 26.
¹⁷ Mark iii. 26.
¹⁸ Matt. xii. 26.
¹⁹ Mark iii. 26.
²⁰ Matt. xii. 27.
²¹ Matt. xii. 28.
²² Luke xi. 21

^g Dan. 2. 44. & 7.
 14. Luke 1. 33.
 & 11. 20. & 17.
 20, 21.

- ²³ Luke xi. 22. his palace, his goods are in peace ; ²³ but ^hwhen a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. ²⁴ No ⁱman can enter into a strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house. ²⁵ He that is not with me, is against me: and he that gathereth not with me scattereth abroad. ²⁶ Wherefore, ²⁷ Verily ^jI say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme : ²⁸ but ^kthe blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. ²⁹ And whosoever ^l'speaketh a word against the Son of Man, ^mit shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come : ³⁰ but is in danger of eternal damnation. ³¹ (Because they said, 'He hath an unclean spirit.') ³² Either make the tree good, and ⁿhis fruit good ; or else make the tree corrupt, and his fruit corrupt : for the tree is known by his fruit. ³⁴ O ^o'generation of vipers ! how can ye, being evil, speak good things ? ^pfor out of the abundance of the heart the mouth speaketh. ³⁵ A good man out of the good treasure [of the heart] bringeth forth good things ; and an evil man out of the evil treasure bringeth forth evil things. ³⁶ But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. ³⁷ For by thy words thou shalt be justified, and by thy words thou shalt be condemned."
- ³⁸ Then ^q'certain of the Scribes and of the Pharisees answered, saying, "Master, we would see a sign from thee." ³⁹ But he answered and said to them, "An evil and ^r'adulterous generation seeketh after a sign ! and there shall no sign be given to it, but the sign of the Prophet Jonas. ⁴⁰ For ^sas Jonas was three days and three nights in the whale's belly ; so shall 'the Son of Man be three days and three nights in the heart of the earth. ⁴¹ The ^t'men of Nineveh shall rise in judgment with this generation, and ^u'shall condemn it : because they repented at the preaching of Jonas ; and, behold ! a greater than Jonas *is* here ! ⁴² The ^v'Queen of the South shall rise up in the judgment with this generation, and shall condemn it : for she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and, behold ! a greater than Solomon is here !
- ⁴³ "When ^w'the unclean spirit is gone out of a man, ^x'he walketh through dry places, seeking rest, and findeth none. ⁴⁴ Then he saith, 'I will return into my house from whence I came out.' And when he is come, he findeth it empty, swept, and garnished. ⁴⁵ Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there ; ^y'and the last state of *that* man is worse than the first. Even so shall it be also unto this wicked generation.
- Luke xi. 33-36. ³³ No ^b'man, when he hath lighted a candle, putteth it in a secret place, neither under a ^{*}bushel, but on a candlestick, that they which come in may see the light. ³⁴ The 'light of the body is the eye : therefore when thine eye is single, thy whole body also is full of light ; but when thine eye is evil, thy body also is full of darkness. ³⁵ Take heed therefore, that the light which is in thee be not darkness. ³⁶ If thy whole body therefore be full of light, having no part dark, the whole shall be full of light ; as when [†]the bright shining of a candle doth give thee light."
- ²⁷ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, "Blessed ^a'is the womb that bare thee, and the paps which thou hast sucked !" ²⁸ But he said, "Yea, ^c'rather blessed are they that hear the word of God, and keep it !"

^h Is. 53. 12. Col. 2. 15.

ⁱ Is. 49. 24 Matt. 12. 29.

^j Luke 12. 10. Heb. 6. 4, &c. & 10. 26, 29. 1 John 5. 16.

^k Acts 7. 51.

^l Matt. 11. 19. & 13. 55. See John 1. 51. 7. & 12, 25.

^m 1 Tim. 1. 13.

ⁿ Matt. 7. 17. Luke 6. 43, 44.

^o Matt. 3. 7. & 23. 33.

^p Luke 6. 45.

^q Matt. 16. 1. Mark 8. 11. Luke 11. 16, 29. John 2. 18. 1 Cor. 1. 22.

^r Is. 57. 3. Matt. 16. 4. Mark 8. 38. John 4. 48.

^s Jonah 1. 17.

^t See John 1. 51.

^u Luke 11. 32.

^v See Jer. 3. 11. Ezek. 16. 51, 52. Rom. 2. 27.

^w Jonah 3. 5.

^x 1 Kings 10. 1. 2 Chron. 9. 1. Luke 11. 31.

^y Luke 11. 24.

^z Job 1. 7. 1 Pet. 5. 8.

^a Heb. 6. 4. & 10. 26. 2 Pet. 2. 20-22.

^b Matt. 5. 15. Mark 4. 21. ch. 8. 16.

^{*} See Matt. 5. 15.

^c Matt. 6. 22.

[†] Gr. *a candle by its bright shining.*

^d Luke 1. 28, 48.

^e Matt. 7. 21. Luke 8. 21. James 1. 25.

f Is. 49. 24. Luke 11. 21-23.
g Mark 3. 28. Luke 12. 10. Heb. 6. 4, &c. & 10. 26, 29. 1 John 5. 16.

h Matt. 9. 32. & 12. 22.
i Matt. 9. 34. & 12. 24.
** Gr. Beelzebub, and so ver. 18, 19.*
j Matt. 12. 38. & 16. 1.

k Matt. 12. 25. Mark 3. 24. John 2. 25.

l Exod. 8. 19.

m Matt. 12. 30.

n Matt. 12. 43.

o John 5. 14. Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.

p Matt. 12. 38, 39.

q Jonah 1. 17. & 2. 10.

r 1 Kings 10. 1.

s Jonah 3. 5. Matt. 12. 41.

MATT. xii. 29, and part of ver. 31.—29 “Or *f*else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 31—I say unto you, All *g*manner of sin and blasphemy shall be forgiven unto men—.”

MARK iii. part of ver. 22, 24, ver. 25, part of ver. 26, and 29.—22—said “by the prince of the devils casteth he out devils.” 24 “And if a kingdom be divided against itself— 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan—be divided— 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness—.”

LUKE xi. 14-20, and 23-26, and 29-32.—14 *h* And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, “He *i*casteth out devils through **Beelzebub* the chief of the devils.” 16 And others, tempting him, *j*sought of him a sign from heaven. 17 But *k*he, knowing their thoughts, said unto them, “Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I *l*with the finger of God cast out devils, no doubt the kingdom of God is come upon you.—23 *m*He that is not with me is against me: and he that gathereth not with me scattereth. 24 *n*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and *o*the last state of that man is worse than the first.” 29 *p*And when the people were gathered thick together, he began to say, “This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as *q*Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation. 31 The *r*Queen of the South shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold! a greater than Solomon is here! 32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for *s*they repented at the preaching of Jonas; and, behold! a greater than Jonas is here!”

SECT. XXIX.

V. Æ. 27.

J. P. 4740.

Capernaum.

q See Note 62.

a Luke 8. 19-21.

b Matt. 13. 55. Mark 3. 31. & 6. 3. John 2. 12. & 7. 3, 5. Acts 1. 14. 1 Cor. 9. 5. Gal. 1. 19.

c Mark 3. 34.

d See John 15. 14. Gal. 5. 6. & 6. 15. Col. 3. 11. Heb. 2. 11.

r See Note 63.

e Matt. 12. 46.

Luke 8. 19.

f Matt. 12. 49.

g See Note d.

SECTION XXIX.—*Christ declares his disciples to be his real Kindred.*^a

MATT. xii. 46, to the end.—MARK iii. 31, to the end.—LUKE viii. 19-21.

¹ WHILE he yet talked to the people, ^abehold! his mother and ^bhis brethren ²came to him—and could not come at him for the press. ³And standing without, sent unto him, calling him, ⁴desiring to speak with him. ⁵And the multitude sat about him, and they said, ⁶one said unto him, “Behold! thy mother and thy brethren stand without, desiring to speak with thee.” ⁷But he answered, and said unto him that told him, “Who is my mother? and who are my brethren?” ⁸And he looked round about on them which sat about him, ⁹and he stretched forth his hand toward his disciples, and said, “Behold ^cmy mother and my brethren! ¹⁰For ^dwhosoever shall ¹¹hear the word of God, and do it, ¹²do the will of my Father, which is in heaven,—the same is my brother, and sister, and mother.”^r

MATT. xii. part of ver. 46 and 47. — 46 — stood without — 47 Then —.

MARK iii. part of ver. 31, 32, ver. 33, part of ver. 34, and ver. 35.—31 “There came then his brethren and his mother — 32 — unto him, “Behold! thy mother and thy brethren without seek for thee.” 33 And he answered them saying, “Who is my mother, or my brethren?” 34 — and said, “Behold ^fmy mother and my brethren! 35 For ^gwhosoever shall do the will of God, the same is my brother, and my sister, and mother.”

LUKE vii. part of ver. 19, ver. 20, and part of ver. 21.—19 Then — his mother and his brethren — 20 And it was told him by *certain*, which said, “Thy mother and thy brethren stand without, desiring to see thee.” 21 And he answered and said unto them, “My mother and my brethren are these which —.”

SECT. XXX.

V. Æ. 27.

J. P. 4740.

Galilee.

s See Note 64.

t See Note 65.

^sSECTION XXX.—*Parable of the Sower.*^t

MATT. xiii. 1-9.—MARK iv. 1-9.—LUKE viii. 4-8.

¹ THE same day went Jesus out of the house, and sat by the seaside: ²and he began again to teach by the sea—¹ Matt. 13. 1. ² Mark iv. 1.

3 Matt. xiii. 2. side : ³ and great multitudes were gathered together unto
4 Luke viii. 5. him. ⁴ And when much people were gathered together,
5 Mark iv. 1. and were come to him out of every city, ⁵ he entered into
6 Matt. xiii. 2. a ship, and sat in the sea ; and the whole multitude was
7 Mark iv. 2. by the sea, on the land, [and] ⁶ stood on the shore. ⁷ And
8 Mark iv. 3. he taught them many things by^u parables, ^a and said unto
9 Luke viii. 5. them in his doctrine,—
10 Mark iv. 4. ⁸ “ Harken ! Behold ! there went out a sower, to sow
11 Luke viii. 5. ⁹ his seed ; ¹⁰ and it came to pass as he sowed, some fell
12 Mark iv. 4. by the wayside ; ¹¹ and it was trodden down, ¹² and the
13 Mark iv. 5. fowls of the air came, and devoured it up. ¹³ And some fell
14 Mark iv. 6. on stony ground, where it had not much earth ; and imme-
15 Luke viii. 6. diately it sprang up, because it had no depth of earth :
16 Mark iv. 6. ¹⁴ but ¹⁵ as soon as it was sprung up, ¹⁶ when the sun was
17 Luke viii. 6. up, it was scorched ; ¹⁷ it withered away, because it lacked
18 Mark iv. 6. moisture ; ¹⁸ and, because it had no root, it withered away.
19 Mark iv. 7. ¹⁹ And some fell among thorns ; and the thorns grew up
20 Luke viii. 7. ²⁰ with it, ²¹ and choked it, and it yielded no fruit. ²² But
21 Mark iv. 7. other fell into good ground, ²³ and sprang up, ²⁴ and in-
22 Matt. xiii. 8. creased, ²⁵ and brought forth fruit, some ^ban hundredfold,
23 Luke viii. 8. some sixtyfold, some thirtyfold.” ²⁶ And when he had
24 Mark iv. 8. said these things, he cried, ²⁷ and he said unto them, “ ^cHe
25 Matt. xiii. 8. that hath ears to hear, let him hear ! ”
26 Luke viii. 8.
27 Mark iv. 9.

MATT. xiii. *part of ver. 2, ver. 3, 4, 5, 6, 7, and 9.*—2 — so that he went into a ship, and sat ; and the whole multitude —. 3 And he spake many things unto them in parables, saying, “ Behold ! ^da sower went forth to sow ; 4 and when he sowed, some *seeds* fell by the wayside, and the fowls came and devoured them up : 5 some fell upon stony places, where they had not much earth ; and forthwith they sprung up, because they had no deepness of earth ; 6 and when the sun was up, they were scorched ; and, because they had no root, they withered away. 7 And some fell among thorns, and the thorns sprang up, and choked them. 9 ^eWho hath ears to hear, let him hear ! ”

MARK iv. *part of ver. 1, ver. 6, 7, and part of ver. 8.*—1 — and there was gathered unto him a great multitude, so that —. 6 “ But when the sun was up it was scorched ; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up—and brought forth, some thirty, and some sixty, and some an hundred.”

LUKE viii. *part of ver. 5, 6, 7, and 8.*—5 “ A sower went out to sow — and as he sowed, some fell by the wayside — and the fowls of the air devoured it. 6 And some fell upon a rock ; and —. 7 And some fell among thorns ; and the thorns sprang up — and choked it. 8 And other fell on good ground — and bare fruit an hundredfold.—He that hath ears to hear, let him hear ! ”

SECTION XXXI.—Reasons for teaching by Parables.^x

MATT. xiii. 10–17.—MARK iv. 10–12.

1 Mark iv. 10. ¹ AND ^awhen He was alone, ² the disciples came, and said
2 Matt. xiii. 10. unto him, “ Why speakest thou unto them in parables ? ”
3 Matt. xiii. 11. ³ He answered, and said unto them, “ Because ^bit is given
4 Matt. xiii. 12. unto you to know the mysteries of the kingdom of heaven, but unto them it is not given. ⁴ For ^cwhosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath, ⁵ but unto ^dthem that are without, all *these* things are done in parables ; ⁶ that ^eseeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest at any time they should be converted, and *their* sins should be forgiven them. ⁷ And in them is fulfilled the prophecy of ^fEsaias, which saith,—
5 Mark iv. 11. ‘ By hearing ye shall hear, and shall not understand ;
6 Mark iv. 12. And seeing ye shall see, and not perceive,
7 Matt. xiii. 14. ⁸ For this people’s heart is waxed gross,
8 Matt. xiii. 15.

Sea of Galilee.

^u See Note 66.
^a Mark 12. 38.

^b Gen. 26. 12.

^c Matt. 11. 15. &
13. 9. Luke 8. 8.

^d Luke 8. 5.

^e Mark 4. 9.
Luke 8. 8.

^f Matt. 13. 9.
Mark 4. 9.

SECT. XXXI.

V. Æ. 27.
J. P. 4740.
Galilee.

^x See Note 67.
^a Luke 8. 9, &c.
^b Matt. 11. 25. &
16. 17. Mark 4.
11. 1 Cor. 2. 10.
1 John 2. 27.
^c Matt. 25. 29.
Mark 4. 25.
Luke 8. 18. & 19.
26.
^d 1 Cor. 5. 12.
Col. 4. 5. 1 Thes.
4. 12. 1 Tim. 3. 7.
^e Is. 6. 9. Matt.
13. 14. Luke 8.
10. John 12. 40.
Acts 28. 26.
Rom. 11. 8.
^f Is. 6. 9. Ezek. 12.
2. Mark 4. 12.
Luke 8. 10. John
12. 40. Acts 28.
26, 27. Rom. 11
8. 2 Cor. 3. 14, 15

g Heb. 5. 11.

And their ears ^gare dull of hearing,
And their eyes they have closed;
Lest at any time they should see with their eyes,
And hear with their ears,
And should understand with their heart,
And should be converted, and I should heal them.'

h Matt. 16. 17.
Luke 10. 23, 24.
John 20. 29.

i Heb. 11. 13.
1 Pet. 1. 10, 11.

⁹ But ^hblessed are your eyes, for they see; and your ears, ⁹ Matt. xiii. 16.
for they hear! ¹⁰ For verily I say unto you, ⁱThat many ¹⁰ Matt. xiii. 17.
prophets and righteous *men* have desired to see *those things*
which ye see, and have not seen *them*; and to hear *those*
things which ye hear, and have not heard *them*."

j Is. 6. 9. Mark 4.
14.

MATT. xiii. *part of v. 10, and 13.*—10 — and—. 13 "Therefore speak I to them in parables;
because they ^jseeing, see not; and hearing, they hear not; neither do they understand."

MARK iv. *first part of ver. 11.* And he said unto them, "Unto you it is given to know
the mystery of the kingdom of God —."

SECT. XXXII.

SECTION XXXII.—*Explanation of the Parable of the Sower.*

MATT. xiii. 18–23.—MARK iv. 13–23.—LUKE viii. 9–17.

V. Æ. 27.

J. P. 4740.

Wilderness.

a Matt. 4. 23.

b Is. 58. 2. Ezek.
35. 32. John 5. 35.

c Matt. 11. 6.
2 Tim. 1. 15.

d Matt. 19. 23.
Mark 10. 23.
Luke 18. 24.
1 Tim. 6. 9.
2 Tim. 4. 10.

e 1 Tim. 6. 9, 17.

f Matt. 5. 15.
Luke 11. 33.

g Matt. 10. 26.
Luke 12. 2.

h Matt. 11. 15.

¹ THEY that were about him with the Twelve asked of ¹ Mark iv. 10.
him the parable, ² saying, "What might this parable be?" ² Luke viii. 9.
³ And he said unto them, "Know ye not this parable? and ³ Mark iv. 13.
how then will ye know all parables? ⁴ Hear ye therefore ⁴ Matt. xiii. 18.
the parable of the sower. ⁵ Now the parable is this: The ⁵ Luke viii. 11.
seed is the word of God. ⁶ The sower soweth the word. ⁶ Mark iv. 14.
⁷ When any one heareth the word ^aof the kingdom, and ⁷ Matt. xiii. 19.
understandeth *it* not, then ⁸ immediately, ⁹ lest they should ⁸ Mark iv. 15.
believe, and be saved, ¹⁰ cometh the Wicked *One*, and ⁹ Luke viii. 12.
catcheth away that, ¹¹ the word, ¹² that was sown in his ¹⁰ Matt. xiii. 19.
heart. This is he which received seed by the wayside. ¹¹ Mark iv. 15.
¹³ But he that receiveth the word into stony places, the same ¹² Matt. xiii. 19.
is he that heareth the word, and anon ^bwith joy receiveth it; ¹³ Matt. xiii. 20.
¹⁴ immediately received it with gladness: ¹⁵ yet hath he not ¹⁴ Mark iv. 16.
root in himself, but dureth for a while; ¹⁶ for a while be- ¹⁵ Matt. xiii. 21.
lieveth, and in time of temptation, ¹⁷ for ¹⁸ afterward, when ¹⁶ Luke viii. 13.
affliction, ¹⁹ when tribulation or persecution ariseth because ¹⁷ Matt. xiii. 21.
of the word, by and by ^che is offended, ²⁰ and falleth away. ¹⁸ Mark iv. 17.
²¹ He ^dalso that received seed among the thorns is he that ¹⁹ Matt. xiii. 21.
heareth the word; ²² and when he hath heard goeth forth, ²⁰ Luke viii. 13.
²³ and the cares, ²⁴ and the care of this world, ^eand the de- ²¹ Matt. xiii. 22.
ceitfulness of riches, ²⁵ and pleasures of *this* life, ²⁶ and the ²² Luke viii. 14.
lusts of other things entering in, ²⁷ choke the word, and he ²³ Mark iv. 19.
becometh unfruitful. ²⁸ But he that receiveth seed into the ²⁴ Matt. xiii. 22.
good ground is he that heareth the word and understandeth ²⁵ Luke viii. 14.
it; ²⁹ and receiveth it ³⁰ in an honest and good heart, and ²⁶ Mark iv. 19.
having heard the word, keepeth it, and with patience, ²⁷ Matt. xiii. 22.
³¹ which also beareth fruit, and bringeth forth some an hun- ²⁸ Matt. xiii. 23.
dredfold, some sixty, some thirty."

³² And he said unto them, ³³ "No ^fman, when he bath ³² Mark iv. 2.
lighted a candle, covereth it with a vessel, or putteth it ³³ Luke viii. 16.
under a bed; but setteth it on a candlestick, that they
which enter in may see the light. ³⁴ For ^gnothing is secret, ³⁴ Luke viii. 17.
that shall not be made manifest; neither *any thing* hid,
that shall not be known and come abroad. ³⁵ If ^hany man ³⁵ Mark iv. 23.
have ears to hear, let him hear!"

MARK iv. *part of ver. 15, 16, 17, ver. 18, part of ver. 19, 20, 21, and ver. 22.*—15 "And
these are they by the wayside, where the word is sown; but when they have heard,
Satan cometh—and taketh away—that was sown in their hearts. 16 And these are

they likewise which are sown on stony ground ; who, when they have heard the word — 17 and have no root in themselves, and so endure but for a time — or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns ; such as hear the word, 19 — of this world, ⁱ and the deceitfulness of riches, and the lust of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground ; such as hear the word, — and bring forth fruit, some thirtyfold, some sixty, and some an hundred. 21 — Is a candle brought to be put under a ^{*} bushel, or under a bed ? and not to be set on a candlestick ? 22 ^j For there is nothing hid, which shall not be manifested ; neither was any thing kept secret, but that it should come abroad."

LUKE viii. *part of ver. 9, ver. 10, part of ver. 12, 13, 14, and 15.*—9 ^k And his disciples asked him —. 10 And he said, " Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that ^l seeing they might not see, and hearing they might not understand." 12 " Those by the wayside are they that hear ; then cometh the Devil, and taketh away the word out of their hearts, — 13 They on the rock *are they*, which, when they hear, receive the word with joy ; and these have no root, which — 14 And that which fell among thorns are they, which — and are choked with cares and riches — and bring no fruit to perfection. 15 But that on the good ground are they, which — bring forth fruit —."

^{*} The word in the original signifieth a less measure, as Matt. 5. 15.
^j Matt. 10. 26.
Luke 12. 2.
^k Matt. 13. 10, 13.
Mark 4. 10.
^l Mark 4. 12.

SECTION XXXIII.—*Christ directs his Hearers to practise what they hear.*

MARK iv. 24, 25.—LUKE viii. 18.

¹ Mark iv. 24. ¹ AND He saith unto them, " Take heed what ye hear : ² how ye hear : ³ with ^a what measure ye mete, it shall be measured to you : and unto you that hear shall more be given. ⁴ For ^b he that hath, to him shall be given : and he that hath not, from him shall be taken even that which he hath,—⁵ even that which he ^{*} seemeth to have."

LUKE viii. *part of ver. 18.* " Take heed therefore — "for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken —."

SECT. XXXIII.
—
V. Æ. 27.
J. P. 4740.
Galilee.

^a Matt. 7. 2.
Luke 6. 38.
^b Matt. 13. 12. & 25. 29. Luke 19. 26.
^{*} Or, *thinketh that he hath.*
^c Matt. 13. 12. & 25. 29. Luke 19. 26.

SECTION XXXIV.—*Various Parables descriptive of Christ's Kingdom.*

MATT. xiii. 24–53.—MARK iv. 26–34.

Mark iv. 26–29. ²⁶ AND he said, " So is the kingdom of God, as if a man should cast seed into the ground ; ²⁷ and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. ²⁸ For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear. ²⁹ But when the fruit is ^{*} brought forth, immediately ^a he putteth in the sickle, because the harvest is come."

Matt. xiii. 24–30. ²⁴ Another parable put he forth unto them, saying, " The kingdom of heaven is likened unto a man which sowed good seed in his field. ²⁵ But while men slept, his enemy came and sowed tares among the wheat, and went his way. ²⁶ But when the blade was sprung up, and brought forth fruit, then appeared the tares also. ²⁷ So the servants of the householder came, and said unto him, ' Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? ' ²⁸ He said unto them, ' An enemy hath done this.' The servants said unto him, ' Wilt thou then that we go and gather them up ? ' ²⁹ But he said, ' Nay ; lest while ye gather up the tares, ye root up also the wheat with them. ³⁰ Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but ^b gather the wheat into my barn.' "

¹ Mark iv. 30. ³¹ Another parable put he forth unto them, ¹ and he said, ² saying, ³ " Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ?

SECT. XXXIV
—
V. Æ. 27.
J. P. 4740.
Galilee.
^y See Note 68.

^{*} Or, *ripe.*
^a Rev. 14. 15.

^b Matt. 3. 12.
^c Luke 13. 18.
Acts 2. 41. & 4. 4. & 5. 14. & 19 20.

d Is. 2. 2, 3. Mic.
4. 1. Luke 13. 19.

⁴ The ^dkingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field; ⁵ *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth; ⁶ but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; ⁷ and becometh a tree, so that the birds of the air come and lodge in the branches thereof ⁸ under the shadow of it."

⁴ Matt. xiii. 31.

⁵ Mark iv. 31.

⁶ Mark iv. 32.

⁷ Matt. xii. 32.

⁸ Mark iv. 32.

e Luke 13. 20.

⁹ Another ^eparable spake he unto them:—"The kingdom of heaven is like unto leaven, which a woman took, and hid in three ^{*}measures of meal, till the whole was leavened."

⁹ Matt. xiii. 33.

** The word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint.*

¹⁰ All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

¹⁰ Matt. xiii. 34.

¹¹ and with many such parables spake he the word unto them, as they were able to hear *it*. ¹² But without a par-

¹¹ Mark iv. 33.

¹² Mark iv. 34.

able spake he not unto them: ¹³ that it might be fulfilled which was spoken by the prophet, saying,—

¹³ Matt. xiii. 35.

f Ps. 78. 2.

"I ^fwill open my mouth in parables;

g Rom. 16. 25, 26.
¹ Cor. 2. 7. Eph.
3. 9. Col. 1. 26.

I ^gwill utter things which have been kept secret From the foundation of the world."

¹⁴ And when they were alone, he expounded all things to his disciples.

¹⁴ Mark iv. 34.

¹⁵ Matt. xiii. 36—53.

¹⁵ Then Jesus sent the multitude away, and went into the house. And his disciples came unto him, saying, "Declare unto us the parable of the tares of the field." ³⁷ He answered and said unto them,

h Matt. 24. 14. &
28. 19. Mark 16.
15, 20. Luke 24.
47. See John 1.
51. Rom. 10. 18.
Col. 1. 6.

"He that soweth the good seed is ^hthe Son of Man; ³⁸ the field is the world; the good seed are the children of the kingdom; but the tares are ⁱthe children of the Wicked *One*; ³⁹ the enemy that sowed them is the Devil; ^jthe harvest is the end of the world, and the reapers are the Angels. ⁴⁰ As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. ⁴¹ The ^kSon of Man shall send forth his angels, and they shall gather out of his kingdom all [†]things that offend, and them which do iniquity; ⁴² and ^lshall cast them into a furnace of fire: ^mthere shall be wailing and gnashing of teeth. ⁴³ Then ⁿshall the righteous shine forth as the sun in the kingdom of their Father. ^oWho hath ears to hear, let him hear!

i Gen. 3. 13. John
8. 44. Acts 13.
10. 1 John 3. 8.

j Joel 3. 13. Rev.
14. 15.

k Matt. 18. 7. See
John 1. 51.
2 Pet. 2. 1, 2.

** Or, scandals.*

l Matt. 3. 12.
Rev. 19. 20. &
20. 10.

m Matt. 8. 12. &
13. 50.

n Dan. 12. 3.
Wisd. 3. 7.

¹ Cor. 15. 42, 43,
58.

o ver. 9.

p Phil. 3. 7, 8.

q Is. 55. 1. Rev.
3. 18.

r Prov. 2. 4. & 3.
14, 15. & 8. 10,
19.

s ch. 22. 10.

⁴⁴ "Again, The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and ^pselleth all that he hath, and ^qbuyeth that field.

⁴⁵ "Again, The kingdom of heaven is like unto a merchantman seeking goodly pearls; ⁴⁶ who, when he had found ^rone pearl of great price, went and sold all that he had, and bought it.

⁴⁷ "Again, The kingdom of heaven is like unto a net, that was cast into the sea, and ^sgathered of every kind: ⁴⁸ which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. ⁴⁹ So shall it be at the end of the world: the angels shall come forth, and ^tsever the wicked from among the just, ⁵⁰ and ^ushall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

t ch. 25. 32.

u ver. 42.

⁵¹ Jesus saith unto them, "Have ye understood all these things?"

They say unto him, "Yea, Lord!" ⁵² Then said he unto them, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure ^vthings new and old." ⁵³ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

v Cant. 7. 13.

MATT. xiii. *part of ver.* 32. "Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs,—"

MARK iv. *part of ver.* 32. "—so that the fowls of the air may lodge —."

SECTION XXXV.—*Christ crosses the Sea of Galilee, and calms the Tempest.*

MATT. viii. 18–27.—MARK iv. *part of ver.* 35, *to the end.*—LUKE viii. 22–25.

- ¹ Matt. viii. 18. ¹ Now when Jesus saw great multitudes about him, ² it
² Luke viii. 22. came to pass ³ the same day, when the even was come,
³ Mark iv. 35. ⁴ that he went into a ship with his disciples: and ⁵ he
⁴ Luke viii. 22. gave commandment to depart; [and] ⁶ he said unto them,
⁵ Matt. viii. 18. "Let us go over unto the other side of the lake." ⁷ ^a And
⁶ Luke viii. 22. a certain Scribe came, and said unto him, "Master, I will
⁷ Matt. viii. 19. follow thee whithersoever thou goest." ⁸ And Jesus saith
⁸ Matt. viii. 20. unto him, "The foxes have holes, and the birds of the
⁹ Matt. viii. 21. air *have* nests; but ^bthe Son of Man^z hath not where to
¹⁰ Matt. viii. 22. lay *his* head." ⁹ And ^canother of his disciples said unto
¹¹ Matt. viii. 23. him, "Lord, ^dsuffer me first to go and bury my father."
¹² Matt. viii. 24. ¹⁰ But Jesus said unto him, "Follow me; and let the dead
¹³ Matt. viii. 25. bury their dead."
¹⁴ Matt. viii. 26. ¹¹ And when he was entered into a ship, his disciples
¹⁵ Mark iv. 36. followed him. ¹² And when they had sent away the mul-
¹⁶ Luke viii. 22. titude, they took him even as he was in the ship. ¹³ And
¹⁷ Mark iv. 36. they launched forth. ¹⁴ And there were also with him
¹⁸ Luke viii. 23. other little ships. ¹⁵ But as they sailed he fell asleep: ¹⁶ and,
¹⁹ Matt. viii. 24. behold! there arose ¹⁷ a great storm of wind, ¹⁸ and there
²⁰ Mark iv. 37. came down a storm of wind on the lake; [and] ¹⁹ a great
²¹ Matt. viii. 24. tempest in the sea, ²⁰ and the waves beat into the ship,
²² Luke viii. 23. ²¹ insomuch that the ship was covered with the waves: but
²³ Mark iv. 38. he was asleep; ²² and they were filled *with water*, and
²⁴ Matt. viii. 25. were in jeopardy. ²³ And he was in the hinder part of the
²⁵ Mark iv. 38. ship, asleep on a pillow. ²⁴ And [his] disciples came to
²⁶ Matt. viii. 25. him, and awoke him, saying, ²⁵ "Master! ^ecarest thou not
²⁷ Matt. viii. 26. that we perish? ²⁶ Lord, save us! we perish!" ²⁷ And he
²⁸ Luke viii. 24. saith unto them, "Why are ye fearful, O ye of little faith?"
²⁹ Mark iv. 39. ²⁸ Then he arose, and rebuked the winds and the sea; ²⁹ and
³⁰ Mark iv. 40. the raging of the water; ³⁰ and said unto the sea, "Peace,
³¹ Matt. viii. 27. be still!" And the wind ceased, and there was a great
³² Mark iv. 41. calm. ³¹ And he said unto them, "Why ^fare ye so fearful?
³³ Luke viii. 25. how is it that ye have no faith?" ³² But the men mar-
³⁴ Matt. viii. 27. velled, ³³ and they feared exceedingly, and said one to an-
³⁵ Luke viii. 25. other, "What manner of man is this! ³⁴ for he com-
³⁶ Matt. viii. 27. mandeth even the winds and water, and they obey him:
³⁷ Luke viii. 25. ³⁵ that even the winds and the sea obey him!"

MATT. viii. *part of ver.* 18, 26, and 27.—18 — unto the other side. 26 — and there was a great calm. 27 — saying, "What manner of man is this, —"

MARK iv. *part of ver.* 35, 37, 38, 39, and 41.—35 And — he saith unto them, "Let us pass over unto the other side." 37 And there arose — so that it was now full. 38 — and they awoke him and say unto him —. 39 And he arose, and rebuked the wind, —. 41 — that even the wind and the sea obey him?"

LUKE viii. *part of ver.* 22, 24, and 25.—22 Now — on a certain day, —. 24 And they came to him, and awoke him, saying, "Master! ^hmaster! we perish!" Then he arose, and rebuked the wind — and they ceased, and there was a calm. 25 And he said unto them, "Where ⁱis your faith?" And they being afraid wondered, saying one to another, "What manner of man is this!"

SECT. XXXV.

V. Æ. 27.

J. P. 4740.

Sea of Galilee.

^a Luke 9. 57, 58.

^b See John 1. 51.

^c Luke 9. 59, 60.

^d See 1 Kings 19. 20.

^z See Note 69.

In this Note Mr. Townsend says that "Christ calls himself for the first time the *Son of Man*;" this is a mistake; our Saviour assumed this title in his conversation with Nicodemus; see Sect. vi. part ii. p. 61.

^e Luke 8. 24.

^f Ps. 65. 7. & 89. 9. & 107. 29.

^g Luke 8. 25.

^h Mark 4. 38.

ⁱ Mark 4. 40.

SECT. XXXVI.

SECTION XXXVI.—*Christ heals the Gadarene Demoniac.*^a

V. Æ. 27.
J. P. 4740.
Gadara.

^a See Note 70.

MATT. viii. 28. *to the end.*—MARK v. 1–20.—LUKE viii. 26–39.

¹ AND they came over unto the other side of the sea, into the country of the Gadarenes—² the country of the Gergesenes—³ which is over against Galilee. ⁴ And when he was come out of the ship, immediately there met him out of the tombs, ⁵ out of the city, a certain man, ⁶ possessed with devils, coming out of the tombs, ⁷ which had devils a long time, and ware no clothes, neither abode in any house, but ⁸ who had his dwelling among the tombs; and no man could bind him, no, not with chains; ⁹ because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any *man* tame him; ¹⁰ and always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones; ¹¹ exceeding fierce, so that no man might pass by that way. ¹² And, behold! ¹³ when he saw Jesus afar off, he ran, ¹⁴ and fell down before him, ¹⁵ and worshipped him, ¹⁶ and cried with a loud voice, and said, “What have I to do with thee, Jesus, *thou* ^aSon of the Most High God? ¹⁷ Art thou come hither to torment us before the time? ¹⁸ I beseech thee, ¹⁹ I adjure thee by God, that thou torment me not!” ²⁰ (For he had commanded the unclean spirit to come out of the man. ²¹ For he said unto him, “Come out of the man, *thou* unclean spirit.” ²² For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) ²³ And he asked him, “What is thy name?” And he answered, saying, “My name is Legion: for we are many.” ²⁴ (Because many devils were entered into him.) ²⁵ And he besought him much, that he would not send them away out of the country; ²⁶ that he would not command them to go out ^binto the deep.

²⁷ Now there was there, ²⁸ a good way off from them, ²⁹ nigh unto the mountains, a great herd of swine, feeding. ³⁰ And all the devils besought him, saying, ³¹ “If thou cast us out, suffer us to go away into the herd of swine. ³² Send us into the swine, that we may enter into them.” ³³ And forthwith Jesus gave them leave, [and] ³⁴ said unto them, “Go.” ³⁵ And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea; ³⁶ and perished in the waters. ³⁷ And they that fed the swine fled, and told it in the city and in the country; ³⁸ and what was befallen to the possessed of the devils. ³⁹ And, behold! the whole city came out to meet Jesus; ⁴⁰ and they went out to see what it was that was done. ⁴¹ And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind, ⁴² at the feet of Jesus: ⁴³ and they were afraid. ⁴⁴ And they that saw it told them how it befel to him that was possessed with the devil, and *also* concerning the swine. ⁴⁵ And ⁴⁶ then ^cthe whole multitude of the country of the Gadarenes round about ^dbesought him to depart from them; ⁴⁷ they began to pray him to depart out of their coasts: ⁴⁸ for they were

¹ Mark v. 1.

² Matt. viii. 28.

³ Luke viii. 27.

⁴ Mark v. 2.

⁵ Luke viii. 27.

⁶ Matt. viii. 28.

⁷ Luke viii. 27.

⁸ Mark v. 3.

⁹ Mark v. 4.

¹⁰ Mark v. 5.

¹¹ Matt. viii. 28.

¹² Matt. viii. 29.

¹³ Mark v. 6.

¹⁴ Luke viii. 28.

¹⁵ Mark v. 6.

¹⁶ Mark v. 7.

¹⁷ Matt. viii. 29.

¹⁸ Luke viii. 28.

¹⁹ Mark v. 7.

²⁰ Luke viii. 29.

²¹ Mark v. 8.

²² Luke viii. 29.

²³ Mark v. 9.

²⁴ Luke viii. 30.

²⁵ Mark v. 10.

²⁶ Luke viii. 31.

²⁷ Mark v. 11.

²⁸ Matt. viii. 30.

²⁹ Mark v. 11.

³⁰ Mark v. 12.

³¹ Matt. viii. 31.

³² Mark v. 12.

³³ Mark v. 13.

³⁴ Matt. viii. 32.

³⁵ Mark v. 13.

³⁶ Matt. viii. 32.

³⁷ Mark v. 14.

³⁸ Matt. viii. 33.

³⁹ Matt. viii. 34.

⁴⁰ Mark v. 14.

⁴¹ Mark v. 15.

⁴² Luke viii. 35.

⁴³ Mark v. 15.

⁴⁴ Mark v. 16.

⁴⁵ Mark. v. 17.

⁴⁶ Luke viii. 37.

⁴⁷ Mark v. 17.

⁴⁸ Luke viii. 37.

^e Matt. 8. 34.

^d Acts 16. 39.

taken with great fear. And he went up into the ship, and returned back again. ⁴⁹ And when he was come into the ship, ^e he that had been possessed with the devil prayed him that ^e Luke 8. 38. he might be with him. ⁵⁰ Howbeit Jesus suffered him not, ⁵¹ but Jesus sent him away, ⁵² but saith unto him, “Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.” ⁵³ And he departed, and began to publish in Decapolis, ⁵⁴ and published throughout the whole city ⁵⁵ how great things Jesus had done for him ; and all *men* did marvel.

MATT. viii. *part of ver.* 23, 29, 30, 31, 32, 33, 34.—²³ And when he was come to the other side into — there met him two — ²⁹ — they cried out, saying, “What have we to do with thee, Jesus, thou ^f Son of God?” ³⁰ And there was — a herd of many swine feeding. ³¹ So the devils besought him, saying, — ³² And he — And when they were come out, they went into the herd of swine : and, behold ! the whole herd of swine ran violently down a steep place into the sea, — ³³ And they that kept them fled, and went their ways into the city, and told every thing, — ³⁴ — and when they saw him, ^h they besought him that he would depart out of their coasts.

MARK v. *part of ver.* 2, and 6.—² — a man with an unclean spirit, ⁶ But —.

LUKE viii. *part of ver.* 26, 27, 28, 30, 31, *ver.* 32, 33, 34, *part of ver.* 35, *ver.* 36, and *part of ver.* 38, 39.—²⁶ ⁱ And they arrived at the country of the Gadarenes, — ²⁷ And when he went forth to land, there met him — in the tombs. ²⁸ When he saw Jesus, he cried out, — and with a loud voice said, “What have I to do with thee, Jesus, thou ^j Son of God Most High? — torment me not.” ³⁰ And Jesus asked him, saying, “What is thy name?” And he said, “Legion :” — ³¹ And they besought him —. ³² And there was a herd of many swine feeding on the mountain : and they besought him that they would suffer them to enter into them. And he suffered them. ³³ Then went the devils out of the man, and entered into the swine : and the herd ran violently down a steep place into the lake, and were choked. ³⁴ When they that fed them saw what was done, they fled, and went and told it in the city and in the country. ³⁵ Then they went out to see what was done ; and came to Jesus, and found the man, out of whom the devils were departed, sitting—clothed, and in his right mind : and they were afraid. ³⁶ They also which saw it told them by what means he that was possessed of the devils was healed. ³⁸ ^k Now the man out of whom the devils were departed besought him that he might be with him : — saying, ³⁹ “Return to thine own house, and show how great things God hath done unto thee.” And he went his way, — how great things Jesus had done unto him.

SECTION XXXVII.—*Christ dines with Matthew.*

MATT. ix. 10–17.—MARK ii. 15–22.—LUKE v. 29, to the end.

¹ Luke v. 29. ¹ AND Levi made Him a great feast in his own house : ² Mark ii. 15. and ² it came to pass, that, as Jesus sat at meat in his house, ³ behold ! ⁴ there ^a was a great company of Publicans and of others, ⁵ and sinners came, ⁶ that sat down with them ; ⁷ also together with Jesus and his disciples : for there were many, and they followed him. ⁸ And when the Scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, “How is it that ⁹ your Master ¹⁰ eateth and drinketh with Publicans and sinners ? ” ¹¹ Luke v. 30. ¹¹ But their Scribes and Pharisees murmured against his disciples, saying, “Why do ye eat with Publicans and sinners ? ” ¹² Matt. ix. 12. ¹² But when Jesus heard *that*, ¹³ Jesus answering said unto them, “They that are whole need not a physician ; but they that are sick. ¹⁴ But go ye and learn what that meaneth, ‘I ^b will have mercy and not sacrifice : ’ ” ¹⁵ ^c I came not to call the righteous, but sinners to repentance.” ¹⁶ Mark ii. 18. ¹⁶ And the disciples of John and of the Pharisees used to fast : ¹⁷ and they said unto him, “Why do the disciples of John, and likewise of the Pharisees, fast often, and make prayers ; but thine eat and drink, [and] ¹⁸ fast not ? ” ¹⁹ And he said unto them, “Can ^d ye make the children of the bride-

SECT. XXXVII.

V. Æ. 27.
J. P. 4740.
Capernaum

^a Luke 15. 1.

^b Hos. 6. 6. Mic. 6. 6, 7. 8. ch. 12. 7.

^c Matt. 9. 13.
¹ Tim. 1. 15.

^d Matt. 9. 15.
Mark 2. 19.

chamber fast [and] ²⁰ mourn ²¹ while the bridegroom is with ²⁰ Matt. ix. 15. them? ²² As long as they have the bridegroom with them, ²¹ Luke v. 34. they cannot fast. ²³ But the days will come, when the ²² Mark ii. 19. bridegroom shall be taken away from them, and then shall ²³ Luke v. 35. they fast in those days."

²⁴ And he spake also a parable unto them: "No man ²⁴ Luke v. 36. putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent,—²⁵ the new piece, ²⁵ Mark ii. 21. ²⁶ which is put in to fill it up, taketh ²⁷ away from the old ²⁶ Matt. ix. 16. ²⁸ garment, and the rent is made worse; ²⁹ and the piece ²⁷ Mark ii. 21. that was taken out of the new agreeth not with the old. ²⁸ Matt. ix. 16. ²⁹ Luke v. 36. ³⁰ And no man putteth new wine into old ³⁰ Luke v. 37. bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish: ³¹ but new wine must be put into new ³¹ Luke v. 38. bottles; and both are preserved. ³² No man also having ³² Luke v. 39. drunk old wine, straightway desireth new; for he saith, 'The old is better.'"

^e In those days bottles were made of leather or skins.—Ed.

^f Mark 2. 15, &c. MATT. ix. *part of ver.* 10, 11, 12, 13, 14, 15, 16, *and ver.* 17. — 10 ^f And it came to pass, as Jesus sat at meat in the house — many Publicans — and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, "Why eateth — with ^gPublicans and ^hsinners?" 12 — he said unto them, "They ⁱthat be whole need not a physician, but they that are sick. 13 — for I am not come to call the righteous, ^jbut sinners to repentance." 14 Then came to him the disciples of John, saying, "Why ^kdo we and the Pharisees fast oft, but thy disciples —?" 15 And Jesus said unto them, "Can ^lthe children of the bride-chamber — as long as the bridegroom is with them? ^mbut the days will come, when the bridegroom shall be taken from them, and ⁿthen shall they fast. 16 No man putteth a piece of ^onew cloth unto an old garment: for that — from the — 17 — ^pNeither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

^{*} Or raw, or, unwrought. See Luke 5. 36.

^o Mark 2. 22.

^p Matt. 9. 12, 13. & 18. 11. Luke 5. 31, 32. & 19. 10. 1 Tim. 1. 15.

^q Matt. 9. 14.

^r Matt. 9. 15.

[†] Or, raw, or, unwrought.

^g Matt. 9. 17.

MARK ii. *part of ver.* 15, 16, *ver.* 17, *part of ver.* 18, 19, *ver.* 20, *part of ver.* 21, *and ver.* 22. — 15 And — many Publicans and sinners sat — 16 — he — 17 When Jesus heard it, he saith unto them, "They ^pthat are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." 18 — ^qand they come and say unto him, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" 19 And Jesus said unto them, "Can the children of the bride-chamber fast, while the bridegroom is with them? — 20 ^rBut the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. — 21 No man also seweth a piece of [†]new cloth on an old garment: else — that filled it up taketh — and the rent is made worse. 22 ^sAnd no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles."

SEC. XXXVIII.

SECTION XXXVIII.—*Jairus's Daughter is healed, and the infirm Woman.*^b

V. Æ. 27.

J. P. 4740.

Capernaum.

^b See Note 71.

^a Matt. 4. 13.

MATT. ix. 1. *and* 18–26.—MARK v. 21, *to the end.*—LUKE viii. 40, *to the end.*

¹ AND it came to pass, that, ² when Jesus was passed ¹ Luke viii. 40. over again by ship unto the other side, ³ he ^acame into his ² Mark v. 21. own city; [and] ⁴ when Jesus was returned, the people ³ Matt. ix. 1. gladly received him, ⁵ much people gathered unto him, ⁴ Luke viii. 40. ⁵ Mark v. 21. ⁶ for they were all waiting for him, ⁷ and he was ⁶ Luke viii. 40. nigh unto ⁷ Mark v. 21, 22. the sea.

^b And ⁸ while he spake these things unto them, ⁹ behold! ⁸ Matt. ix. 18. there cometh one of the rulers of the synagogue, Jairus by ⁹ Mark v. 22. name; and when he saw him, he fell at his feet, ¹⁰ down ¹⁰ Luke viii. 41. at Jesus' feet, and besought him, ¹¹ and worshipped him, ¹¹ Matt. ix. 18. ¹² and besought him greatly, ¹³ that he would come into his ¹² Mark v. 23. house: ¹⁴ saying, "My little daughter lieth at the point of ¹³ Luke viii. 41. death: *I pray thee, come and lay thy hands on her, that* ¹⁴ Mark v. 23.

^b Matt. 9. 18. Luke 8. 41.

¹⁵ Luke viii. 42. she may be healed; and she shall live.” ¹⁵ (For he had one only daughter, about twelve years of age, and she lay a dying.) ¹⁶ And Jesus arose, ¹⁷ and *Jesus* went with him; and ¹⁸ *so did* his disciples. ¹⁹ But as he went, the people thronged him; ²⁰ much people followed him, and thronged him.

²¹ And, ²² behold! ²³ a certain woman, ²⁴ which was diseased, ²⁵ which ^c had an issue of blood twelve years, ²⁶ and had suffered many things of many physicians, and had spent all that she had ²⁷ upon physicians, neither could be healed of any, ²⁸ and was nothing bettered, but rather grew worse, ²⁹ when she had heard of Jesus, came in the press behind, and touched his garment,—³⁰ touched the hem of his garment,—³¹ for she said, “If I may touch but his clothes, I shall be whole.” ³² And immediately her issue of blood stanchd. ³³ And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. ³⁴ And Jesus, immediately knowing in himself that ^d virtue had gone out of him, turned him about in the press, and said, “Who touched my clothes?”

³⁵ And ³⁶ when all denied, Peter and they that were with him said, ³⁷ (his disciples said unto him), ³⁸ “Master, ³⁹ thou seest the multitude thronging thee, ⁴⁰ and press thee, ⁴¹ and sayest thou, ‘Who touched me?’” ⁴² And Jesus said, ^e “Somebody hath touched me: for I perceive that ^e virtue is gone out of me.” ⁴³ And he looked round about to see her that had done this thing. ⁴⁴ But ⁴⁵ when the woman saw that she was not hid, she came ⁴⁶ fearing and trembling, knowing what was done in her, and fell down before him, and told him all the truth; ⁴⁷ she declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately. ⁴⁸ And when he saw her, he said ⁴⁹ unto her, “Daughter, be of good comfort:—⁵⁰ Daughter, ^fthy faith hath made thee whole; go in peace, and be whole of thy plague.” ⁵¹ And the woman was made whole from that hour.

⁵² While ^g he yet spake, there came from the ruler of the synagogue’s *house certain* which said, “Thy daughter is dead; why troublest thou the Master any further?” ⁵³ But when Jesus heard it—⁵⁴ as soon as Jesus heard the word that was spoken, ⁵⁵ he answered him, [and] ⁵⁶ said unto the ruler of the synagogue, ⁵⁷ saying, ⁵⁸ “Be not afraid, only believe. ⁵⁹ Fear not, and she shall be made whole.” ⁶⁰ And when he came into the house, ⁶¹ he suffered no man to follow him, save Peter, and James, and John the brother of James. ⁶² And he cometh to the house of the ruler of the synagogue, and seeth the tumult, ⁶³ and saw ^h the minstrels and the people making a noise, ⁶⁴ and them that wept and wailed greatly. ⁶⁵ And when he was come in, he saith unto them, “Why make ye this ado, and weep? ⁶⁶ Give ⁱ place! ⁶⁷ Weep not, [for] ⁶⁸ the damsel is not dead, but ^jsleepeth.” ⁶⁹ And they laughed him to scorn; ⁷⁰ knowing that she was dead. ⁷¹ But ^kwhen he had put them all out, [and] ⁷² when the people were put forth, ⁷³ he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. ⁷⁴ And he took the damsel by the hand, ⁷⁵ and called, ⁷⁶ and

^c Lev. 15. 25.
Matt. 9. 20.

^d Luke 6. 19. & 8. 46.

^e Mark 5. 30.
Luke 6. 19.

^f Matt. 9. 22.
Mark 10. 52. Acts 14. 9.

^g Luke 8. 49.

^h See 2 Chron. 35. 25.

ⁱ Acts 20. 10.

^j John 11. 11.

^k Acts 9. 40.

said unto her, "TALITHA CUMI!" which is, being interpreted, "Damsel, I say unto thee, arise!" ⁷⁷ And her spirit came ⁷⁷ Luke viii. 55. again: ⁷⁸ and straightway the damsel arose, and walked; ⁷⁸ Mark v. 42. for she was of the age of twelve years: ⁷⁹ and he com- ⁷⁹ Luke viii. 55. manded ⁸⁰ that something should be given her to eat. ⁸⁰ Mark v. 43. ⁸¹ And her parents were astonished: ⁸² and they were as- ⁸¹ Luke viii. 56. tonished with a great astonishment. ⁸³ And ⁸² Mark v. 42. he charged them ⁸³ Mark v. 43. straitly, that no man should know it; ⁸⁴ that they should ⁸⁴ Luke viii. 56. tell no man what was done. ⁸⁵ And ⁸⁵ Matt. ix. 26. *the fame thereof went abroad into all that land.

l Matt. 8. 4. & 9. 30. & 12. 16. & 17. 9. Mark 3. 12. Luke 5. 14.
* Or, *this fame*.

m Mark 5. 25.
Luke 8. 43.

n Luke 7. 50. & 8. 48. & 17. 19. & 18. 42.
o Mark 5. 38.
Luke 8. 51.

p Matt. 9. 18.
Mark 5. 22.
q Matt. 9. 20.

r Mark 5. 35.

s John 11. 11, 13.
t Luke 7. 14.
John 11. 43.
u Matt. 8. 4. & 9. 30. Mark 5. 43.

MATT. ix. *part of ver. 1, 18, 19, 20, ver. 21, and part of ver. 22, 23, 24, 25.*—1 And — entered into a ship, and passed over, and — 18 — behold! there came a certain ruler — saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live." 19 — and followed him, and — 20 ^m And — a woman — with an issue of blood twelve years, came behind him, and — 21 For she said within herself, "If I may but touch his garment, I shall be whole." 22 But Jesus turned him about — "Daughter, be of good comfort; ⁿthy faith hath made thee whole." 23 ^o And when Jesus came into the ruler's house, — 24 He said unto them, — "for the maid is not dead, but sleepeth." And they laughed him to scorn. 25 But — he went in, and took her by the hand, and the maid arose.

MARK v. *part of ver. 34, and 43.*—And he said unto her,— 43 — and commanded —.

LUKE viii. *part of ver. 41, 43, 44, 45, 47, 48, ver. 49, and part of ver. 50, 51, 52, 53, 54, 55, 56.*—41 ^p And, behold! there came a man named Jairus, and he was a ruler of the synagogue: and he fell — 43 ^q And a woman having an issue of blood twelve years, which had spent all her living — 44 Came behind him, and touched the border of his garment: — 45 And Jesus said, "Who touched me?" — "the multitude through thee — and sayest thou, 'Who touched me?'" 47 And — trembling, and, falling down before him — 48 And he said — "thy faith hath made thee whole; go in peace." 49 ^r While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, "Thy daughter is dead; trouble not the Master." 50 — believe only, — 51 — he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept and bewailed her: but he said — "she is not dead, ^sbut sleepeth." 53 And they laughed him to scorn, — 54 And he put them all out, and took her by the hand, — saying, "Maid, 'arise.'" 55 — and she arose straightway: — to give her meat. 56 — but ^the charged them —.

SECT. XXXIX.

SECTION XXXIX.—*Christ restores two Blind Men to Sight.*

MATT. ix. 27–31.

V. Æ. 27.

J. P. 4740.

On a Tour.

a Ch. 15. 22. & 20. 30, 31. Mark 10. 47, 48. Luke 18. 38, 39.

b Ch. 8. 4. & 12. 16. & 17. 9.
Luke 5. 14.

c Mark 7. 36.

²⁷ AND when Jesus departed thence, two blind men followed him, crying, and saying, "^aThou Son of David, have mercy on us!" ²⁸ And when he was come into the house, the blind men came to him, and Jesus saith unto them, "Believe ye that I am able to do this?" They said unto him, "Yea, Lord!" Then touched he their eyes, saying, "According to your faith be it unto you." ³⁰ And their eyes were opened. And Jesus straitly charged them, saying, "See ^bthat no man know it." ³¹ But ^cthey, when they were departed, spread abroad his fame in all that country.

SECT. XL.

SECTION XL.—*Christ casts out a Dumb Spirit.*

MATT. ix. 32–34.

V. Æ. 27.

J. P. 4740.

On a Tour.

a See ch. 12. 22.
Luke 11. 14.

b Ch. 12. 24.
Mark 3. 22.
Luke 11. 15.

³² As ^athey went out, behold! they brought to him a dumb man possessed with a devil. ³³ And when the devil was east out, the dumb spake: and the multitudes marvelled, saying, "It was never so seen in Israel!" ³⁴ But the Pharisees said, "He ^bcasteth out devils through the prince of the Devils."

SECTION XLI.—*Christ returns to Nazareth, and is ill-treated there.*

MATT. xiii. 54, to the end.—MARK vi. 1–6.

SECT. XLI.

¹ AND ^aHe went out from thence, and came into his own country; and his disciples follow him. ² And ³ when he was come into his own country, ⁴ when the Sabbath day was come, he began to teach in the synagogue: and ⁵ inso-much that ⁶ many hearing him were astonished, ⁷ and said; ⁸ “From ^bwhence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? ⁹ Is ^cnot this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? ¹⁰ Is ^cnot this the carpenter’s son? is not his mother called Mary? and his brethren, ^dJames, and Joses, and Simon, and Judas? ¹¹ are they not all with us? Whence then hath this man all these things?” ¹² And they ^ewere offended at him. ¹³ But Jesus said unto them, “^fA prophet is not without honor, but in his own country, and among his own kin, and in his own house.” ¹⁴ And ^ghe could there do no mighty work, ¹⁵ because of their unbelief; ¹⁶ save that he laid his hands upon a few sick folk, and healed them. ¹⁷ And ^hhe marvelled because of their unbelief.

MATT. xiii. *part of ver. 54, 56, ver. 57, and part of ver. 58.*—54 ⁱAnd — he taught them in their synagogue, — they were astonished, — “Whence hath this man this wisdom, and these mighty works?” 56 And his sisters, — 57 And they ^jwere offended in him. But Jesus said unto them, “A ^kprophet is not without honor, save in his own country, and in his own house.” 58 And ^lhe did not many mighty works there —
MARK vi. *part of ver. 2, and 6.*—2 — saying, — 6 ^mAnd he went round about the villages, teaching.

V. Æ. 27.
J. P. 4740.
Nazareth.
^a Matt. 13. 54.
Luke 4. 16.
^b John 6. 42.
^c Is. 49. 7. Matt. 12. 46. Luke 3. 23. John 6. 42.
Gal. 1. 19.
^d Mark 15. 40.
^e Matt. 11. 6.
^f Matt. 13. 57.
John 4. 44.
^g See Gen. 19. 22. & 32. 25. Mark 9. 23.
^h Is. 59. 6.
ⁱ Matt. 2. 23.
Mark 6. 1. Luko 4. 16, 23.
^j Ch. 11. 6. Mark 6. 3, 4.
^k Luke 4. 24.
John 4. 44.
^l Mark 6. 5, 6.
^m Matt. 9. 35.
Luke 13. 22.

SECTION XLII.—*Christ preaches again throughout Galilee.*

MATT. ix. 35, to the end.

SECT. XLII.

³⁵ AND ^aJesus went about all the cities and villages, ^bteaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease [among the people]. ³⁶ But when he saw the multitudes, he was moved with compassion on them, because they ^cfainted, and were scattered abroad, ^das sheep having no shepherd. ³⁷ Then saith he unto his disciples, “The ^eharvest truly is plenteous, but the laborers are few; ³⁸ pray ^fye therefore the Lord of the harvest, that he will send forth laborers into his harvest.”

V. Æ. 27.
J. P. 4740.
Galilee.
^a Mark 6. 6.
Luke 13. 22.
^b Ch. 4. 23.
^c Mark 6. 34.
^{*} Or, *were tired and lay down.*
^d Num. 27. 17.
1 Kings 22. 17.
Ezek. 34. 5.
Zech. 10. 2.
^e Luke 10. 2.
John 4. 35.
^f 2 Thess. 3. 1.

PART IV.

FROM THE MISSION OF THE TWELVE APOSTLES TO THE MISSION OF THE SEVENTY.

SECT. I.

^a SECTION I.—*Christ’s Mission to the Twelve Apostles.*^b

MATT. x. and xi. 1.—MARK vi. 7–13.—LUKE ix. 1–6.

¹ THEN ^ahe called his twelve disciples together, and gave them power and authority over all devils. ² And ^bwhen he had called unto him his twelve disciples, he gave them power ^cagainst unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. ³ Now the

V. Æ. 28.
J. P. 4741.
On a Progress, probably in Galilee.
^a See Note 1.
^b See Note 2.
^c Matt. 10. 1.
Mark 3. 13. & 6. 7.
^d Mark 3. 13, 14. & 6. 7. Luke 6. 13. & 9. 1.
^{*} Or, over.

c John 1. 42.
d Luke 6. 15.
Acts 1. 15.
e John 13. 26.
f Matt. 4. 15.
g See 2 Kings 17.
24. John 4. 9, 20.
h Matt. 15. 24.
Acts 13. 46.
i Is. 53. 6. Jer. 50.
6, 17. Ezek. 34. 5,
6, 16. 1 Pet. 2. 25.
j Luke 9. 2.
k Matt. 3. 2. & 4.
17. Luke 10. 9.
l Acts 8. 18, 20.
m Mark 6. 8.
Luke 10. 4. &
22. 35.
* Or, *get*.
n 1 Sam. 9. 7. Mark
6. 8. Luke 9. 3.
& 10. 4. & 22. 35.
o The word [in the
original] signifi-
eth a *piece of*
brass money, in
value somewhat
less than a far-
thing [half a
cent]. See Mark
6. 8. Luke 9. 3.
p Luke 10. 7.
1 Cor. 9. 7, & c.
1 Tim. 5. 18.
† Gr, a *staff*.
q Matt. 10. 11.
Luke 9. 4.
r Luke 10. 7.
s Luke 10. 5.
t Ps. 35. 13.
u Mark 6. 11.
Luke 9. 5.
& 10. 10, 11.
v Neh. 5. 13. Acts
13. 51. & 18. 6.
w Matt. 11. 22, 24.
x Luke 10. 3.
y Rom. 16. 19.
Ephes. 5. 15.
z Matt. 24. 9.
Mark 13. 9.
Luke 12. 11. &
21. 12.
a Acts 5. 40.
b Acts 12. 1. &
24. 10. & 25. 7,
23. 2 Tim. 4. 16.
1 Cor. 14. 20.
Phil. 2. 15.
† Or, *simple*.
c Mark 13. 11-13.
Luke 12. 11. &
21. 14, 15.
d Exod. 4. 12. Jer.
1. 7.
e 2 Sam. 23. 2.
Acts 4. 8. & 6.
10. 2 Tim. 4. 17.
f Mic. 7. 6. Matt.
10. 35, 36. Luke
21. 16.
g Luke 21. 17.
h Dan. 12. 12, 13.
Matt. 24. 13.
Mark 13. 13.
i Matt. 2. 13. &
4. 12. & 12. 15.
Acts 8. 1. & 9.
25. & 14. 6.
* Or, *end*, or, *fin-
ish*.
j Matt. 16. 28. See
John 1. 51.
k Luke 6. 40. John
13. 16. & 15. 20.
l Matt. 12. 21.
Mark 3. 22.
Luke 11. 15.
John 8. 48, 52.
† Gr. *Beelzebub*.
m Mark 4. 22.
Luke 8. 17. & 12.
2, 3.
c See Note 3.
n Is. 8. 12, 13.
Luke 12. 4.
1 Pet. 3. 14.

names of the twelve apostles are these; the first, Simon (^cwho is called Peter), and Andrew his brother; James the son of Zebedee, and John his brother; ⁴ Philip, and Bar- ⁴ Matt. x. 3.
tholomew; Thomas, and Matthew the Publican; James the son of Alphæus; and Lebbaeus (whose surname was Thaddæus); ⁵ Simon ^dthe Canaanite; and Judas ^eIsariot, ⁵ Matt. x. 4.
who also betrayed him.

⁶ These twelve Jesus sent forth ⁷ by two and two, ⁸ to ⁶ Matt. x. 5.
preach the kingdom of God, and to heal the sick, ⁹ and ⁷ Mark vi. 7.
commanded them, saying, "Go ^fnot into the way of the ⁸ Luke ix. 2.
Gentiles: and into any city of ^gthe Samaritans enter ye ⁹ Matt. x. 5.
not; ¹⁰ but ^hgo rather to the ⁱlost sheep of the house of ¹⁰ Matt. x. 6.
Israel. ¹¹ And ^jas ye go, preach, saying, The ^kkingdom ¹¹ Matt. x. 7.
of heaven is at hand. ¹² Heal the sick, cleanse the lepers, ¹² Matt. x. 8.
raise the dead, cast out devils: ^lfreely ye have received, ¹³ Mark vi. 8.
freely give." ¹³ And [he] commanded them that they should ¹⁴ Luke ix. 3.
take nothing for their journey, save a staff only; ¹⁴ and ^mhe ¹⁵ Matt. x. 9.
said unto them, ¹⁵ " * Provide ⁿneither gold, nor silver, nor ¹⁶ Matt. x. 10
^obrass in your purses, ¹⁶ nor scrip for your journey, neither ¹⁷ Mark vi. 9.
two coats, neither shoes, ¹⁷ but be shod with sandals; ¹⁸ nor ¹⁸ Matt. x. 10.
yet ^tstaves, ¹⁹ neither bread; ²⁰ for ^pthe workman is ¹⁹ Luke ix. 3.
worthy of his meat." ²¹ And ^qhe said unto them, ²² " Into ²⁰ Matt. x. 10.
whatsoever city or town ye shall enter, inquire who in it ²¹ Mark vi. 10.
is worthy; and ²³ whatsoever ^rhouse ye enter into, ²⁴ there ²² Matt. x. 11.
abide till ye go thence. ²⁵ And when ye come into a ²³ Luke ix. 4.
house, salute it. ²⁶ And ^sif the house be worthy, let your ²⁴ Matt. x. 11.
peace come upon it; ^tbut if it be not worthy, let your ²⁵ Matt. x. 12.
peace return to you. ²⁷ And ^uwhosoever shall not receive ²⁶ Matt. x. 13.
you, nor hear your words, when ye depart out of that ²⁷ Matt. x. 14.
house or city, ^vshake off the dust of your feet, ²⁸ the very ²⁸ Luke ix. 5.
dust from ²⁹ under your feet, for a testimony against them. ²⁹ Mark vi. 11.
³⁰ Verily I say unto you, ^wIt shall be more tolerable for the ³⁰ Matt. x. 15,
land of Sodom and Gomorrha in the day of judgment than ^{to the end}.

¹⁶ " Behold! ^xI send you forth as sheep in the midst of wolves: ^ybe
ye therefore wise as serpents, and ^zharmless as doves. ¹⁷ But beware
of men: for ^athey will deliver you up to the Councils, ^aand they will
scourge you in their synagogues; ¹⁸ and ^bye shall be brought before
governors and kings for my sake, for a testimony against them and
the Gentiles. ¹⁹ But ^cwhen they deliver you up, take no thought
how or what ye shall speak: for ^dit shall be given you in that same
hour what ye shall speak; ²⁰ for ^eit is not ye that speak, but the Spirit
of your Father which speaketh in you. ²¹ And ^fthe brother shall de-
liver up the brother to death, and the father the child: and the
children shall rise up against ^gtheir parents, and cause them to be put
to death. ²² And ^gye shall be hated of all ^hmen for my name's sake:
^hbut he that endureth to the end shall be saved. ²³ But ⁱwhen they
persecute you in this city, flee ye into another: for verily I say unto
you, Ye shall not ^{*}have gone over the cities of Israel, ^jtill the Son of
Man be come. ²⁴ The ^kdisciple is not above his master, nor the ser-
vant above his lord. ²⁵ It is enough for the disciple, that he be as his
master, and the servant as his lord. If ^lthey have called the master
of the house [†]Beelzebub, how much more ^{shall they call} them of his
household! ²⁶ Fear them not therefore: ^mfor there is nothing covered,
that shall not be revealed; and hid, that shall not be known. ²⁷ What
I tell you in darkness, ^{that} speak ye in light: and what ye hear in the
ear, ^{that} preach ye upon the ^chousetops. ²⁸ And ⁿfear not them

which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell. ²⁹ Are not two sparrows sold for [†]a farthing? and one of them shall not fall on the ground without your^d Father; ³⁰ but [°]the very hairs of your head are all numbered. ³¹ Fear ye not therefore; ye are of more value than many sparrows.

³² “Whosoever ^ptherefore shall confess me before men, ^qhim will I confess also before my Father which is in heaven. ³³ But ^rwhosoever shall deny me before men, him will I also deny before my Father which is in heaven. ³⁴ Think ^snot that I am come to send peace on earth: I came not to send peace, but a sword. ³⁵ For I am come to set a man at variance ^tagainst his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; ³⁶ and ^ua man’s foes shall be they of his own household. ³⁷ He ^vthat loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. ³⁸ ^wAnd he that taketh not his cross, and followeth after me, is not worthy of me. ³⁹ He ^xthat findeth his life shall lose it: and he that loseth his life for my sake shall find it.

⁴⁰ “He ^ythat receiveth you receiveth^e me, and he that receiveth me receiveth Him that sent me. ⁴¹ He ^zthat receiveth a prophet in the name of a prophet shall receive a prophet’s reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward. ⁴² And ^awhosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”

¹ Matt. xi. 1. ¹ And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. ² And ^bthey departed, and went through the towns, preaching the Gospel; ³ that men should repent. ⁴ And they cast out many devils, ^cand anointed with oil many that were sick, and healed them; ⁵ and healing everywhere.

MARK vi. *part of ver.* 7, 8, 9, 10, 11, and 12.—⁷ ^dAnd he called unto him the Twelve, and began to send them forth—and gave them power over unclean spirits; ⁸ “—no scrip, no bread, no ^emoney in their purse: ⁹ ^eand not put on two coats. ¹⁰—In what place soever ye enter into a house, there abide till ye depart from that place. ¹¹ ^fAnd whosoever shall not receive you, nor hear you, when ye depart thence, ^gshake off the dust—Verily I say unto you, It shall be more tolerable for Sodom ^hand ⁱGomorrha in the day of judgment, than for that city.” ¹² And they went out, and preached—

LUKE ix. *part of ver.* 1, 2, 3, 4, 5.—¹ —and to cure diseases. ² And ^khe sent them—³ —“Take nothing for your journey, neither ^lstaves, nor scrip—neither ^mmoney; neither have two coats apiece. ⁴ ^kAnd—there abide, and thence depart. ⁵ ^lAnd whosoever will not receive you, when ye go out of that city, ^mshake off—your feet, for a testimony against them.”

SECTION II.—*Death of John the Baptist—Herod desires to see Christ.*^f

MATT. xiv. 1–12.—MARK vi. 14–29.—LUKE ix. 7–9.

¹ Matt. xiv. 1. ¹ AT that time Herod the tetrarch heard of the fame of Jesus: ² and King Herod heard of him; ³ of all that was done by him: ⁴ (for his name was spread abroad:) ⁵ and he was perplexed, because that it was said of some, that John was risen from the dead; ⁶ and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. ⁷ Others^a said, “That it is Elias.” And others said, “That it is a prophet, or as one of the proph-

[†] It is in value halfpenny farthing in the original, as being the tenth part of the Roman penny: see on ch. 18. 28.

^d See Note 4.

^o 1 Sam. 14. 45.

² Sam. 14. 11.

Luke 9. 26.

Acts 27. 34.

^p Luke 12. 8.

Rom. 10. 9, 10.

^q Rev. 3. 5.

^r Mark 8. 38.

Luke 9. 26.

2 Tim. 2. 12.

^s Luke 12. 49, 51, 52, 53.

^t Mic. 7. 6.

^u Ps. 41. 9. & 55.

13. Mic. 7. 6.

John 13. 18.

^v Luke 14. 26.

^w ch. 16. 24.

Mark 8. 34.

Luke 9. 23. & 14.

27.

^x ch. 16. 25. Luke

17. 33. John 12.

25.

^y ch. 18. 5. Luke

9. 48. & 10. 16.

John 12. 44. &

13. 20. Gal. 4. 14.

^e See Note 5.

^z 1 Kings 17. 10.

& 18. 4. 2 Kings

4. 8.

^a ch. 8. 5, 6. & 25.

40. Mark 9. 41.

Heb. 6. 10.

^b Mark 6. 12.

^c Jam. 5. 14.

^d Matt. 10. 1. ch.

3. 13, 14. Luke

9. 1.

^{*} The word signifieth a piece of

brass money, in

value somewhat

less than a far-

thing, Matt. 10.

9. but here it is

taken in general

for money, Luke

9. 3.

^e Acts 12. 8.

^f Matt. 10. 14.

Luke 10. 10.

^g Acts 13. 51. &

18. 6.

[†] Gr. or.

^h Matt. 10. 7, 8.

Mark 6. 12. ch.

10. 1, 9.

ⁱ See Matt. 10. 10.

^j See Matt. 10. 9.

& Mark 6. 8.

^k Matt. 10. 11.

Mark 6. 10.

^l Matt. 10. 14.

^m Acts 13. 51.

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^f See Note 6.

^a Matt. 16. 14.

Mark 8. 28.

- b* Matt. 14. 2. Luke 3. 19. ets." ⁸ But ^bwhen Herod heard *thereof*, he said, ⁹ unto his servants, ¹⁰ "John have I beheaded: but who is this of whom I hear such things? ¹¹ This is the Baptist: ¹² It is John, whom I beheaded: he is risen from the dead:"—¹³ and he said, "That ^cJohn the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him."—¹⁴ And ^dhe desired to see him. ¹⁵ For Herod himself had sent forth and laid hold upon John, and bound him, ¹⁶ and put him ¹⁷ in prison, for Herodias' sake, his brother Philip's wife: for he had married her. ¹⁸ For John had said unto Herod, "It ^eis not lawful for thee to have thy brother's wife." ¹⁹ Therefore, Herodias had ^{*}a quarrel against him, and would have killed him; but she could not. ²⁰ For Herod ^ffeared John, knowing that he was a just man and a holy; and [†]observed him; and when he heard him, he did many things, and heard him gladly. ²¹ And when he would have put him to death, he feared the multitude, ^gbecause they counted him as a prophet. ²² But ²³ when a convenient day was come, that ^hHerod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee: ²⁴ and when the daughter of the said Herodias came in, and danced ²⁵ [‡]before them, ²⁶ and pleased Herod and them that sat with him, the king said unto the damsel, "Ask of me whatsoever thou wilt, and I will give it thee." ²⁷ And he sware unto her, "ⁱWhatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom." ²⁸ And she went forth, and said unto her mother, "What shall I ask?" And she said, "The head of John the Baptist." ²⁹ And she came in straightway with haste unto the king, and asked, saying, "I will that thou give me, ³⁰ here, ³¹ by and by, in a charger, the head of John the Baptist." ³² And ^jthe king was exceeding sorry; yet for his oath's sake, and for their sakes which sat ³³ at meat ³⁴ with him, he would not reject her. ³⁵ And immediately the king sent ^{*}an executioner, and commanded his head to be brought. And he went and beheaded him in the prison, ³⁶ and brought his head in a charger, and gave it to the damsel: and the damsel ³⁷ brought it [and] ³⁸ gave it to her mother. ³⁹ And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb; ⁴⁰ and went and told Jesus.
- ⁸ Mark vi. 16.
⁹ Matt. xiv. 2.
¹⁰ Luke ix. 9.
¹¹ Matt. xiv. 2.
¹² Mark vi. 16.
¹³ Mark vi. 14.
¹⁴ Luke ix. 9.
¹⁵ Mark vi. 17.
¹⁶ Matt. xiv. 3.
¹⁷ Mark vi. 17.
¹⁸ Mark vi. 18.
¹⁹ Mark vi. 19.
²⁰ Mark vi. 20.
²¹ Matt. xiv. 5.
²² Matt. xiv. 6.
²³ Mark vi. 21.
²⁴ Mark vi. 22.
²⁵ Matt. xiv. 6.
²⁶ Mark vi. 22.
²⁷ Mark vi. 23.
²⁸ Mark vi. 24.
²⁹ Mark vi. 25.
³⁰ Matt. xiv. 8.
³¹ Mark vi. 25.
³² Mark vi. 26.
³³ Matt. xiv. 9.
³⁴ Mark vi. 26.
³⁵ Mark vi. 27.
³⁶ Mark vi. 38.
³⁷ Matt. xiv. 11.
³⁸ Mark vi. 28.
³⁹ Mark vi. 29.
⁴⁰ Matt. xiv. 12.

MATT. xiv. *part of ver. 2, 3, ver. 4, part of ver. 6, ver. 7, part of ver. 8, 9, ver. 10, and part of ver. 11, and 12.*—2 And said—"John—he is risen from the dead; and therefore mighty works [†]do show forth themselves in him." 3 ^kFor Herod had laid hold on John, and bound him—in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, "It ^lis not lawful for thee to have her." 6—when Herod's birthday was kept, the daughter of Herodias danced—and pleased Herod. 7 ^mWhereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of her mother, said, "Give ⁿme—John Baptist's head in a charger." 9 ^oAnd the king was sorry: nevertheless for the oath's sake, and them which sat with him—he commanded it to be given her. 10 And he sent, and beheaded John in the prison. 11 ^pAnd his head was brought in a charger, and given to the damsel: and she—to her mother. 12 And his disciples came, and took up the body, and buried it,—.

MARK vi. *beginning of ver. 21.* And—.

^q Matt. 14. 1. LUKE ix. *part of ver. 7, and 9.*—7 ^qNow Herod the tetrarch heard—9 And Herod said—.

[†] Or, *are wrought by him.*

^k Mark 6. 17.
Luke 3. 19, 20.

^l Lev. 18. 16. & 20. 21.

^m Mark 6. 23.

ⁿ Mark 6. 25.

^o Mark 6. 26.

^p Mark 6. 28.

SECTION III.—*The Twelve return, and Jesus retires with them to the Desert of Bethsaida.*

MATT. xiv. 13, 14.—MARK vi. 30–34.—LUKE ix. 10, 11.—JOHN vi. 1, 2.

¹ WHEN ^aJesus heard of it, ²the ^bapostles gathered themselves together unto Jesus, ³when they were returned, ⁴and told him all things, both what they had done, and what they had taught. ⁵And ^che said unto them, “Come ye yourselves apart into a desert place, and rest a while: for ^dthere were many coming and going, and they had no leisure so much as to eat. ⁶And ^eafter ^fthese things ^ghe took them and went aside privately, [and] ^hthey departed by ship privately. ¹⁰Jesus went over the sea of Galilee (which is the sea of Tiberias) ¹¹into a desert place, ¹²belonging to the city called Bethsaida. ¹³And the people saw them departing, and many knew him; and ¹⁴when the people had heard *thereof*, they ¹⁵ran afoot thither out of all cities, and outwent them, and came together unto him; ¹⁶And ^fJesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: ¹⁷and he received them, and spake unto them of the kingdom of God, ¹⁸and he began to teach them many things, ¹⁹and healed them that had need of healing. ²⁰And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

MATT. xiv. *part of ver. 13, and ver. 14.*—13—he departed thence by ship into a desert place apart—followed him on foot out of the cities. 14 And Jesus went forth, and saw a great multitude, and ^gwas moved with compassion toward them, and he healed their sick.

LUKE ix. *part of ver. 10, 11.*—10 ^hAnd the apostles—told him all they had done. ⁱAnd—into a desert place—11 And the people, when they knew *it*, followed him—.

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Desert of Bethsaida.

a Matt. 10. 23. & 12. 15. Mark 6. 32. Luke 9. 10. John 6. 1, 2.

b Luke 9. 10.*c* Matt. 14. 13.*d* Mark 3. 20.*e* Matt. 14. 13.

f Matt. 9. 36. & 14. 14.

g ch. 9. 36. Mark 6. 34.

h Mark 6. 30.*i* Matt. 14. 13.SECTION IV.—*Five thousand are fed miraculously.*

MATT. xiv. 15–21.—MARK vi. 35–44.—LUKE ix. 12–17.—JOHN vi. 3–14.

¹ AND Jesus went up into a mountain, and there he sat with his disciples. ²And ^athe Passover, a feast of the Jews, was nigh. ³When ^bJesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, “Whence shall we buy bread, that these may eat?” ⁴And this he said to prove him: for he himself knew what he would do. ⁵Philip answered him, “Two ^chundred pennyworth of bread is not sufficient for them, that every one of them may take a little.” ⁶And ^dwhen the day was now far spent, his ^etwelve ^fdisciples came unto him, and said, “This is a desert place, and now the time is far passed: ⁹send them away ¹⁰(the multitude), ¹¹that they may go into the ¹²towns and ¹³country round about, and into the villages, ¹⁴and lodge, ¹⁵and buy themselves bread: for they have nothing to eat.” ¹⁶He answered and said unto them, ¹⁷“They need not depart: ¹⁸give ye them to eat.” And they say unto him, “Shall ^ewe go and buy two hundred ^gpennyworth of bread, ^hand give them to eat?” ¹⁹He saith unto them, “How many loaves have ye? go and see.” And when they knew, they say, “Five, ⁱand two fishes.” ²⁰One of his disciples, Andrew, Simon Peter’s brother, saith unto him, ²¹“There is a lad here, which hath five barley loaves, and two small fishes: ^jbut what are they among so many!” ²²And he said, “Bring them

SECT. IV.

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On the way to Jerusalem about the time of the Passover.

g See Note 7.

a Lev. 23. 5, 7. Deut. 16. 1. John 2. 13. & 5. 1

b Matt. 14. 14.

c See Numb. 11. 21, 22.

d Matt. 14. 15.

Luke 9. 12.

e Numb. 11. 13, 22. 2 Kings 4. 43.

*The Roman penny is seven pence half-penny [15 cents], as Matt. 18. 28.

h See Note 8.*f* Matt. 14. 17.

Luke 9. 13. See

Matt. 15. 34. &

Mark 8. 5.

g 2 Kings 4. 43.

hither to me.” ²³ And Jesus said ²⁴ to his disciples, ²⁵ “Make the men sit down, ²⁶ by fifties in a company.” ²⁷ And he commanded them to make all sit down by companies upon the green grass: ²⁸ (now there was much grass in the place.) ²⁹ And they did so, and made them all sit down. ³⁰ So the men sat down, in number about five thousand: ³¹ and they sat down in ranks, by hundreds, and by fifties. ³² And when he had taken the five loaves and the two fishes, he looked up to heaven, ^h and blessed, and brake; ⁸³ and when he had given thanks, he distributed ³⁴ the loaves, and gave *them* to his disciples, to set before them, ³⁵ and the disciples to the multitude, ³⁶ and the disciples to them that were set down; and likewise ³⁷ the two fishes, ³⁸ of the fishes as much as they would, ³⁹ divided he among them all. ⁴⁰ And they did all eat, and were filled. ⁴¹ When they were filled, he said unto his disciples, “Gather up the fragments that remain, that nothing be lost.” ⁴² Therefore they gathered them together, ⁴³ ⁱ and they took up twelve baskets fullⁱ of the fragments ⁴⁴ of the five barley loaves, ⁴⁵ and of the fishes, ⁴⁶ which remained over and above unto them that had eaten. ⁴⁷ And they that had eaten were about five thousand men, beside women and children. ⁴⁸ Then those men which had seen the miracle that Jesus did, said, “This is of a truth ^j that prophet that should come into the world.”

MATT. xiv. *ver.* 15, *part of ver.* 16, *ver.* 17, *part of ver.* 19, and *ver.* 20.—15 ^k And when it was evening, his disciples came to him, saying, “This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.” 16 But Jesus said unto them, — “give ye them to eat.” 17 And they say unto him, “We have here but five loaves, and two fishes.” 19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and, looking up to heaven, ^l he blessed, and brake; and gave the loaves to his disciples — 20 ^m And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

MARK vi. 44. And they that did eat of the loaves were about five thousand men.

LUKE ix. *part of ver.* 12, *ver.* 13, *part of ver.* 14, and *ver.* 16, and 17.—12 ⁿ And when the day began to wear away, then came the — and said unto him, “Send — away, that they may go into the — country round about, — and get victuals: for we are here in a desert place.” 13 But he said unto them, “Give ye them to eat.” And they said, “We have no more but five loaves and two fishes; except we should go and buy meat for all this people.” 14 For they were about five thousand men. And he said — “Make them sit down —” 16 Then he took the five loaves and the two fishes; and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 ^o And they did eat, and were all filled: and there was taken up of the fragments that remained to them twelve baskets.

JOHN vi. *part of ver.* 11, and 13.—11 And Jesus took the loaves; — to the disciples, — 13 — ^p and filled twelve baskets with the fragments —.

SECTION V.—*Christ sends the Multitude away, and prays alone.*^k

MATT. xiv. 22, 23.—MARK vi. 45, 46.—JOHN vi. 15.

¹ WHEN Jesus therefore perceived that they would come and take him by force, to make him a king, ² straightway he constrained his disciples to get into the ship, and to go to the other side before ^{*}unto Bethsaida, while he sent away the people. ³ And when he had sent the multitudes away, he went up, ⁴ he departed again, into a mountain himself alone—⁵ apart to pray: and when the evening was come, he was there alone.

MATT. xiv. *ver.* 22, and *part of ver.* 23.—22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23 — into a mountain —.

MARK vi. 46. And when he had sent them away, he departed into a mountain to pray.

^h 1 Sam. 9. 13.
Matt. 26. 26.

ⁱ Matt. 14. 20.
Luke 9. 17. John 6. 13.

^j See Note 9.

^j Gen. 49. 10.
Deut. 18. 15, 18.
Matt. 11. 3. John 1. 21. & 4. 19, 25.
& 7. 40.

^k Mark 6. 35.
Luke 9. 12.

^l ch. 15. 36. Mark 6. 41. Luke 9. 16.
^m Mark 6. 42.
Luke 9. 17.
John 6. 12.

ⁿ Matt. 14. 15.
Mark 6. 35.
John 6. 1, 5.

^o Matt. 14. 20.
Mark 6. 42.
John 6. 13.

^p Matt. 14. 20.
Mark 6. 42.
Luke 9. 17.

SECT. V.

V. Æ. 23.

J. P. 4741

Probably near
Jerusalem.

^{*} Or, *over against*
Bethsaida.

^k See Note 10.

¹ John vi. 15.

² Mark vi. 45.

³ Matt. xiv. 23.

⁴ John vi. 15.

⁵ Matt. xiv. 23.

SECTION VI.—*Christ walks on the Sea to his Disciples, who are overtaken with a Storm.*¹

MATT. xiv. 24–33.—MARK vi. 47–52.—JOHN vi. 16–21.

- ¹ AND ^awhen the even was *now* come, his disciples went down unto the sea, ²and entered into a ship, and went over the sea toward Capernaum: ³and the ship was in the midst of the sea, and he alone on the land; ⁴and it was now dark, and Jesus was not come to them. ⁵And the sea arose, by reason of a great wind that blew. ⁶But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. ⁷And he saw them toiling in rowing: ⁸and ^bin the fourth watch of the night Jesus went unto them, walking on the sea; ⁹and ^cwould have passed by them. ¹⁰So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. ¹¹And when the disciples saw him ^dwalking on the sea, they were troubled, saying, “It is a spirit!” and they cried out for fear. ¹²For they all saw him, and were troubled. ¹³But straightway Jesus spake unto them, saying, “Be ^eof good cheer; it is I; be not afraid.” ¹⁴And Peter answered him and said, “Lord, if it be thou, bid me come unto thee on the water.” ¹⁵And he said, “Come.” And when Peter was come down out of the ship, he walked on the water, to go to Jesus. ¹⁶But when he saw the wind ^{*}boisterous, he was afraid; and beginning to sink, he cried, saying, “Lord, save me!” ¹⁷And immediately Jesus stretched forth his hand, and caught him, and said unto him, “O ^fthou of little faith! wherefore didst thou doubt?” ¹⁸And he went up unto them into the ship; ¹⁹then they willingly received him. ²⁰And when they were come into the ship, the wind ceased, ²¹and immediately the ship was at the land whither they went. ²²And they were sore amazed in themselves beyond measure, and wondered. ²³For ^gthey considered not the miracle of the loaves: for their ^hheart was hardened. ²⁴Then they that were in the ship came and worshipped him, saying, “Of ⁱa truth thou art the Son of God!”^m

MARK vi. *part of ver.* 47, 48, *ver.* 49, and *part of ver.* 50, 51. — 47 — when even was come — 48 — for the wind was contrary unto them; and about the fourth watch of the night he cometh unto them, walking upon the sea, — 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 50 And immediately he talked with them, and saith unto them, “Be ^jof good cheer: it is I; be not afraid.” 51 — and the wind ceased: —.

JOHN vi. *ver.* 20, and *part of ver.* 21. — 20 But he saith unto them, “It ^kis I; be not afraid.” 21 — into the ship: —.

SECTION VII.—*Christ heals many People.*

MATT. xiv. 34–36.—MARK vi. 53, to the end.

- ¹ AND ^awhen they had passed over, they came into the land of Gennesaret, and drew to the shore. ²And when they were come out of the ship, straightway they knew him. ³And when the men of that place had knowledge of him, they sent out into all that country round about, ⁴and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was; ⁵and brought unto him all that were dis-

SECT. VI.

V. Æ. 28.

J. P. 4741.

Galilee.

^l See Note 11.^a Matt. 14. 23.

Mark 6. 47.

^b Mark 6. 48.^c See Luke 24. 28.^d Job 9. 8.^e Mark 6. 50. John 6. 20.^{*} Or, *strong*.^f Matt. 6. 30. & 16. 8.^g Mark 8. 17, 18.^h Mark 3. 5. & 16. 14.ⁱ Ps. 2. 7.

See Mark 1. 1.

^m See Note 12.^j Matt. 14. 27. John 6. 20.^k Matt. 14. 27. Mark 6. 50.

SECT. VII.

V. Æ. 28.

J. P. 4741.

Galilee.

^a Matt. 14. 31.

eased. ⁶ And whithersoever he entered, into villages, or ⁶ Mark vi. 56. cities, or country, they laid the sick in the streets, and besought him, that ^bthey might touch if it were but the border, ⁷ the hem, of his garment: and ^cas many as ⁷ Matt. xiv. 36. touched were made perfectly whole.

MATT. xiv. 34, and part of ver. 36.—34 ^dAnd when they were gone over, they came into the land of Gennesaret. 36 And besought him that they might only touch —.

MARK vi. part of v. 56. — of his garment: and as many as touched ^{*}him were made whole.

SECT. VIII.

SECTION VIII.—*Christ teaches in the Synagogue of Capernaum—Conversation with his Disciples.*

JOHN vi. 22, to the end, and vii. 1.

²² THE day following, when the people which stood on the other side of the sea saw that there was none other boat there, save [that] one [whereinto his disciples were entered], and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone, ²³ (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks;) ²⁴ when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

²⁵ And when they had found him on the other side of the sea, they said unto him, “Rabbi, when camest thou hither?” ²⁶ Jesus answered them and said, “Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. ²⁷ ^{*}Labor not for the meat which perisheth, but ^afor that meat which endureth unto everlasting life, which the Son of Man shall give unto you: ^bfor him hath God the Father sealed.”

²⁸ Then said they unto him, “What shall we do, that we might work the works of God?”

²⁹ Jesus answered and said unto them, “This ^cis the work of God, that ye believe on him whom He hath sent.”

³⁰ They said therefore unto him, “What ^dsign showest thou then, that we may see, and believe thee? what dost thou work? ³¹ ^eOur fathers did eat manna in the desert; as it is written, ‘He ^fgave them bread from heaven to eat.’”

³² Then Jesus said unto them, “Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. ³³ For the bread of God is He which cometh down from heaven, and giveth life unto the world.”

³⁴ Then ^gsaid they unto him, “Lord, evermore give us this bread.”

³⁵ And Jesus said unto them, “I ^ham the breadⁿ of life: ⁱhe that cometh to me shall never hunger; and he that believeth on me shall never thirst. ³⁶ But ^jI said unto you, That ye also have seen me, and believe not. ³⁷ All ^kthat the Father giveth me shall come to me; and ^lhim that cometh to me I will in no wise cast out; ³⁸ for I came down from heaven, ^mnot to do mine own will, ⁿbut the will of Him that sent me. ³⁹ And this is the Father’s will [which hath sent me], ^othat of all which he hath given me I should lose nothing, but should raise it up again at the last day. ⁴⁰ And this is the will of Him that sent me, ^pthat every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

⁴¹ The Jews then murmured at him, because he said, “I am the bread which came down from heaven;” ⁴² and they said, “Is ^qnot this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?”

⁴³ Jesus therefore answered and said unto them, “Murmur not

^b Matt. 9. 20, 21.
Mark 5. 27, 28.
Acts 19. 12.

^c Matt. 9. 20.
Mark 3. 10.
Luke 6. 19.
Acts 19. 12.

^d Mark 6. 53.

^{*} Or, *it*.

^{*} Or, *Work not*.

^a ver. 54. See ch. 1. 51. & 4. 14.

^b Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. ch. 1. 33. & 5. 37. & 8. 18. Acts 2. 22. 2 Pet. 1. 17.

^c 1 John 3. 23.

^d Matt. 12. 38. & 16. 1. Mark 8. 11. 1 Cor. 1. 22.

^e Ex. 16. 15. Num. 11. 7. Neh. 9. 15. Wisd. 16. 20. 1 Cor. 10. 3.

^f Exod. 16. 4, 14. Ps. 78. 24, 25.

^g See ch. 4. 15.

^h ver. 48, 58.

ⁿ See Note 13.

ⁱ ch. 1. 11. & 7. 37.

^j ver. 26, 64.

^k ver. 45.

^l Matt. 24. 24. ch. 10. 28, 29. 2 Tim. 2. 19. 1 John 2. 19.

^m Matt. 26. 39. ch. 5. 30.

ⁿ ch. 4. 34.

^o ch. 10. 28. & 17. 12. & 18. 9.

^p ver. 27, 47, 54. ch. 3. 15, 16 & 4. 14.

^q Matt. 13. 55. Mark 6. 3. Luke 4. 22.

among yourselves. ⁴⁴ No ^r man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day. ⁴⁵ It ^s is written in the Prophets, ‘ And they shall be all taught of God.’ ‘ Every man therefore that hath heard, and hath learned of the Father, cometh unto me. ⁴⁶ Not ^u that any man hath seen the Father, ^v save he which is of God, he hath seen the Father. ⁴⁷ Verily, verily, I say unto you, ^w He that believeth on me hath everlasting life. ⁴⁸ I ^x am that Bread of Life. ⁴⁹ Your ^y fathers did eat manna in the wilderness, and are dead : ⁵⁰ this ^z is the Bread which cometh down from heaven, that a man may eat thereof, and not die. ⁵¹ I am the Living Bread ^a which came down from heaven : if any man eat of this Bread, he shall live for ever. And ^b the bread that I will give is my flesh, which I will give for the life of the world.”

⁵² The Jews therefore ^c strove among themselves, saying, “ How ^d can this man give us *his* flesh to eat ? ”

⁵³ Then Jesus said unto them, “ Verily, verily, I say unto you, ^e Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. ⁵⁴ Whoso ^f eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. ⁵⁵ For my flesh is meat indeed, and my blood is drink indeed. ⁵⁶ He that eateth my flesh, and drinketh my blood, ^g dwelleth in me, and I in him. ⁵⁷ As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me. ⁵⁸ This ^h is that Bread which came down from heaven : not as your fathers did eat [manna], and are dead : he that eateth of this Bread shall live for ever.”

⁵⁹ These things said he in the synagogue, as he taught in Capernaum. ⁶⁰ Many ⁱ therefore of his disciples, when they had heard *this*, said, “ This is a hard saying ; who can hear it ? ” ⁶¹ When Jesus knew in himself that his disciples murmured at it, he said unto them, “ Doth this offend you ? ⁶² What ^j and if ye shall see the Son of Man ascend up where he was before ? ⁶³ It ^k is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, *they* are spirit, and *they* are life. ⁶⁴ But ^l there are some of you that believe not.” For ^m Jesus knew from the beginning who they were that believed not, and who should betray him. ⁶⁵ And he said, “ Therefore ⁿ said I unto you, that no man can come unto me, except it were given unto him of my Father.” ⁶⁶ From ^o that *time* many of his disciples went back, and walked no more with him. ⁶⁷ Then said Jesus unto the Twelve, “ Will ye also go away ? ” ⁶⁸ [Then] Simon Peter answered him, “ Lord, to whom shall we go ? thou hast ^p the words of eternal life. ⁶⁹ And ^q we believe and are sure that thou art that Christ, the Son of [the living] God.” ⁷⁰ Jesus answered them, “ Have ^r not I chosen you Twelve, ^s and one of you is a devil ? ” ⁷¹ He spake of Judas Iscariot the son of Simon ; for he it was that should betray him, being one of the Twelve.

¹ John vii. 1. ¹ After these things Jesus walked in Galilee ; for he would not walk in Jewry, ^t because the Jews sought to kill him.

SECTION IX.—*Christ converses with the Scribes and Pharisees on the Subject of Jewish Traditions.*

MATT. XV. 1–20.—MARK. vii. 1–23.

¹ Mark vii. 1. ¹ THEN ^a came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem ; ² and when they saw some of his disciples eat bread with ^{*} defiled (that is to say, with unwashen) hands, they found fault. ³ (For the Pharisees, and all the Jews, except they wash their hands [†] oft, eat not, holding the tradition of the

^r Cant. 1. 4. ver. 65.

^s Is. 54. 13. Jer. 31. 34. Micah 4. 2. Heb. 8. 10. & 10. 16. ^t ver. 37. ^u ch. 1. 18. & 5. 37. ^v Matt. 11. 27. Luke 10. 22. ch. 1. 18. & 7. 29. & 8. 19.

^w ch. 3. 16, 18, 36. ver. 40.

^x ver. 33, 35.

^y Exod. 16. 4, 14. Ps. 78. 24, 25. ver. 31.

^z ver. 51, 53.

^a ch. 3. 13.

^b Heb. 10. 5, 10.

^c ch. 7. 43. & 9. 16. & 10. 19.

^d ch. 3. 9.

^e Matt. 26. 26, 28.

See ch. 1. 51.

^f ver. 27, 40, 63. ch. 4. 14.

^g 1 John 3. 24. & 4. 15, 16.

^h ver. 49, 50, 51

ⁱ ver. 66. Matt 11. 16.

^j See ch. 1. 51. & 3. 13. Mark 16. 19. Acts 1. 9. Ephes. 4. 8.

^k 2 Cor. 3. 6.

^l ver. 36.

^m ch. 2. 21, 25. & 13. 11.

ⁿ ver. 44, 45.

^o ver. 60.

^p Acts 5. 20.

^q Matt. 16. 16.

See Mark 1. 1. & 8. 29. Luke 9. 20. ch. 1. 49. & 11. 27.

^r Luke 6. 13.

^s ch. 13. 27.

^t ch. 5. 16, 18.

SECT. IX.

V. Æ. 23.

J. P. 4741.

Capernaum.

^a Matt. 15. 1.

^{*} Or, common.

[†] Or, diligently ; in the original, with the fist : Theophylact, up to the elbow.

elders; ⁴ and when they come from the market, except ⁴ Mark vii. 4. they wash, they eat not; and many other things there be, which they have received to hold, as the washing of cups, and [†]pots, brazen vessels, and of ^{*}tables;) ⁵ then ^bthe Pharisees and Scribes asked him, ⁶ saying, ⁷ “Why ^cdo thy disciples transgress ^dthe tradition of the elders? for they wash not their hands when they eat bread.” ⁸ But he answered and said unto them, “Why do ye also transgress the commandment of God by your ^otradition? ⁹ For God commanded, saying, ‘Honor ^ethy father and mother;’ and, ¹⁰ ‘Whoso ^fcurseth father or mother, let him die the death.’ ¹¹ But ye say, ‘If a man shall say to his father or mother, ^gIt is Corban (that is to say, a gift), by whatsoever thou mightest be profited by me: *he shall be free*; ¹² and honor not his father or his mother, ¹³ and ye suffer him no more to do aught for his father or his mother; ¹⁴ thus have ye made the commandment of God of none effect by your tradition, ¹⁵ which ye have delivered: and many such like things do ye. ¹⁶ Ye ^hhypocrites! well did Esaias ⁱprophesy of you saying, ¹⁷ as it is written,—

‘This people ¹⁸draweth nigh unto me with their mouth, ¹⁸ Matt. xv. 8. And honoreth me with their lips; But their heart is far from me.’

¹⁹ Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. ²⁰ For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.”

²¹ And ^jwhen he had called all the people unto him, he said unto them, “Hearken unto me every one of you, and understand! ²² There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

²³ Not ^kthat which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. ²⁴ If ^lany man have ears to hear, let him hear!”

²⁵ And ^mwhen he was entered into the house from the people, ²⁶ then came his disciples, and said unto him, “Knowest thou that the Pharisees were offended, after they heard this saying?” ²⁷ But he answered and said, “Every ⁿplant which my heavenly Father hath not planted, shall be rooted up. ²⁸ Let them alone: ^othey be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.” ²⁹ Then ^panswered Peter and said unto him, “Declare unto us this parable.” ³⁰ And Jesus said ³¹unto them, ³²“Are ^qye also yet without understanding? ³³ Do not ye yet understand, that ^rwhatsoever ³⁴thing from without entereth into the man, ³⁵ at the mouth, ³⁶it cannot defile him; ³⁷because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?” ³⁸ And he said, “That which cometh out of the man, that defileth the man.

³⁹ For ⁴⁰those things which proceed out of the mouth come forth from the heart; and they defile the man. ⁴¹ For ⁴²from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, ⁴³thefts, ⁴⁴false witness, ⁴⁵* covetousness, wickedness, deceit, lasciviousness,

† Sextarius is about a pint and a half.

* Or, beds.

b Matt. 15. 2.

c Mark 7. 5.

d Col. 2. 8.

e See Note 14.

f Exod. 20. 12.

g Lev. 19. 3. Deut.

5. 16. Prov. 23.

22. Ephes. 6. 2.

h Exod. 21. 17.

i Lev. 20. 9. Deut.

27. 16. Prov. 20.

20. & 30. 17.

j [Or, “Let it be

a Corban,” a formula common among the Jews

on such occasions; by which

the Pharisees released a child

from supporting his parents, and

even deemed it sacrilege if he

afterwards gave any thing for

their use.—See Lightfoot. Matt.

15. 5. & 23. 18.]

k Mark 7. 6.

l Isa. 29. 13.

m Ezek. 33. 31.

n John 15. 2.

o 1 Cor. 3. 12. & c.

p Is. 9. 16. Mal. 2. 8.

q ch. 23. 16. Luke 6. 39.

r Mark 7. 17.

s Matt. 16. 9.

t Mark 7. 18.

u 1 Cor. 6. 13.

v Gen. 6. 5. & 8. 21.

w Prov. 6. 14. Jer. 17. 9.

x Matt. 15. 19. James 3. 6.

y Gr. covetousnesses, wickednesses.

an evil eye, blasphemy, pride, foolishness: ⁴⁶ all these evil things come from within, and defile the man. ⁴⁷ These are the things which defile a man: but to eat with unwashen hands defileth not a man."

MATT. xv. *part of ver. 1, 4, ver. 5, part of ver. 6, 8, ver. 9, 10, and part of ver. 17, 18, 19.*—1 Then 'came to Jesus Scribes and Pharisees, which were of Jerusalem, — 4 — "He that curseth father or mother, let him die the death." 5 But ye say, "Whosoever shall say to his father or his mother, ^vIt is a gift, by whatsoever thou mightest be profited by me; 6 — *he shall be free* —. 8 "This ^wpeople —. 9 But in vain they do worship me, ^xteaching for doctrines the commandments of men." 10 ^yAnd he called the multitude, and said unto them, "Hear, and understand: 17 — entereth in — goeth into the belly, and is cast out into the draught? 18 But —. 19 — ^zout of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, — blasphemies."

MARK vii. *part of ver. 5, 6, ver. 9, and part of ver. 10, 13, 17, 18.*—5 — "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" 6 He answered and said unto them, "Well hath Esaias prophesied of you hypocrites — 'honoreth ^ame with their lips, but their heart is far from me.' " 9 And he said unto them, "Full well ye ^{*}reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, 'Honor ^bthy father and thy mother; and, — 13 Making the word of God of none effect through your tradition, —' 17 — his disciples asked him concerning the parable. 18 And he saith — "Are ye so without understanding also? Do ye not perceive, that whatsoever —."

t Mark 7. 1.
u Ex. 21. 17. Lev. 20. 9. Deut. 27. 16. Prov. 20. 20. & 30. 17.
v See Mark 7. 11, 12.
w Is. 29. 13. Ezek. 33. 31.
x Is. 29. 13. Col. 2. 18, 22. Tit. 1. 14.
y Mark 7. 14.
z Gen. 6. 5. & 8. 21. Prov. 6. 14. Jer. 17. 9.
a Is. 29. 13. Ezek. 33. 31. Matt. 15. 8.
* Or, frustrate.
b See Matt. 15. 4.

SECTION X.—*Christ heals the Daughter of the Canaanite or Syro-Phœnician Woman.*^p

MATT. xv. 21–28.—MARK vii. 24–30.

¹ THEN Jesus ²arose, and ³went thence, and departed into the coasts of Tyre and Sidon. ⁴ And ⁵entered into a house, and would have no man know *it*; but he could not be hid. ⁶ For, ⁷behold! a woman of Canaan, ⁸ whose young daughter had an unclean spirit, heard of him, and ⁹came out of the same coasts, and cried unto him, saying, "Have mercy on me, O Lord, *thou* Son of David! my daughter is grievously vexed with a devil." ¹⁰ But he answered her not a word. And his disciples came and besought him, saying, "Send her away; for she crieth after us." ¹¹ But he answered and said, "I ^aam not sent but unto the lost sheep of the house of Israel." ¹² Then came she ¹³and fell at his feet, ¹⁴and worshipped him, saying, "Lord, help me!" ¹⁵ The woman was a ^{*}Greek, a Syro-Phœnician by nation; and she besought him that he would cast forth the devil out of her daughter. ¹⁶ But he answered and said ¹⁷unto her, "Let the children first be filled: for ¹⁸it ^bis not meet to take the children's bread, and to cast it to ^c'dogs.' " ¹⁹ And she said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table; — ²⁰ the dogs under the table eat of the children's crumbs." ²¹ Then Jesus answered and said unto her, "O woman! great is thy faith!" ²² And he said unto her, "For this saying, ²³be it unto thee even as thou wilt: ²⁴go thy way; the devil is gone out of thy daughter." ²⁵ And her daughter was made whole from that very hour. ²⁶ And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

MARK vii. *part of ver. 24, 25, 27, 28.*—24 ^dAnd from thence he — went into the borders of Tyre and Sidon, and — 25 — a *certain* woman — came — 27 But Jesus said — "it ^eis not meet to take the children's bread, and to cast it unto the dogs." 28 And she answered and said unto him, "Yes, Lord; yet —."

SECT. X.
V. Æ. 28.
J. P. 4741.
Tyre.
p See Note 15.
a Matt. 10. 5, 6. Acts 3. 25, 26. & 13. 46. Rom. 15. 8.
* Or, Gentile.
b Mark 7. 27.
c ch. 7. 6. Phil. 3. 2.
q See Note 16.

d Matt. 15. 21.
e Matt. 15. 26.

SECT. XI.

SECTION XI.—*Christ goes through Decapolis, healing and teaching.*

V. Æ. 23.

J. P. 4741.

Decapolis.

a Matt. 15. 29.*b* Matt. 9. 32.

Luke 11. 14.

c Mark 8. 23.

John 9. 6.

d Mark 6. 41.

John 11. 41. &

17. 1.

e John 11. 33, 38.*f* Is. 35. 5, 6.

Matt. 11. 5.

g Mark 5. 43.MATT. XV. 29–31.—MARK VII. 31, *to the end.*

¹ AND ^aagain ²Jesus, ³departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. ³² And ^bthey bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. ³³ And he took him aside from the multitude, and put his fingers into his ears, and ^che spit, and touched his tongue; ³⁴ and ^dlooking up to heaven, ^ehe sighed, and saith unto him, “EΦHPHATHA!” that is, Be opened! ³⁵ And ^fstraightway his ears were opened, and the string of his tongue was loosed, and he spake plain. ³⁶ And ^ghe charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. ³⁷ And were beyond measure astonished, saying, “He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.”

h Is. 35. 5, 6

Matt. 11. 5.

Luke 7. 22.

²⁹ And [he] went up into a mountain, and sat down there, ³⁰ and ^hgreat multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them, ³¹ insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

i ch. 4. 18

MATT. XV. *part of ver.* 29. And — departed from thence, and came nigh ⁱunto the sea of Galilee —.

SECT. XII.

SECTION XII.—*Four thousand Men are fed miraculously.*

V. Æ. 28.

J. P. 4741.

On a Mount by
the Sea of
Galilee.*a* Matt. 15. 32.*b* 2 Kings 4. 43.*c* Matt. 14. 19.*d* 1 Sam. 9. 13.

Luke 22. 19.

e Mark 8. 8, 9.MATT. XV. 32, *to the end.*—MARK VIII. 1–10.

¹ IN those days, the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, ² “I ^ahave compassion on the multitude, because they have now been with me three days, and have nothing to eat: ³ and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far.” ⁴ And ^bhis disciples say unto him, ⁵ “From whence can a man satisfy these *men* with bread here in the wilderness?” ⁶ Whence should we have so much bread as to fill so great a multitude?” ⁷ And Jesus saith unto them, “How many loaves have ye?” And they said, “Seven, and a few little fishes.” ⁸ And he commanded the multitude to sit down on the ground. ⁹ And ^che took the seven loaves and the fishes, and ^dgave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude, ¹⁰ to set before them; and they did set them before the people. ¹¹ And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. ¹² And ^ethey that did eat were four thousand men, beside women and children. ¹³ And he sent away the multitude, and took ship, ¹⁴ straightway he entered into a ship, with his disciples, and came ¹⁵ into the coasts of Magdala, ¹⁶ into the parts of Dalmanutha.

MATT. XV. 32, *and part of ver.* 33, 39.—³² Then Jesus called his disciples *unto him*, and said, “I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.” ³³—in the wilderness,—³⁹—and came—.

f Matt. 15. 34.
See ch. 6. 38.

MARK VIII. *part of ver.* 4, *ver.* 5, *part of ver.* 6, *and ver.* 7, 8, 9, *and beginning of ver.* 10.—⁴ And his disciples answered him,—⁵ ^fAnd he asked them, “How many loaves

have ye?" And they said, "Seven." 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples—7 And they had a few small fishes: and ^ghe blessed, and commanded to set them also before them. 8 So ^hthey did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. 9 And they that had eaten were about four thousand: and he sent them away. 10 And —.

^g Matt. 14. 19. ch. 6. 41.
^h Matt. 15. 37.

SECTION XIII.—*The Pharisees require other Signs—Christ charges them with Hypocrisy.*

MATT. xvi. 1–12.—MARK viii. 11–21.

SECT. XIII.
V. Æ. 25.
J. P. 4741.
Magdala.

¹ THE ¹Pharisees also with the Sadducees came, tempting, ²began to question with Him; ³and desired ^bthat he would show them a sign from heaven, ⁴tempting him. ⁵He answered, and said unto them, "When it is evening, ye say, '*It will be fair weather: for the sky is red.*'" ⁶And in the morning, '*It will be foul weather to-day: for the sky is red and lowering.*' O ye hypocrites! ye can discern the face of the sky; but can ye not *discern* the signs of the times?" ⁷And he sighed deeply in his spirit, and saith, "Why doth this generation, ⁸a ^cwicked and adulterous generation, ⁹seek after a sign? Verily I say unto you, There shall no sign be given unto this generation, ¹⁰but the sign of the prophet Jonas!" And he left them, and departed; ¹¹and entering into the ship again, departed to the other side.

¹²And ^dwhen his disciples were come to the other side, they had forgotten to take bread; ¹³neither had they in the ship with them more than one loaf. ¹⁴Then Jesus ¹⁵charged them, and ¹⁶said unto them, "Take ^eheed, and beware of the leaven of the Pharisees, and of the Sadducees, ¹⁷and ^fof the leaven of Herod." ¹⁸And they reasoned among themselves, saying, "It is because we have taken no bread." ¹⁹*Which* when Jesus perceived, he said unto them, "O ye of little faith! why reason ye among yourselves, because ye have brought no bread? ²⁰Perceive ^gye not yet, neither understand? have ye your heart yet hardened? ²¹Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? ²²When ^hI brake the five loaves among five thousand, how many baskets full of fragments took ye up?" They say unto him, "Twelve." ²³"And ⁱwhen the seven among four thousand, how many baskets full of fragments took ye up?" And they said, "Seven." ²⁴And he said unto them, "How is it that ^jye do not understand ²⁵that I spake ^kit not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" ²⁶Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

^a Matt. 12. 38.
Luke 11. 16. & 12. 54–56. John 6. 30.
^b 1 Cor. 1. 22.

^c Matt. 12. 39.

^d Mark 8. 14.

^e Luke 12. 1.

^f Mark 6. 52.

^g Matt. 14.20. ch. 6. 43. Luke 9. 17. John 6. 13.

^h Matt. 15. 37.
Mark 8. 8.

ⁱ Mark 6. 52. & 8. 17.

^j ch. 14. 17, &c.
John 6. 9, &c.
^k ch. 15. 34.

^l Matt. 12. 38. & 16. 1. John 6. 30.
^m Matt. 16. 5.

ⁿ Matt. 16. 7.

MATT. xvi. *part of ver. 4, and ver. 9, 10, and part of ver. 11.*—4 — "seeketh after a sign: and there shall no sign be given unto it, — 9 ^jDo ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 ^kNeither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand —."

MARK viii. *part of ver. 11, 13, 14, 15, ver. 16, and part of ver. 17.*—11 ^lAnd the Pharisees came forth, and — seeking of him a sign from heaven, — 13 And he left them, — 14 ^mNow the disciples had forgotten to take bread, — 15 — he — saying, "Take heed, beware of the leaven of the Pharisees," — 16 And they reasoned among themselves, saying, "It is ⁿbecause we have no bread." 17 And when Jesus knew it, he saith unto them, "Why reason ye, because ye have no bread? —."

SECT. XIV.

SECTION XIV.—*Christ heals a Blind man at Bethsaida.*

MARK viii. 22–26.

V. Æ. 28.

J. P. 4741.

Bethsaida.

a ch. 7. 33.

b Matt. 8. 4. ch.
5. 43.

²² AND He cometh to Bethsaida. And they bring a blind man unto him, and besought him to touch him. ²³ And he took the blind man by the hand, and led him out of the town. And when "he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. ²⁴ And he looked up, and said, "I see men, as trees, walking." ²⁵ After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. ²⁶ And he sent him away to his house, saying, "Neither go into the town, ^bnor tell it to any in the town."

SECT. XV.

SECTION XV.—*Peter confesses Christ to be the Messiah.^r*

MATT. xvi. 13–20.—MARK viii. 27–30.—LUKE ix. 18–21.

V. Æ. 23.

J. P. 4741.

Cæsarea Philippi.

r See Note 17.

a Matt. 16. 13.

Luke 9. 18.

b Mark 8. 27.

c Mark 8. 27.

Luke 9. 18. See

John 1. 51.

d Matt. 14. 2.

Luke 9. 7–9.

e See Mark 1. 1.

s See Note 18.

f Ephes. 2. 8.

g 1 Cor. 2. 10.

Gal. 1. 16.

h John 1. 42.

i Ephes. 2. 20.

Rev. 21. 14.

j Job 38. 17. Ps.

9. 13. & 107. 18.

Is. 38. 10.

k Matt. 18. 18.

John 20. 23.

t See Note 19.

l Matt. 17. 9.

Mark 8. 30.

Luke 9. 21.

m Matt. 14. 2.

n Matt. 16. 16.

John 6. 69. & 11.

27.

o Matt. 16. 20.

Luke 9. 21.

p Matt. 14. 2. ver.

7, 8.

q Matt. 16. 16.

Mark 8. 29.

John 6. 69. & 11.

27.

r Matt. 16. 20.

Mark 8. 30.

¹ AND "Jesus went out, and his disciples, into the towns ¹ of Cæsarea Philippi: ² and ^bit came to pass, ³ when Jesus came into the coasts of Cæsarea Philippi, ⁴ by the way, ⁵ as he was alone praying, his disciples were with him: and ⁶ he asked his disciples, saying, "Whom ^cdo men say that I, the Son of Man, am?" ⁷ And they ⁸answered and ⁹said, "Some ^dsay that thou art John the Baptist; ¹⁰ but some ^esay, Elias; ¹¹ and others, Jeremias, or one of the prophets; ¹² and others ^fsay, that one of the old prophets is risen again." ¹³ He saith unto them, "But whom say ye that I am?" ¹⁴ And Simon Peter answered and said, "Thou ^eart the Christ, the Son of the living ^g God!" ¹⁵ And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona! ^ffor flesh and blood hath not revealed it unto thee, but ^gmy Father which is in heaven. ¹⁶ And I say also unto thee, That ^hthou art Peter, and ⁱupon this rock I will build my Church; and ^jthe gates of hell shall not prevail against it. ¹⁷ And ^kI will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." ^t ¹⁸ Then ^lcharged he ¹⁹straitly ²⁰his disciples, ²¹and commanded them, ²²that they should tell no man that he was [Jesus] the Christ.

¹ Mark viii. 27.² Luke ix. 18.³ Matt. xvi. 13.⁴ Mark viii. 27.⁵ Luke ix. 18.⁶ Matt. xvi. 13.⁷ Matt. xvi. 14.⁸ Mark viii. 28.⁹ Matt. xvi. 14.¹⁰ Mark viii. 28.¹¹ Matt. xvi. 14.¹² Luke ix. 19.¹³ Matt. xvi. 15.¹⁴ Matt. xvi. 16.¹⁵ Matt. xvi. 17.¹⁶ Matt. xvi. 18.¹⁷ Matt. xvi. 19.¹⁸ Matt. xvi. 20.¹⁹ Luke ix. 21.²⁰ Matt. xvi. 20.²¹ Luke ix. 21.²² Matt. xvi. 20.MATT. xvi. *part of ver.* 14. — some Elias: —

MARK viii. *part of ver.* 27, 28, and *ver.* 29, 30.—27 — he asked his disciples, saying unto them, "Whom do men say that I am?" 28 — they — "John ^mthe Baptist: — and others, One of the prophets." 29 And he saith unto them, "But whom say ye that I am?" And Peter answereth and saith unto him, "Thou ⁿart the Christ!" 30 ^oAnd he charged them that they should tell no man of him.

LUKE ix. *part of ver.* 18, 19, *ver.* 20, and *part of ver.* 21.—18 — he asked them, saying, "Whom say the people that I am?" 19 They answering said, "John ^pthe Baptist; but some ^qsay, Elias;" — 20 He said unto them, "But whom say ye that I am?" ^rPeter answering said, "The Christ of God!" 21 ^rAnd he — charged them to tell no man that thing.

SECT. XVI.

SECTION XVI.—*Christ astonishes the Disciples by declaring the Necessity of his Death and Resurrection.*

MATT. xvi. 21, to the end.—MARK viii. 31, to the end, and ix. 1.—LUKE ix. 22–27.

V. Æ. 28.

J. P. 4741.

Galilee.

a Matt. 20. 17, &c

Mark 8. 31. &

9. 31. & 10. 33.

Luke 9. 22. &

18. 31. & 24. 6, 7.

b See John 1. 51.

¹ AND ²from that time forth began Jesus ^ato show unto his disciples, how that he, ³the ^bSon of Man, ⁴must go unto Jerusalem, and suffer many things, ⁵and be rejected of the elders, and of the Chief Priests, and Scribes, and

¹ Mark viii. 31.² Matt. xvi. 21.³ Mark viii. 31⁴ Matt. xvi. 21⁵ Mark viii. 31

6 Matt. xvi. 21. be killed, 6 and be raised again the third day." 7 And he
7 Mark viii. 32. spake that saying openly. 8 Then Peter took him, and
8 Matt. xvi. 22. began to rebuke him, saying, " * Be it far from thee, Lord !
9 Mark viii. 33. this shall not be unto thee." 9 But when he had turned
10 Matt. xvi. 23. about, and looked on his disciples, he rebuked Peter, say-
11 Mark viii. 33. ing, " Get thee behind me, Satan ! 10 thou art an offence
12 Mark viii. 34. unto me : for thou savourest not the things that be of God,
13 Luke ix. 23. 11 but the things that be of men."
14 Luke ix. 21. 12 And when he had called the people unto him, with his
15 Mark viii. 35. disciples also, he said unto them 13 all, " If any man will
16 Luke ix. 25. come after me, let him deny himself, and take up his cross
17 Mark viii. 36. daily, and follow me. 14 For whosoever will save his life
18 Mark viii. 37. shall lose it : but 15 whosoever shall lose his life for my sake
19 Matt. xvi. 27. and the Gospel's, the same shall save it. 16 For what is a
20 Mark viii. 38. man advantaged, if he gain the whole world, and lose him-
21 Luke ix. 26. self, or be cast away ? 17 For what shall it profit a man, if
22 Mark viii. 38. he shall gain the whole world, and lose his own soul ? 18 Or
23 Luke ix. 26. what shall a man give in exchange for his soul ? 19 For the
24 Mark ix. 1. Son of Man shall come in the glory of his Father with his
angels : and then he shall reward every man according to
his works. 20 Whosoever therefore shall be ashamed of
me and of my words, in this adulterous and sinful gener-
ation ; of him also shall the Son of Man be ashamed,
when he cometh 21 in his own glory, and 22 in the glory of
his Father, with the holy angels, 23 and of the holy angels."
24 And he said unto them, " Verily I say unto you, That
there be some of them that stand here, which shall not
taste of death, x till they have seen 25 the " Son of Man com-
ing in his kingdom :—26 the kingdom of God come with
power."

u See Note 20.
c Mark 8. 32.
* Gr. *Pity thyself*
d Rom. 8. 7.
e Matt. 10. 38. &
16. 24. Mark 8.
34. Luke 14. 27.
f Matt. 16. 26.
Mark 8. 36.
g Matt. 26. 64.
Mark 8. 38.
Luke 9. 26. See
John 1. 51.
h Dan. 7. 10.
Zech. 14. 5.
Matt. 25. 31.
Jude 14.
i Job 34. 11.
Ps. 62. 12.
Prov. 24. 12.
Jer. 17. 10. & 32.
19. Rom. 2. 5.
1 Cor. 3. 8. 2 Cor.
5. 10. 1 Pet. 1.
17. Rev. 2. 23. &
22. 12.
j Matt. 10. 33.
Luke 9. 26. & 12.
9. See Rom. 1.
16. 2 Tim. 1. 8.
& 2. 12.
k [Or, *apostatizing*.
—Ed.]
l See John 1. 51.
m Matt. 16. 28.
Luke 9. 27.
x See Note 21.
n Matt. 24. 30. &
25. 31. Luke 22.
18. See John 1.
51.
o See 2 Sam. 19.
22. Mark 8. 33.
p ch. 10. 38. Mark
8. 34. Luke 9. 23.
& 14. 27. Acts
14. 22. 1 Thes.
3. 3. 2 Tim. 3.
12.
q Luke 17. 33.
John 12. 25.
r Ps. 49. 7, 8.
s Mark 9. 1. Luke
9. 27.
t Matt. 16. 21. &
17. 22. Luke 9.
22.
u Matt. 10. 38. &
16. 24. Luke 9.
23. & 14. 27.
v John 12. 25.
w Matt. 16. 21. &
17. 22. See John
1. 51.
x Matt. 10. 33.
Mark 8. 38. See
John 1. 51.
2 Tim 2. 12.
y Matt. 16. 28.
Mark 9. 1.

MATT. xvi. *part of ver. 21, 23, and ver. 24, 25, 26, and part of ver. 28.*—21 — of the
elders and Chief Priests and Scribes, and be killed,—23 But he turned, and said unto
Peter, " Get thee behind me, Satan : — but those that be of men." 24 Then said Jesus
unto his disciples, " If any man will come after me, let him deny himself, and take up
his cross, and follow me. 25 For whosoever will save his life shall lose it : and whoso-
ever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall
gain the whole world, and lose his own soul ? or what shall a man give in exchange for
his soul ? 28 Verily I say unto you, " There be some standing here, which shall not taste
of death, till they see —."

MARK viii. *part of ver. 31, 32, 33, 34, and 35.*—31 — 'he began to teach them that —
" must suffer many things, — and after three days rise again." 32 — And Peter took
him, and began to rebuke him. 33 — " for thou savourest not the things that be of God,
— 34 — " Whosoever will come after me, let him deny himself, and take up his cross, and
follow me. 35 " For whosoever will save his life shall lose it ; but —."

LUKE ix. *ver. 22, part of ver. 23, 24, 26, and ver. 27.*—22 Saying, " The Son of Man
must suffer many things, and be rejected of the elders and Chief Priests and Scribes,
and be slain, and be raised the third day." 23 And he said to them — 24 — " whoso-
ever will lose his life for my sake, the same shall save it." 26 " For whosoever shall be
ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall
come — in his Father's, — 27 " But I tell you of a truth, There be some standing here,
which shall not taste of death, till they see the kingdom of God."

SECTION XVII.—The Transfiguration of Christ.

MATT. xvii. 1–13.—MARK ix. 2–13.—LUKE ix. 28–36.

1 Matt. xvii. 1. 1 AND " after six days,—2 and it came to pass about an eight
2 Luke ix. 28. days after these * sayings 3 Jesus taketh with him Peter, and
3 Mark ix. 2. James, and John, 4 his brother, 5 and went up into a moun-
4 Matt. xvii. 1. tain to pray ; 6 and [he] leadeth them up into a high moun-
5 Luke ix. 28.
6 Mark ix. 2.

SECT. XVII.

V. Æ. 28.
J. P. 4741.
Galilee.
y See Note 22.
a Mark 9. 2.
* Or, *things*.

- tain apart by themselves. ⁷ And as he prayed, the fashion of his countenance was altered, ⁸ and he was transfigured before them, ⁹ and his face did shine as the sun, ¹⁰ and his raiment became shining, ¹¹ as the light, ¹² exceeding ^b white, ¹³ and glistening, ¹⁴ as snow; so as no fuller on earth can white them. ¹⁵ And, behold! there talked with him two men, which were Moses and Elias: ¹⁶ who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. ¹⁷ But Peter and they that were with him were ^cheavy with sleep. And when they were awake, they saw his glory, and the two men that stood with him. ¹⁸ And it came to pass, as they departed from him, ¹⁹ then answered Peter, and said unto Jesus, "Lord, ^dit is good for us to be here: [and] if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias:" ²⁰ not knowing what he said. ²¹ For he he wist not what to say; for they were sore afraid. ²² While ^ehe yet spake, behold! a bright cloud overshadowed them: ²³ and they feared as they entered into the cloud; ²⁴ and, behold! a Voice out of the cloud, which said, "This ^fis my beloved Son, ^gin whom I am well pleased; ^hhear ye him!" ²⁵ And ⁱwhen the disciples heard ^jit, they fell on their face, and were sore afraid. ²⁶ And when the Voice was past, Jesus was found alone. ²⁷ And Jesus came and ^ktoucheth them, and said, "Arise, and be not afraid." ²⁸ And when they had lifted up their eyes, ²⁹ and looked round about, they saw no man any more, save Jesus only with themselves. ³⁰ And as they came down from the mountain, ^kJesus charged them, saying, "Tell the vision to no man, ^z until ^lthe Son of Man be risen again from the dead." ³¹ And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. ³² And they kept it close, and told no man in those days any of those things which they had seen. ³³ And his disciples asked him, saying, "Why ^mthen say the Scribes that Elias must first come?" ³⁴ And Jesus answered and said unto them, "Elias ⁿverily cometh first, and restoreth all things; and ^ohow it is written of the Son of Man, that he must suffer many things, and ^pbe set at nought. ³⁶ But I say unto you, That ^qElias is indeed come ³⁷already, and they knew him not, but ^rhave done unto him whatsoever they listed: ³⁸ as it is written of him. ³⁹ Likewise ^sshall also the Son of Man suffer of them." ⁴⁰ Then ^tthe disciples understood that he spake unto them of John the Baptist.
- MATT. xvii. *part of ver. 1, 2, ver. 3, and part of ver. 8, 11, 12.*—1—Jesus taketh Peter, James, and John—and bringeth them up into a high mountain apart, 2 and was transfigured before them:—and his raiment was white—3 And, behold! there appeared unto them Moses and Elias talking with him. 8—they saw no man, save Jesus only. 11—truly shall first come, and restore all things. 12 "But I say unto you, That Elias is come—
- MARK ix. *part of ver. 2, ver. 4, 5, 7, part of ver. 8, ver. 9, 11, and part of ver. 12, 13.*—2 And after six days—4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, "Master, ^vit is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." 7 And there was a cloud that overshadowed them: and a Voice came out of the cloud, saying, "This ^wis my beloved Son: hear him!" 8—suddenly, when they had—9 ^xAnd as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of Man were risen from
- ^b Dan. 7. 9. Matt. 23. 3.
- ^c Dan. 8. 18. & 10. 9.
- ^d Mark 9. 5. Luke 9. 33.
- ^e 2 Pet. 1. 17.
- ^f Matt. 3. 17.
See Mark 1. 1, 11. Luke 3. 22.
- ^g Is. 42. 1.
- ^h Deut. 18. 15, 19. Acts 3. 22, 23.
- ⁱ 2 Pet. 1. 18.
- ^j Dan. 8. 18. & 9. 21. & 10. 10, 18.
- ^k Matt. 16. 20.
Mark 8. 30. & 9. 9.
- ^z See Note 23.
- ^l See John 1. 51.
- ^m Mal. 4. 5. Matt. 11. 14. Mark 9. 11.
- ⁿ Ps. 22. 6. Is. 53. 2. &c. Dan. 9. 26. See John 1. 51.
- ^o Luke 23. 11.
Phil. 2. 7.
- ^p Matt. 11. 14. & 17. 12. Luke 1. 17.
- ^q Matt. 14. 3, 10.
- ^r Matt. 16. 21.
See John 1. 51.
- ^s Matt. 11. 14.
- ^t Mal. 4. 6. Luke 1. 16, 17. Acts 3. 21.
- ^u ch. 11. 14. Mark 9. 12, 13.
- ^v Matt. 17. 4.
Luke 9. 33.
- ^w See Matt. 17. 5.
Mark 1. 1.
- ^x Matt. 17. 9. See John 1. 51.
- ⁷ Luke ix. 29.
- ⁸ Mark ix. 2.
- ⁹ Matt. xvii. 2.
- ¹⁰ Mark ix. 3.
- ¹¹ Matt. xvii. 2
- ¹² Mark ix. 3.
- ¹³ Luke ix. 29.
- ¹⁴ Mark ix. 3.
- ¹⁵ Luke ix. 30.
- ¹⁶ Luke ix. 31.
- ¹⁷ Luke ix. 32.
- ¹⁸ Luke ix. 33.
- ¹⁹ Matt. xvii. 4.
- ²⁰ Luke ix. 33.
- ²¹ Mark ix. 6.
- ²² Matt. xvii. 5
- ²³ Luke ix. 34.
- ²⁴ Matt. xvii. 5.
- ²⁵ Matt. xvii. 6
- ²⁶ Luke ix. 36.
- ²⁷ Matt. xvii. 7.
- ²⁸ Matt. xvii. 8.
- ²⁹ Mark ix. 8.
- ³⁰ Matt. xvii. 9.
- ³¹ Mark ix. 10.
- ³² Luke ix. 36.
- ³³ Matt. xvii. 16.
- ³⁴ Matt. xvii. 11.
- ³⁵ Mark ix. 12.
- ³⁶ Mark ix. 13.
- ³⁷ Matt. xvii. 12.
- ³⁸ Mark ix. 13.
- ³⁹ Matt. xvii. 12.
- ⁴⁰ Matt. xvii. 13.

the dead. 11 And they asked him, saying, "Why say the Scribes ^ythat Elias must first come? 12 And he answered and told them, Elias —. 13 — and they have done unto him whatsoever they listed —."

LUKE ix. *part of ver. 28, 29, 33, 34, and ver. 35.*—28—he took Peter and John and James,—29—and his raiment was white—33—Peter said unto Jesus, "Master, ^zit is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias:"—34 While he thus spake, there came a cloud, and overshadowed them:—35 And there came a Voice out of the cloud, saying, "This ^ais my beloved Son: hear him!"

y Mal. 4. 5. Matt. 17. 10.
z Matt. 17. 4. Mark 9. 5.
a See Matt. 3. 17. & 17. 5. See Mark 1. 1. & 9. 7. Acts 3. 22.

SECTION XVIII.—*The Deaf and Dumb Spirit cast out.*

SECT. XVIII.

V. Æ. 28.
J. P. 4741.
Galilee.

MATT. xvii. 14-21.—MARK ix. 14-29.—LUKE ix. 37-42, and part of ver. 43.

1 Luke ix. 37. 1 AND "it came to pass, that on the next day, when they were come down from the hill, much people met him.

2 Mark ix. 14. 2 And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

3 Mark ix. 15. 3 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

4 Mark ix. 16. 4 And he asked the Scribes, "What question ye ^{*}with them?" 5 And, 6 behold! 7 there came to him a *certain*

5 Mark ix. 17. man ^s of the company, 9 one ^b of the multitude, [and] 10 kneeling down to him, 11 answered and said, "Master, I have brought unto thee my son, which hath a dumb spirit;

6 Luke ix. 33. 12 Lord! 13 Master! I beseech thee, look upon my son!

7 Matt. xvii. 14. 14 have mercy on my son! 15 for he is mine only child;

8 Luke ix. 38. 16 for he is a lunatic, and sore vexed; for oftentimes he fall-

9 Mark ix. 17. eth into the fire, and oft into the water. 17 And, lo! a spirit taketh him, 18 and wheresoever he taketh him, he

10 Matt. xvii. 14. teareth him; 19 and he suddenly crieth out; and it teareth

11 Mark ix. 17. him that he foameth again, 20 and gnasheth with his teeth,

12 Matt. xvii. 15. and pineth away: 21 and, bruising him, hardly departeth

13 Luke ix. 38. from him." 22 And I brought him to thy disciples, 23 and

14 Matt. xvii. 15. I spake to thy disciples that they should cast him out;

15 Luke ix. 38. 24 and I besought thy disciples to cast him out; 25 and they

16 Matt. xvii. 15. could not." 26 He answereth him, and saith, "O ^cfaithless generation! how long shall I be with you? how long shall

17 Luke ix. 39. I suffer you? bring him—27 bring thy son hither 28 unto

18 Mark ix. 18. me." 29 And they brought him unto him: 30 and as he

19 Luke ix. 39. was yet a-coming, 31 when ^dhe saw him, straightway the

20 Mark ix. 18. spirit tare him; 32 the devil threw him down, 33 and he fell

21 Luke ix. 39. on the ground, and wallowed, foaming. 34 And he asked

22 Matt. xvii. 16. his father, "How long is it ago since this came unto

23 Mark ix. 18. him?" And he said, "Of a child. 35 And oftentimes it

24 Luke ix. 40. hath cast him into the fire, and into the waters, to de-

25 Mark ix. 18. stroy him: but if thou canst do any thing, have compassion

26 Mark ix. 19. on us, and help us." 36 Jesus said unto him, "If ^ethou

27 Luke ix. 41. canst believe, all things are possible to him that believeth."

28 Mark ix. 19. 37 And straightway the father of the child cried out, and

29 Mark ix. 20. said with tears, "[Lord,] I believe! help thou mine unbel-

30 Luke ix. 42. lief." 38 When Jesus saw that the people came running

31 Mark ix. 20. together, he rebuked the foul spirit, saying unto him,

32 Mark ix. 21. "Thou dumb and deaf spirit, I charge thee, Come out of

33 Mark ix. 22. him, and enter no more into him." 39 And the spirit cried,

34 Mark ix. 23. and rent him sore, and came out of him: and he was as

35 Mark ix. 24. one dead; insomuch that many said, "He is dead." 40 But

36 Mark ix. 25. Jesus took him by the hand, and lifted him up; and he

37 Mark ix. 26. arose: 41 and the child was cured from that very hour;

38 Mark ix. 27. 42 and [he] delivered him again to his father. 43 And they

39 Matt. xvii. 18. were all amazed at the mighty power of God.

a Matt. 17. 14.

* Or, among your-
selves.
b Matt. 17. 14.
Luke 9. 38.

† Or, dasheth him.

c Matt. 17. 17.
Luke 9. 41.

d Mark 1. 26.

e Matt. 17. 20.
Mark 11. 23.
Luke 17. 6.
John 11. 40.

f Matt. 17. 19.

⁴⁴ And ^fwhen he was come into the house, his disciples ⁴⁴ Mark ix. 28.
⁴⁵ then came to Jesus apart, and ⁴⁶ asked him privately, ⁴⁵ Matt. xvii. 19.
 “Why could not we cast him out?” ⁴⁷ And Jesus said ⁴⁶ Mark ix. 28.
 unto them, “Because of your unbelief: for verily I say ⁴⁷ Matt. xvii. 20.
 unto you, ^g If ye have faith as a grain of mustard seed, ye
 shall say unto this mountain, Remove hence to yonder
 place: and it shall remove; and nothing shall be impossi-
 ble unto you.” ⁴⁸ And he said unto them, “This kind can ⁴⁸ Mark ix. 29.
 come forth by nothing, but by prayer and fasting.”

h Mark 9. 14.
Luke 9. 37.i Mark 9. 19.
Luke 9. 41.

j Mark 9. 28.

MATT. xvii. *part of ver. 14, 16, ver. 17, part of ver. 18, 19, and ver. 21.—14* ^h And when
 they were come to the multitude, — and saying, 16 — and they could not cure him.”
 17 Then Jesus answered and said, “O ⁱ faithless and perverse generation! how long shall
 I be with you? how long shall I suffer you? bring him hither to me.” 18 And Jesus
 rebuked the devil; and he departed out of him: — 19 — the disciples — said, “Why
^j could not we cast him out?” 21 “Howbeit this kind goeth not out, but by prayer and
 fasting.”

MARK ix. *part of ver. 18.* — and he foameth, —.

k Matt. 17. 17.
Mark 9. 19.

LUKE ix. *part of ver. 38, 40, 41, 42.—38* And, — a man — cried out, saying, — 40 — and
 they could not. 41 And Jesus answering said, “O ^k faithless and perverse generation!
 how long shall I be with you, and suffer you?” — 42 — and tare him. And Jesus rebuked
 the unclean spirit, and healed the child, —.

SECT. XIX.

SECTION XIX.—*Christ again foretells his Death and Resurrection.*^a

V. Æ. 23.

MATT. xvii. 22, 23.—MARK ix. 30–32, and part of 33.—LUKE ix. 43–46.

J. P. 4741.

¹ AND they departed thence, and passed through Gali- ¹ Mark ix. 30
 lee; and he would not that any man should know it.

Galilee.

a See Note 24.

² For ³ while they abode in Galilee, ⁴ while they wondered ² Mark ix. 31.
 every one at all things which Jesus did, ⁵ he taught his ³ Matt. xvii. 22.
 disciples, and said unto them, ⁶ “Let these sayings sink down ⁴ Luke ix. 43.
 into your ears: for “the Son of Man shall be ⁷ betrayed, ⁶ Mark ix. 31.
 and ⁸ the Son of Man is delivered into the hands of men, and ⁶ Luke ix. 44.
 they shall kill him; and after that he is killed, he shall rise, ⁷ Matt. xvii. 22.
⁹ be raised again, ¹⁰ the third day.” ¹¹ But they understood ⁸ Mark ix. 31.
 not that saying, ¹² and it was hid from them, that they per-
 ceived it not. ¹³ And they were exceeding sorry; ¹⁴ and
 were afraid to ask him ¹⁵ of that saying. ¹⁶ Then ^b there
 arose a reasoning among them, which of them should be
 greatest. ¹⁷ And he came to Capernaum.

a Matt. 16. 21. &
17. 22. & 20. 17.
Mark 8. 31. & 10.
33. Luke 9. 22,
44. & 18. 31. &
24. 6, 7. See John
1. 51.b Matt. 18. 1.
Mark 4. 34.c Mark 9. 31.
See John 1. 51.

MATT. xvii. *part of ver. 22, 23.—22* And — Jesus said unto them, “The ^c Son of Man
 shall be — into the hands of men: 23 and they shall kill him, and the third day he
 shall —.

LUKE ix. *part of ver. 43, 44, 45.—43* — But — he said unto his disciples, 44 — deliv-
 ered into the hands of men. 45 But they understood not this saying — and they feared
 to ask him.

SECT. XX.

SECTION XX.—*Christ Works a Miracle to pay the Half Shekel for the Temple Service.*^b

V. Æ. 28.

MATT. xvii. 24, to the end.

J. P. 4741.

Capernaum.

²⁴ AND ^a when they were come to Capernaum, they that received

b See Note 25.

a Mark 9. 33.

* Called in the
 original, *didrach-*
ma, being in val-
 ue fifteen pence
 [thirty cents]:
 see Ex. 30. 13. &
 38. 26.

b [Or, anticipated.
—Ed.]

† Or, a stater. It
 is half an ounce
 of silver, in value
 2s. 6d. [60 cents]
 after 5s. the
 ounce.

* tribute money came to Peter, and said, “Doth not your Master pay
 tribute?” ²⁵ He saith, “Yes.” And when he was come into the
 house, Jesus ^b prevented him, saying, “What thinkest thou, Simon?
 of whom do the kings of the earth take custom or tribute? of their
 own children, or of strangers?” ²⁶ Peter saith unto him, “Of stran-
 gers.” Jesus saith unto him, “Then are the children free. ²⁷ Notwith-
 standing, lest we should offend them, go thou to the sea, and cast a
 hook, and take up the fish that first cometh up; and when thou hast
 opened his mouth, thou shalt find [†] a piece of money: that take, and
 give unto them for me and thee.”

SECTION XXI.—*The Disciples contend for Superiority.*^c

MATT. xviii. 1, to the end.—MARK ix. part of ver. 33, to the end.—LUKE ix. 47–50.

- ¹ Matt. xviii. 1. ¹ At "the same time, ² being in the house, ³ came the disciples unto Jesus, saying, "Who is the greatest in the kingdom of heaven?" ⁴ And he asked them, "What was it that ye disputed among yourselves by the way?"
- ⁵ Mark ix. 34. ⁵ But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.
- ⁶ Luke ix. 47. ⁶ And Jesus, perceiving the thought of their heart, ⁷ sat down, and called the Twelve, and saith unto them, "If ⁸ any man desire to be first, the same shall be last of all, and servant of all." ⁸ And Jesus called a little child unto him, and set him in the midst of them,—⁹ by him ¹⁰ in the midst of them: and when he had taken him in his arms, he said unto them, ¹¹ "Verily I say unto you, ¹² Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. ¹³ Whosoever ¹⁴ therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. ¹⁵ And ¹⁶ whoso shall receive one such little child in my name, receiveth me: ¹⁷ and ¹⁸ whosoever shall receive me, receiveth not me, but Him that sent me: ¹⁹ for ²⁰ he that is least among you all, the same shall be great." ²¹ And ²² John answered him, saying, "Master, we saw one casting out devils in thy name, [and he followeth not us:] and we forbad him, because he followeth not us." ²³ But Jesus said, "Forbid him not: ²⁴ for there is no man which shall do a miracle in my name, that can lightly speak evil of me. ²⁵ For ²⁶ he that is not against us is on our part. ²⁷ For ²⁸ whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."
- ²⁹ Matt. xviii. 6. ³⁰ "But ³¹ whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.
- ³² Matt. xviii. 7. ³³ "Woe unto the world because of offences! for ³⁴ it must needs be that offences come; but ³⁵ woe to that man by whom the offence cometh! ³⁶ Wherefore ³⁷ if thy hand or thy foot ³⁸ offend thee, cut them off, and cast them from thee: ³⁹ if ⁴⁰ thy hand ⁴¹ offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: ⁴² where ⁴³ their worm dieth not, and the fire is not quenched. ⁴⁴ And if thy foot ⁴⁵ offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: ⁴⁶ where their worm dieth not, and the fire is not quenched. ⁴⁷ And if thine eye ⁴⁸ offend thee, pluck it out: ⁴⁹ and cast it from thee: it is better for thee to enter into life, ⁵⁰ into the kingdom of God, with one eye, than having two eyes to be cast into hell fire; ⁵¹ where their worm dieth not, and the fire is not quenched. ⁵² For every one shall be salted with fire, ⁵³ and ⁵⁴ every sacrifice shall be salted with salt. ⁵⁵ Salt ⁵⁶ is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.
- ⁵⁷ Matt. xviii. 10, to the end. ⁵⁸ "Take heed that ye despise not one of these little

SECT. XXI.

V. Æ. 23.

J. P. 4741.

Capernaum.

^c See Note 26.^a Luke 9. 46.^b Matt. 20. 26, 27.
Mark 10. 43.^c Ps. 131. 2. Matt. 19. 14. Mark 10. 14. Luke 18. 16. 1 Cor. 14. 20. 1 Pet. 2. 2.^d Matt. 20. 27. & 23. 11.^e Matt. 10. 42. Luke 9. 48.^f Matt. 10. 40. Luke 9. 48.^g Matt. 23. 11, 12.^h Numb. 11. 28. Luke 9. 49.ⁱ 1 Cor. 12. 3.^j See Matt. 12. 30.^k Matt. 10. 42.^l Mark 9. 42. Luke 17. 1, 2.^m Luke 17. 1. 1 Cor. 11. 19.ⁿ Matt. 26. 24.^o Matt. 5. 29, 30. Mark 9. 43, 45.^{*} Or, *cause thee to offend*; and so ver. 45, 46.^p Deut. 13. 6. Matt. 5. 29. & 18. 8.^q Isa. 66. 24. Judith 16, 17.^d See Note 27.^r Lev. 2. 13. Ezek. 43. 24.^s Matt. 5. 13. Luke 14. 34.^t Ephes. 4. 29. Col. 4. 6.^u Rom. 12. 18. & 14. 19. 2 Cor. 13. 11. Heb. 12. 14.

v Ps. 34. 7. Zech.
13. 7. Heb. 1. 14.
w Esther 1. 14.
Luke 1. 19.
x Luke 9. 56. &
19. 10. See John
1. 51. & 3. 17. &
12. 47.
y Luke 15. 4.

z Lev. 19. 17.
Ecclus. 19. 13.
Luke 17. 3.

a James 5. 20.
1 Pet. 3. 1.

b Deut. 17. 6. &
19. 15. John 8.
17. 2 Cor. 13. 1.
Heb. 10. 28.

c Rom. 16. 17.
1 Cor. 5. 9. 2 Thes.
3. 6, 14. 2 John
10.

d Matt. 16. 19.
John 20. 23.
1 Cor. 5. 4.

e Matt. 5. 24.

f 1 John 3. 22. &
5. 14

g See Note 28.

h Luke 17. 4.

i Matt. 6. 14.
Mark 11. 25.
Col. 3. 13.

* A talent is 750
ounces of silver,
which after five
shillings the ounce
is £187 10s.
[about \$890.]

j 2 Kings 4. 1.
Neh. 5. 8.

† Or, besought him.

‡ The Roman pen-
ny is the eighth
part of an ounce,
which after five
shillings the ounce
is seven pence half
penny, [15 cents],
ch. 20. 2.

k Prov. 21. 13. ch.
6. 12. Mark 11.
26. James 2. 13.

l Matt. 18 2. ch.
10. 16.

ones; for I say unto you, That in heaven^v their angels do always^w behold the face of my Father which is in heaven. ¹¹ For^x the Son of Man is come to save that which was lost. ¹² How^y think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? ¹³ And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. ¹⁴ Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

¹⁵ “Moreover^z if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, ^athou hast gained thy brother. ¹⁶ But if he will not hear thee, ^bthen take with thee one or two more, that in^b the mouth of two or three witnesses every word may be established. ¹⁷ And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as^c a heathen man and a Publican.

¹⁸ “Verily I say unto you, ^dWhatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. ¹⁹ Again^e I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, ^fit shall be done for them of my Father which is in heaven. ²⁰ For where two or three are gathered together in my Name, there am I in the midst of them.”^g

²¹ Then came Peter to him, and said, “Lord, how oft shall my brother sin against me, and I forgive him? ^htill seven times?”

²² Jesus saith unto him, “I say not unto thee, Until seven times; ⁱbut, Until seventy times seven. ²³ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

²⁴ And when he had begun to reckon, one was brought unto him, which owed him ten thousand^{*} talents. ²⁵ But forasmuch as he had not to pay, his lord commanded himⁱ to be sold, and his wife, and children, and all that he had, and payment to be made. ²⁶ The servant therefore fell down, and [†]worshipped him, saying, ‘Lord! have patience with me, and I will pay thee all.’ ²⁷ Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. ²⁸ But the same servant went out, and found one of his fellow-servants, which owed him a hundred [‡]pence: and he laid hands on him, and took him by the throat, saying, ‘Pay me that thou owest!’ ²⁹ And his fellow-servant fell down [at his feet], and besought him, saying, ‘Have patience with me, and I will pay thee [all].’ ³⁰ And he would not: but went and cast him into prison, till he should pay the debt. ³¹ So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. ³² Then his lord, after that he had called him, said unto him, ‘O thou wicked servant! I forgave thee all that debt, because thou desiredst me: ³³ shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?’ ³⁴ And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. ³⁵ So^j likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother [their trespasses].”

MATT. XVIII. *part of ver. 3, 8, and 9.*—3 And said,—8 “—it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out,—with one eye, rather than having two eyes to be cast into hell fire.”

MARK IX. *part of ver. 35, 36, 37, ver. 42, and part of ver. 43, and 47.*—35 And he—36 And^k he took a child, and set him—37 “Whosoever shall receive one of such chil-

dren in my name, receiveth me :—42 ^lAnd whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 And —” 47 — it is better for thee to enter —.

LUKE ix. *part of ver.* 47, 48, and *ver.* 49, 50.—47 — took a child, and set him — 48 And said unto them, “Whosoever ^mshall receive this child in my name receiveth me : and whosoever shall receive me receiveth Him that sent me :”—49 And ⁿJohn answered and said, “Master, we saw one casting out devils in thy name ; and we forbad him, because he followeth not with us.” 50 And Jesus said unto him, “Forbid him not : for he ^othat is not against us is for us.”

^l Matt. 18. 6.
Luke 17. 1.
^m Matt. 10. 40. &
18. 5. Mark 9.
37. John 12. 44.
& 13. 20.
ⁿ Mark 9. 38.
See Numb. 11.
28.
^o See Matt. 12.
30. ch. 11. 23.
Mark 9. 39.

PART V.

FROM THE MISSION OF THE SEVENTY DISCIPLES
TO THE TRIUMPHAL ENTRY OF CHRIST INTO JERUSALEM, SIX
DAYS BEFORE THE CRUCIFIXION.

SECTION I.—*The Mission of the Seventy Disciples.*^a

LUKE x. 1–16.

¹ AFTER these things the Lord appointed other “Seventy^b also, and ^bsent them two and two before his face into every city and place, whither he himself would come. ² Therefore said he unto them, “The ^charvest truly is great, but the laborers are few : ^dpray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. ³ Go your ways : ^ebehold ! I send you forth as lambs among wolves. ⁴ Carry ^fneither purse, nor scrip, nor shoes : and salute no man by the way. ⁵ And ^ginto whatsoever house ye enter, first say, Peace be to this house ! ⁶ And if the Son of Peace be there, your peace shall rest upon it : if not, it shall turn to you again. ⁷ And ^hin the same house remain, ⁱeating and drinking such things as they give : for ^jthe laborer is worthy of his hire : go not from house to house. ⁸ And into whatsoever city ye enter, and they receive you, eat such things as are set before you, ⁹ and ^kheal the sick that are therein, and say unto them, ^lThe kingdom of God is come nigh [unto you]. ¹⁰ But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, ¹¹ Even ^mthe very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. ¹² But I say unto you, That ⁿit shall be more tolerable in that day for Sodom, than for that city.

¹³ “Woe ^ounto thee, Chorazin ! woe unto thee, Bethsaida ! ^pfor if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. ¹⁴ But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. ¹⁵ And ^qthou, Capernaum, which art ^rexalted to heaven, ^sshalt be thrust down to hell ! ¹⁶ He ^tthat heareth you heareth me ; and ^uhe that despiseth you despiseth me ; ^vand he that despiseth me despiseth Him that sent me.”

SECT. I.

V. Æ. 28.

J. P. 4741.

Galilee.

^a See Note 1.
^a [Or, *Seventy others*, or, *others also*: *seventy*. He appointed but one Seventy.—*Ed.*]
^b See Note 2.
^b Matt. 10. 1.
Mark 6. 7.
^c Matt. 9. 37, 38.
John 4. 35.
^d 2 Thes. 3. 1.
^e Matt. 10. 16.
^f 2 Kings 4. 29.
Matt. 10. 9, 10.
Mark 6. 8. ch. 9. 3.
^g Matt. 10. 12.
^h Matt. 10. 11.
ⁱ 1 Cor. 10. 27.
^j Matt. 10. 10.
^k 1 Cor. 9. 4, &c.
1 Tim. 5. 18.
^l ch. 9. 2.
^l Matt. 3. 2. & 4.
17. & 10. 7. ver. 11.
^m Matt. 10. 14.
ch. 9. 5. Acts 13. 51. & 18. 6.
ⁿ Matt. 10. 15.
Mark 6. 11.
^o Matt. 11. 21.
^p Ezek. 3. 6.
^q Matt. 11. 23.
^r See Gen. 11. 4.
Deut. 1. 28. 1s. 14. 13. Jer. 51. 53.
^s See Ezek. 26.
20. & 32. 18.
^t Matt. 10. 40.
Mark 9. 37.
John 13. 20.
^u 1 Thes. 4. 8.
^v John 5. 23.

SECTION II.—*Christ goes up to the Feast of Tabernacles.*^c

MATT. xix. 1, 2.—MARK x. 1.—JOHN vii. 2–10.

John vii. 2–10. ² Now “the Jews’ feast of Tabernacles was at hand. ³ His ^bbrethren therefore said unto him, “Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. ⁴ For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself

SECT. II.

V. Æ. 28.

J. P. 4741.

Jerusalem.

^c See Note 3
^a Lev. 23. 34
^b Matt. 12. 46.
Mark 3. 31.
Acts 1. 14.

c Mark 3. 21.
d See Note 4.
d ch. 2. 4. & 8 20.
ver. 8, 30.
e ch. 15. 19.
f ch. 3. 19.
g ch. 8. 30. ver. 6.

to the world." ⁵ For ^cneither did his brethren believe in^d him. ⁶ Then Jesus said unto them, "My ^dtime is not yet come: but your time is alway ready. ⁷ The ^eworld cannot hate you; but me it hateth, ^fbecause I testify of it, that the works thereof are evil. ⁸ Go ye up unto this feast: I go not up yet unto this feast; ^gfor my time is not yet full come." ⁹ When he had said these words unto them, he abode still in Galilee.

h John 10. 40. & 11. 7.

¹⁰ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. ¹ And ¹ Matt. xix. 1. it came to pass, ^hthat when Jesus had finished these sayings, ² he arose from thence, and ³ he departed from Galilee, and ² Mark x. 1. came into the coasts of Judæa beyond Jordan; ⁴ by the farther side of Jordan: and the people resort unto him again: ³ Matt. xix. 1. ⁴ Mark x. 1. and, as he went, he taught them again.

MARK x. part of ver. 1. And — cometh into the coasts of Judæa —.

SECT. III.

V. Æ. 23.
J. P. 4741.
Jerusalem.

SECTION III.—*Agitation of the Public Mind at Jerusalem concerning Christ.*^e

JOHN vii. 11–52.

e See Note 5.
a ch. 11. 56.
b ch. 9. 16. & 10. 19.
c Matt. 21. 46.
Luke 7. 16. ch. 6. 14. ver. 40.
d ch. 9. 22. & 12. 42. & 19. 38.
e Matt. 13. 51.
Mark 6. 2. Luke 4. 22. Acts 2. 7.
* Or, *learning*.
f ch. 3. 11. & 8. 28. & 12. 49. & 14. 10, 24.
g Eccus. 21. 11. ch. 8. 43.
h [Or, *wishes, or, desires, or, is willing to do.*—Ed.]
i ch. 5. 41. & 8. 50.
j Exod. 21. 3.
Deut. 33. 4.
John 1. 17.
Acts 7. 38.
k Matt. 12. 14.
Mark 3. 6. ch. 5. 16, 18. & 10. 31, 39. & 11. 53.
l ch. 8. 48, 52. & 10. 20.
m Lev. 12. 7.
n 1 Gen. 17. 10.
* Or, *without breaking the Law of Moses*.
o ch. 5. 8, 9, 16.
p Deut. 1. 16, 17.
Prov. 24. 23. ch. 8. 15. James 2. 1.
q Matt. 13. 55.
Mark 6. 3. Luke 4. 22.
r See ch. 8. 14.
s ch. 5. 43. & 8. 42.
t ch. 5. 32. & 8. 26. Rom. 3. 4.
u ch. 1. 18. & 8. 55.
v Matt. 11. 27. ch. 10. 15.
w Mark 11. 18.
Luko 19. 47. & 20. 19. ver. 19. ch. 8. 37.
x ver 44 ch. 8. 20.
y Matt. 12. 23. ch. 3. 2. & 8. 30.

¹¹ THEN ^athe Jews sought him at the feast, and said, "Where is he?" ¹² And ^bthere was much murmuring among the people concerning him: for ^csome said, "He is a good man:" others said, "Nay; but he deceiveth the people." ¹³ Howbeit no man spake openly of him ^dfor fear of the Jews.

¹⁴ Now about the midst of the feast Jesus went up into the temple, and taught. ¹⁵ And ^ethe Jews marvelled, saying, "How knoweth this man ^fletters, having never learned?" ¹⁶ Jesus answered them, and said, "My ^gdoctrine is not mine, but His that sent me; ¹⁷ if ^hany man ⁱwill do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. ¹⁸ He ^jthat speaketh of himself seeketh his own glory; but he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him. ¹⁹ Did ^knot Moses give you the Law, and ^lyet none of you keepeth the Law? ^kWhy go ye about to kill me?" ²⁰ The people answered and said, "Thou ^lhast a devil: who goeth about to kill thee?" ²¹ Jesus answered and said unto them, "I have done one work, and ye all marvel. ²² Moses ^mtherefore gave unto you circumcision; (not because it is of Moses, ⁿbut of the fathers:) and ye on the Sabbath day circumsise a man. ²³ If a man on the Sabbath day receive circumcision, ^othat the Law of Moses should not be broken; are ye angry at me, because ^pI have made a man every whit whole on the Sabbath day? ²⁴ Judge ^qnot according to the appearance, but judge righteous judgment."

²⁵ Then said some of them of Jerusalem, "Is not this he, whom they seek to kill? ²⁶ But, lo! he speaketh boldly, and they say nothing unto him; do the rulers know indeed that this is the very Christ? ²⁷ Howbeit ^rwe know this man whence he is: but when Christ cometh, no man knoweth whence he is."

²⁸ Then cried Jesus in the temple as he taught, saying, "Ye ^sboth know me, and ye know whence I am: and ^tI am not come of myself, but He that sent me ^uis true, ^vwhom ye know not! ²⁹ But ^wI know Him: for I am from Him, and He hath sent me." ³⁰ Then ^xthey sought to take him: but ^yno man laid hands on him, because his hour was not yet come.

³¹ And ^zmany of the people believed on him, and said, "When Christ cometh, will he do more miracles than these which this man hath done?" ³² The Pharisees heard that the people murmured

such things concerning him ; and the Pharisees and the Chief Priests sent officers to take him. ³³ Then said Jesus unto them, “ Yet ^za little while am I with you, and *then* I go unto Him that sent me.” ³⁴ Ye “ shall seek me, and shall not find me : and where I am, *thither* ye cannot come.” ³⁵ Then said the Jews among themselves, “ Whither will he go, that we shall not find him ? will he go unto ^bthe dispersed among the ^{*}Gentiles, and teach the Gentiles ? ³⁶ What *manner of* saying is this that he said, ‘ Ye shall seek me, and shall not find me : and where I am, *thither* ye cannot come ? ’ ”

³⁷ In ^cthe last day, that great day of the feast, Jesus stood and cried, saying, “ If ^dany man thirst, let him come unto me, and drink ! ³⁸ He ^ethat believeth on me, as the Scripture hath said, ^fout of his belly shall flow rivers of living water.’ ” ³⁹ (But ^gthis spake he of the Spirit, which they that believe on him should receive ; for the Holy Ghost was not yet *given* ; because that Jesus was not yet ^hglorified.)

⁴⁰ Many of the people therefore, when they heard this saying, said, “ Of a truth this is ⁱThe Prophet.” ⁴¹ Others said, “ This ^jis The Christ.” But some said, “ Shall Christ come ^kout of Galilee ? ⁴² hath ^lnot the Scripture said, ‘ That Christ cometh of the seed of David, and out of the town of Bethlehem, ^mwhere David ^fwas ? ’ ” ⁴³ So ⁿthere was a division among the people because of him.

⁴⁴ And ^osome of them would have taken him ; but no man laid hands on him. ⁴⁵ Then came the officers to the Chief Priests and Pharisees ; and they said unto them, “ Why have ye not brought him ? ” ⁴⁶ The officers answered, “ Never ^pman spake like this man.” ⁴⁷ Then answered them the Pharisees, “ Are ye also deceived ? ⁴⁸ have ^qany of the rulers or of the Pharisees believed on him ? ⁴⁹ but this people who knoweth not the Law are cursed.” ^g ⁵⁰ Nicodemus saith unto them (he ^rthat came ^{*}to Jesus by night, being one of them), ⁵¹ “ Doth ^sour Law judge any man, before it hear him, and know what he doeth ? ” ⁵² They answered and said unto him, “ Art thou also of Galilee ? Search, and look : for ^tout of Galilee ariseth no prophet.”

^z ch. 13. 33. & 16. 16.
^a Hos. 5. 6. ch. 8. 21. & 13. 33.
^b Is. 11. 12. James 1. 1. 1 Pet. 1. 1.
^{*} Or, *Greeks*.
^c Lev. 23. 36.
^d Is. 55. 1. ch. 6. 35. Rev. 22. 17.
^e Deut. 18. 15.
^f Prov. 18. 4. Is. 12. 3. & 44. 3. ch. 4. 14.
^g Isa. 44. 3. Joel 2. 28. ch. 16. 7. Acts 2. 17, 33, 38.
^h ch. 12. 16. & 16. 7.
ⁱ Deut. 18. 15, 18. ch. 1. 21. & 6. 14.
^j ch. 4. 42. & 6. 69.
^k ver. 52. ch. 1. 46.
^l Ps. 132. 11. Jer. 23. 5. Mic. 5. 2. Matt. 2. 5. Luke 2. 4.
^m 1 Sam. 16. 1, 4.
ⁿ See Note 6.
^o ver. 12. ch. 9. 16. & 10. 19.
^p ver. 30.
^q Matt. 7. 29.
^r ch. 12. 42. Acts 6. 7. 1 Cor. 1. 20, 26. & 2. 8.
^g See Note 7.
^r Ch. 3. 2.
^{*} Gr. *to him*.
^s Deut. 1. 17. & 17. 8, &c. & 19. 15.
^t Is. 9. 1, 2. Matt. 4. 15. ch. 1. 46. ver. 41.

SECTION IV.—*Conduct of Christ to the Adulteress and her Accusers.*^h

JOHN vii. 53, and viii. 1-11.

[⁵³ AND every man went unto his own house : ¹ Jesus went unto the Mount of Olives. ² And early in the morning, he came again into the temple, and all the people came unto him ; and he sat down, and taught them. ³ And the Scribes and Pharisees brought [unto him] a woman taken in adultery ; and when they had set her in the midst, ⁴ they say unto him, “ Master, this woman was taken in adultery, in the very act. ⁵ Now ^aMoses in the Law commanded us, that such should be stoned : but what sayest thou ? ” ⁶ This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not*. ⁷ So when they continued asking him, he lifted up himself, and said unto them, “ He ^bthat is without sin among you, let him first cast a stone at her.” ⁸ And again he stooped down, and wrote on the ground. ⁹ And they which heard *it*, [^cbeing convicted by *their own* conscience,] went out one by one, beginning at the eldest, *even* [unto the last:] and Jesus was left alone, and the woman standing in the midst. ¹⁰ When Jesus had lifted up himself, [and saw none but the woman,] he said unto her, “ Woman, where are those thine accusers ? hath no man condemned thee ? ” ¹¹ She said, “ No man, Lord.”

SECT. IV.

V. Æ. 28.

J. P. 4741.

Jerusalem.

^h See Note 8.

^a Lev. 20. 10. Deut. 22. 22.

^b Deut. 17. 7. Rom. 2. 1.

^c Rom. 2. 22.

d Luke 9. 56. & 12.
14. ch. 3. 17.
e ch. 5. 14.

And Jesus said unto her, "Neither ^ado I condemn thee. Go, and ^esin no more."]]

SECT. V.

V. Æ. 23.

J. P. 4741.

Jerusalem.

a ch. 1. 4, 5, 9. &
3. 19. & 9. 5. &
12. 35, 36, 46.

i See Note 9.

b ch. 5. 31.

c See ch. 7. 23. &
9. 29.

d ch. 7. 24.

e ch. 3. 17. & 12.
47. & 18. 36.

f ver. 29. ch. 16.
32.

g Deut. 17. 6. &
19. 15. Matt. 18.
16. 2 Cor. 13. 1.
Heb. 10. 28.

h ch. 5. 37.

i ver. 55. ch. 16. 3.

j ch. 14. 7.

k Mark 12. 41.

l ch. 7. 30.

m ch. 7. 8.

SECTION V.—*Christ declares himself the Son of God.*

JOHN viii. 12–20.

¹² THEN spake Jesus again unto them, saying, "I ^aam the Light of the world: ⁱhe that followeth me shall not walk in darkness, but shall have the light of life." ¹³ The Pharisees therefore said unto him, "Thou ^bbearest record of thyself; thy record is not true." ¹⁴ Jesus answered and said unto them, "Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ^cye cannot tell whence I come, and whither I go. ¹⁵ Ye ^djudge after the flesh; ^eI judge no man. ¹⁶ And yet if I judge, my judgment is true: for ^fI am not alone, but I and the Father that sent me. ¹⁷ It ^gis also written in your Law, 'That the testimony of two men is true.' ¹⁸ I am one that bear witness of myself, and ^hthe Father that sent me beareth witness of me." ¹⁹ Then said they unto him, "Where is thy Father?" Jesus answered, "Ye ⁱneither know me, nor my Father: ^jif ye had known me, ye should have known my Father also." ²⁰ These words spake [Jesus] in ^kthe treasury, as he taught in the temple: and ^lno man laid hands on him; for ^mhis hour was not yet come.

SECT. VI.

V. Æ. 23.

J. P. 4741.

Jerusalem.

a ch. 7. 34. & 13.
33.

b ver. 24.

c ch. 3. 31.

d ch. 15. 19. & 17.
16. 1 John 4. 5.

e ver. 21.

f Mark 16. 16.

g [Or, for *He* that
sent me, &c.—
Ep.] ch. 7. 23.

h ch. 3. 32. & 15.
15.

i See ch. 1. 51. &
3. 14. & 12. 32.

j Rom. 1. 4.

k ch. 5. 19, 30.

l ch. 3. 11.

m ch. 14. 10, 11.

n ver. 16.

o ch. 4. 34. & 5.
30. & 6. 38.

p ch. 7. 31. & 10.
42. & 11. 45.

q Rom. 6. 14, 18,
22. & 8. 2. James
1. 25. & 2. 12.

r Lev. 25. 42.
Matt. 3. 9. ver.
39.

s Rom. 6. 16, 20.
2 Pet. 2. 19.

t Gal. 4. 30.

u Rom. 8. 2. Gal.
5. 1.

v ch. 7. 19. ver.
40.

w ch. 3. 32. & 5.
19, 30. & 14. 10,
24.

x Matt. 3. 9. ver.
33.

y Rom. 2. 28. & 9.
7. Gal. 3. 7, 29.

SECTION VI.—*Christ declares the Manner of his Death.*

JOHN viii. 21, to the end.

²¹ THEN said Jesus again unto them, "I go my way, and ^aye shall seek me, and ^bshall die in your sins: whither I go, ye cannot come." ²² Then said the Jews, "Will he kill himself? because he saith, 'Whither I go, ye cannot come.' " ²³ And he said unto them, "Ye ^care from beneath; I am from above: ^dye are of this world; I am not of this world. ²⁴ I ^esaid therefore unto you, that ye shall die in your sins: ^ffor if ye believe not that I am *He*, ye shall die in your sins." ²⁵ Then said they unto him, "Who art thou?" And Jesus saith unto them, "Even *the same* that I said unto you from the beginning. ²⁶ I have many things to say and to judge of you: ^gbut *He* that sent me is true; and ^hI speak to the world those things which I have heard of Him." ²⁷ (They understood not that he spake to them of the Father.) ²⁸ Then said Jesus unto them, "When ye have ⁱlifted up the Son of Man, ^jthen shall ye know that I am *He*; and ^kthat I do nothing of myself, but ^las my Father hath taught me, I speak these things; ²⁹ and ^m*He* that sent me is with me. ⁿThe Father hath not left me alone, ^ofor I do always those things that please Him." ³⁰ As he spake these words, ^pmany believed on him. ³¹ Then said Jesus to those Jews which believed on him, "If ye continue in my word, *then* are ye my disciples indeed; ³² and ye shall know the truth, and ^qthe truth shall make you free." ³³ They answered him, "We ^rbe Abraham's seed, and were never in bondage to any man: how sayest thou, 'Ye shall be made free?' " ³⁴ Jesus answered them, "Verily, verily, I say unto you, ^sWhosoever committeth sin is the servant of sin. ³⁵ And ^tthe servant abideth not in the house for ever: *but* the Son abideth ever. ³⁶ If ^u"the Son therefore shall make you free, ye shall be free indeed. ³⁷ I know that ye are Abraham's seed; but ^vye seek to kill me, because my word hath no place in you. ³⁸ I ^wspeak that which I have seen with my Father; and ye do that which ye have seen with your father." ³⁹ They answered and said unto him, "Abraham ^xis our father." Jesus saith unto them, "If ^yye were Abraham's children, ye would

do the works of Abraham. ⁴⁰ But ^znow ye seek to kill me, a man ^z ver. 37.
that hath told you the truth, ^awhich I have heard of God: this did not ^a ver. 26.
Abraham. ⁴¹ Ye do the deeds of your father."

Then said they to him, "We be not born of fornication; ^bwe have ^b Is. 63. 16. & 64.
one Father, *even* God." 8. Mal. 1. 6.

⁴² Jesus said unto them, "If ^cGod were your Father, ye would love ^c 1 John 5. 1.
me: ^dfor I proceeded forth and came from God: ^dneither came I of ^d ch. 16. 27. & 17.
myself, but He sent me. ⁴³ Why ^edo ye not understand my speech? 8, 25.
Even because ye cannot hear my word. ⁴⁴ Ye ^eare of your father the ^e ch. 5. 43. & 7.
Devil, and the lusts of your father ye will do. He was a murderer 28, 29.
from the beginning, and ^fabode not in the truth; because there is no ^f ch. 7. 17.
truth in him. When he speaketh a lie, he speaketh of his own: for ^g Matt. 13. 38.
he is a liar, and the father of it. ⁴⁵ And because I tell *you* the truth, ¹ John 3. 8.
ye believe me not. ⁴⁶ Which of you convinceth me of sin? and if I ^h Jude 6.
say the truth, why do ye not believe me? ⁴⁷ He ⁱthat is of God heareth ⁱ ch. 10. 26, 27.
God's words: ye therefore hear *them* not, because ye are not of God." ¹ John 4. 6.

⁴⁸ Then answered the Jews, and said unto him, "Say we not well ^j ch. 7. 20. & 10.
that thou art a Samaritan, and ^jhast a devil?" 20. ver. 52.

⁴⁹ Jesus answered, "I have not a devil; but I honor my Father, and ^k ch. 5. 41. & 7.
ye do dishonor me. ⁵⁰ And ^kI seek not mine own glory: there is One 18.
that seeketh and judgeth. ⁵¹ Verily, verily, I say unto you, 'If a man ^l ch. 5. 24. & 11.
keep my saying, he shall never see death.'" 26.

⁵² Then said the Jews unto him, "Now we know that thou hast a ^m Zech. 1. 5.
devil. ^mAbraham is dead, and the prophets; and thou sayest, 'If a ¹ Heb. 11. 13.
man keep my saying, he shall never taste of death!' ⁵³ Art thou
greater than our father Abraham, which is dead? and the prophets
are dead: whom makest thou thyself?"

⁵⁴ Jesus answered, "If ⁿI honor myself, my honor is nothing: ⁿ ch. 5. 31
it is my Father that honoreth me, of whom ye say, that he is your God, ^o ch. 5. 41. & 16.
⁵⁵ yet ^pye have not known Him; but I know Him; and if I should 4. & 17. 1. Acts
say, I know Him not, I shall be a liar like unto you: but I know Him, 3. 13.
and keep his saying. ⁵⁶ Your father Abraham ^prejoiced to see my ^p ch. 7. 28, 29.
day: ^qand he saw it, and was glad." ^q Luke 10. 24.

⁵⁷ Then said the Jews unto him, "Thou art not yet fifty years old, ^r Heb. 11. 13.
and hast thou seen Abraham?" ^k See Note 10.

⁵⁸ Jesus said unto them, "Verily, verily, I say unto you, Before ^s Exod. 3. 14. Is.
Abraham^k was, ^sI am."¹ ⁵⁹ Then ^ttook they up stones to cast at him: 43. 13. ch. 17. 5,
but Jesus hid himself, and went out of the temple, [^ugoing through 24. Col. 1. 17.
the midst of them, and so passed by]. ^{Rev. 1. 8.}
¹ See Note 11.
^t ch. 10. 31, 39. &
^u Luke 4. 30.
^{11. 8.}

^mSECTION VII.—*The Seventy return with Joy.*ⁿ

LUKE X. 17–24.

¹⁷ AND ^athe Seventy returned again with joy, saying, "Lord, even ^a ver. 1.
the devils are subject unto us through thy name!" ¹⁸ And he said ^b John 2. 31. & 16.
unto them, "I ^b beheld Satan as lightning fall from heaven. ¹⁹ Be- 11. Rev. 9. 1. &
hold! ^cI give unto you power to tread on serpents and scorpions, and 12. 8, 9.
over all the power of the enemy: and nothing shall by any means ^c Mark 16. 18.
hurt you. ²⁰ Notwithstanding in this rejoice not, that the spirits are ^d Acts 28. 5.
subject unto you; but rather rejoice, because ^dyour names are written ^d Exod. 32. 32. Ps.
in heaven." 69. 28. Is. 4. 3.
Dan. 12. 1. Phil.

²¹ In ^ethat hour Jesus rejoiced in spirit, and said, "I thank Thee, ^e Matt. 11. 25.
O Father, Lord of heaven and earth, that thou hast hid these things ^f John 1. 18. & 6.
from the wise and prudent, and hast revealed them unto babes. 44, 46.
Even so, Father, for so it seemed good in thy sight! ²² *All things
are delivered to me of my Father: and ^gno man knoweth who the

* Many ancient copies add these words, *And turning to his disciples he said,* Dan. 7. 13, 14. Matt. 11. 27. & 16. 28. & 28. 18.
ch. 1. 33. John 3. 35. & 5. 22, 27. & 12. 34. & 13. 3. & 17. 2. Acts 2. 36. & 17. 31. Rom. 14. 9. 1 Cor. 15. 25, 27. Eph. 1. 10, 21.
Phil. 2. 9, 10. Heb. 1. 2, 8. & 2. 8. 1 Pet. 3. 22. & 4. 5. Rev. 17. 14.

Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal *Him*."

g Matt. 13. 16.

h 1 Pet. 1. 10.

²³ And he turned him unto his disciples, and said privately, "Blessed ^eare the eyes which see the things that ye see! ²⁴ For I tell you, ^hthat many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

SECT. VIII.

V. Æ. 28.

J. P. 4741.

On a tour.

o See Note 14.

a Matt. 19. 16. & 22. 35.

b Deut. 6. 5.

c Lev. 19. 18.

d Lev. 18. 5. Neh. 9. 29. Ezek. 20. 11, 13, 21. Rom. 10. 5.

SECTION VIII.—*Christ directs the Lawyer how he may attain eternal Life.*

LUKE X. 25-28.

²⁵ AND, behold! a certain lawyer stood up, and tempted him, saying, "Master, ^awhat shall I do to inherit eternal life?" ²⁶ He said unto him, "What is written in the Law? ^oHow readest thou?" ²⁷ And he answering said, "Thou ^bshalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and ^cthy neighbour as thyself." ²⁸ And He said unto him, "Thou hast answered right: this do, and ^dthou shalt live."

SECT. IX.

V. Æ. 28.

J. P. 4741.

On a Tour.

a ch. 16. 15.

p See Note 15.

b Ps. 38. 11.

c John 4. 9.

SECTION IX.—*The Parable of the good Samaritan.*

LUKE X. 29-37.

²⁹ BUT he, willing to ^ajustify himself, said unto Jesus, "And ^pwho is my neighbour?" ³⁰ And Jesus answering said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. ³¹ And by chance there came down a certain Priest that way: and when he saw him, ^bhe passed by on the other side. ³² And likewise a Levite, when he was at the place, came and looked ^{on him}, and passed by on the other side. ³³ But a certain ^cSamaritan, as he journeyed, came where he was; and when he saw him, he had compassion ^{on him}. ³⁴ And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. ³⁵ And on the morrow when he departed, he took out two ^{*}pence, and gave ^{them} to the host, and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.' ³⁶ Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" ³⁷ And he said, "He that showed mercy on him." Then said Jesus unto him, "Go, and do thou likewise."

SECT. X.

V. Æ. 28.

J. P. 4741.

Uncertain, probably on a Tour.

q See Note 16.

a John 11. 1. & 12. 2, 3.

b Luke 8. 35.

Acts 22. 3.

1 Cor. 7. 32, &c.

c Ps. 27. 4.

r See Note 17.

SECTION X.—*Christ in the House of Martha.^a*

LUKE X. 38, to the end.

³⁸ Now it came to pass, as they went, that he entered into a certain village. And a certain woman named ^aMartha received him into her house. ³⁹ And she had a sister called Mary, ^bwhich also sat at Jesus' feet, and heard his word. ⁴⁰ But Martha was cumbered about much serving, and came to him, and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." ⁴¹ And Jesus answered and said unto her, "Martha! Martha! thou art careful and troubled about many things; ⁴² but ^cone thing is needful. And Mary hath chosen that good part, which shall not be taken away from her." ^r

SECTION XI.—*Christ teaches his Disciples to pray.*

LUKE xi. 1-13.

¹ AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, “Lord, teach us to pray, as John also taught his disciples.” ² And he said unto them, “When ye pray, say, “[Our] Father [which art in heaven], hallowed be thy name: thy kingdom come: [thy will be done, as in heaven, so in earth:]” ³ give us *day by day our daily bread: ⁴ and forgive us our sins; for we also forgive every one that is indebted to us: and lead us not into temptation; [but deliver us from evil].”

⁵ And he said unto them, “Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; ⁶ for a friend of mine [†]in his journey is come to me, and I have nothing to set before him?” ⁷ And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. ⁸ I say unto you, “Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. ⁹ And “I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. ¹⁰ For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. ¹¹ If “a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? ¹² Or if he shall ask an egg, will he [†]offer him a scorpion? ¹³ If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!”

SECT. XI.

V. Æ. 28.
J. P. 4741.

Uncertain,
probably on a
Tour.

^a Matt. 6. 9.
^{*} Or, *for the day.*

[†] Or, *out of his way.*

^b [This sentence might have been translated in the declarative form, and perhaps better. Knapp so punctuates it.—Ed.]

^c ch. 18.1, &c.
^d Matt. 7. 7. & 21. 22. Mark 11. 24. John 15.7. James 1. 6. 1 John 3. 22.
^e Matt. 7. 9.

[‡] Gr. *give.*

SECTION XII.—*Christ reproaches the Pharisees and Lawyers.*

LUKE xi. 37, to the end.

³⁷ AND as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. ³⁸ And “when the Pharisee saw it, he marvelled that he had not first washed before dinner. ³⁹ And ^bthe Lord said unto him, “Now do ye Pharisees make clean the outside of the cup and the platter; but “your inward part is full of ravening and wickedness. ⁴⁰ *Ye* fools! did not he that made that which is without make that which is within also? ⁴¹ But “rather give alms *of such things as ye have; and, behold! all things are clean unto you. ⁴² But “woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. These ought ye to have done, and not to leave the other undone. ⁴³ Woe ^cunto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. ⁴⁴ Woe ^eunto you, [Scribes and Pharisees, hypocrites!] ^bfor ye are as graves which appear not, and the men that walk over them are not aware of them.”

⁴⁵ Then answered one of the lawyers, and said unto him, “Master, thus saying thou reproachest us also.” ⁴⁶ And he said, “Woe unto you also, *ye* lawyers! ⁱfor ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. ⁴⁷ Woe ^junto you! for ye build the sepulchres of the prophets, and your fathers killed them. ⁴⁸ Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. ⁴⁹ Therefore also said the Wisdom of God, ^kI will send them prophets and apostles, and some of them they shall slay and persecute: ⁵⁰ that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

SECT. XII.

V. Æ. 28.
J. P. 4741.

Uncertain,
probably on a
Tour.

^a Mark 7. 3.
^b Matt. 23. 25.
^c Tit. 1. 15.

^d Is. 58. 7. Dan. 4. 27. ch. 12. 33.
^{*} Or, *as you are able.*
^e Matt. 23. 23.

^f Matt. 23. 6.
Mark 12. 38, 39

^g Matt. 23. 27.
^h Ps. 5. 9.

ⁱ Matt. 23. 4.

^j Matt. 23. 29.

^k Matt. 23. 34

l Gen. 4. 8.

m 2 Chron. 24. 20,
21.

n Matt. 23. 13.

† Or, *forbad*.

o Mark 12. 13.

⁵¹ from ^lthe blood of Abel unto ^mthe blood of Zacharias, which perished between the altar and the temple. Verily, I say unto you, It shall be required of this generation. ⁵² Woe ⁿunto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye [†]hindered."

⁵³ And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things; ⁵⁴ laying wait for him, and ^oseeking to catch something out of his mouth, that they might accuse him.

SECT. XIII.

SECTION XIII.—*Christ cautions his Disciples against Hypocrisy.*

LUKE xii. 1–12.

V. Æ. 28.

J. P. 4741.

Uncertain,
probably on a
Tour.

a Matt. 16. 6.

Mark 8. 15.

b Matt. 16. 12.

c Matt. 10. 26.

Mark 4. 22. ch.
8. 17.

d Is. 51. 7, 8, 12, 13.
Jer. 1. 8. Matt.
10. 23. John 15.
14, 15.

* See Matt. 10. 29.

e Ps. 8. 6. Matt. 6.
26. & 10. 31.

f Matt. 10. 32.

Mark 8. 38. See
John 1. 51.

2 Tim. 2. 12.

1 John 2. 23.

g Matt. 12. 31, 32.

Mark 3. 28.

See John 1. 51.

1 John 5. 16.

h Matt. 10. 19.

Mark 13. 11. ch.
21. 14.

¹ IN ^athe mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, "Beware ^bye of the leaven of the Pharisees, which is hypocrisy. ²For ^cthere is nothing covered, that shall not be revealed; neither hid, that shall not be known. ³Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. ⁴And ^dI say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. ⁵But I will forewarn you whom ye shall fear. Fear Him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear Him! ⁶Are not five sparrows sold for two ^{*}farthings? and not one of them is forgotten before God; ⁷but even the very hairs of your head are all numbered. Fear not therefore: ^eye are of more value than many sparrows.

⁸"Also ^fI say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God; ⁹but he that denieth me before men shall be denied before the angels of God. ¹⁰And ^gwhosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. ¹¹And ^hwhen they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; ¹²for the Holy Ghost shall teach you in the same hour what ye ought to say."

SECT. XIV.

SECTION XIV.—*Christ refuses to act as Judge.*

LUKE xii. 13, 14.

V. Æ. 25.

J. P. 4741.

Uncertain,
probably on a
Tour.

a John 18. 36.

¹³ AND one of the company said unto him, "Master, speak to my brother, that he divide the inheritance with me." ¹⁴ And He said unto him, "Man, ^awho made me a judge or a divider over you?"

SECT. XV.

SECTION XV.—*Christ cautions the Multitude against Worldly-mindedness.*

LUKE xii. 15–34.

V. Æ. 28.

J. P. 4741.

Uncertain,
probably on a
Tour.

a 1 Tim. 6. 7, &c.

b Eccles. 11. 9.

Eccles. 11. 19.

1 Cor. 15. 32.

James 5. 5.

¹⁵ AND he said unto them, "Take ^aheed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." ¹⁶ And he spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully; ¹⁷ and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? ¹⁸ And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods; ¹⁹ and I will say to my soul, ^bSoul! thou

hast much goods laid up for many years : take thine ease, eat, drink, *and* be merry. ²⁰ But God said unto him, *Thou* fool ! this night ^{*}thy soul shall be required of thee : ^ethen whose shall those things be, which thou hast provided ? ²¹ So is he that layeth up treasure for himself, ^dand is not rich toward God.”

²² And he said unto his disciples, “ Therefore I say unto you, ^eTake no thought for your life, what ye shall eat ; neither for the body, what ye shall put on. ²³ The life is more than meat, and the body *is more* than raiment. ²⁴ Consider the ravens ; for they neither sow nor reap ; which neither have storehouse nor barn : and ^fGod feedeth them. How much more are ye better than the fowls ! ²⁵ And which of you with taking thought ^gcan add to his stature one cubit ? ²⁶ If ye then be not able to do that thing which is least, why take ye thought for the rest ? ²⁷ Consider the lilies how they grow : they toil not, they spin not. *And yet* I say unto you, that Solomon in all his glory was not arrayed like one of these. ²⁸ If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much more *will he clothe* you, O ye of little faith ! ²⁹ And seek not ye what ye shall eat, or what ye shall drink ; [†]neither be ye of doubtful mind. ³⁰ For all these things do the nations of the world seek after ; and your Father knoweth that ye have need of these things. ³¹ But ^hrather seek ye the kingdom of God ; and all these things shall be added unto you. ³² Fear not, little flock ; for ⁱit is your Father’s good pleasure to give you the kingdom. ³³ Sell ^jthat ye have, and give alms. ^kProvide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. ³⁴ For where your treasure is, there will your heart be also.”

^{*} Or, *do they require thy soul.*
Job 20. 22. & 27.
8. Ps. 52. 7.
James 4. 14.
^c Ps. 39. 6. Jer. 17. 11.

^d Matt. 6. 20. ver. 33. 1 Tim. 6. 18, 19. James 2. 5.
^e Matt. 6. 25.

^f Job 38. 41. Ps. 147. 9.

^g [Or, *can prolong his lifetime.*—Ed.]

[†] Or, *live not in careful suspense.*

^h Matt. 6. 33.

ⁱ Matt. 11. 25, 26.

^j Matt. 19. 21.
Acts 2. 45. & 4. 34.

^k Matt. 6. 20. ch. 16. 9. 1 Tim. 6. 19.

SECTION XVI.—*Christ exhorts to Watchfulness, Fidelity, and Repentance.*

LUKE xii. 35, to the end, and xiii. 1–9.

³⁵ “ LET ^ayour loins be girded about, and ^byour lights burning ; ³⁶ and ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately. ³⁷ Blessed ^care those servants, whom the lord when he cometh shall find watching ! Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. ³⁸ And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants ! ³⁹ And ^dthis know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. ⁴⁰ Be ^eye therefore ready also : for the Son of Man cometh at an hour when ye think not.”

⁴¹ Then Peter said unto him, “ Lord, speakest thou this parable unto us, or even to all ?” ⁴² And the Lord said, “ Who ^fthen is that faithful and wise steward, whom his lord shall make ruler over his household, to give *them their* portion of meat in due season ? ⁴³ Blessed is that servant, whom his lord when he cometh shall find so doing ! ⁴⁴ Of ^ga truth I say unto you, that he will make him ruler over all that he hath. ⁴⁵ But ^hand if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken ; ⁴⁶ the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will ^{*}cut him in sunder, and will appoint him

SECT. XVI.

V. Æ. 28.

J. P. 4741.

Uncertain,
probably on a
Tour.

^a Ephes. 6. 14.
1 Pet. 1. 13.
^b Matt. 25. 1, &c.
^c Matt. 24. 46.

^d Matt. 24. 43.
1 Thes. 5. 2.
2 Pet. 3. 10.
Rev. 3. 3. & 16. 15.

^e Matt. 24. 44. & 25. 13. Mark 13. 33. ch. 21. 34, 36.
See John 1. 51.
1 Thes. 5. 6.
2 Pet. 3. 12.
^f Matt. 24. 45. & 25. 21. 1 Cor. 4. 2.

^g Matt. 24. 47.

^h Matt. 24. 48.

^{*} Or, *cut him off.*
Matt. 24. 51.

i Numb. 15. 30.
Deut. 25. 2.
John 9. 41. & 15.
22. Acts 17. 30.
James 4. 17.
j Lev. 5. 17.
1 Tim. 1. 13.

his portion with the unbelievers. ⁴⁷ And ⁱthat servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes; ⁴⁸ but ^jhe that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

k ver. 51.

l Matt. 20. 22.
Mark 10. 38.

† Or, *pained*.

m Matt. 10. 34.
ver. 49.

n Mic. 7. 6. John
7. 43. & 9. 16. &
10. 19.

o Matt. 10. 35.

⁴⁹ "I ^kam come to send fire on the earth; and what will I, if it be already kindled! ⁵⁰ But ^lI have a baptism to be baptized with; and how am I †strained till it be accomplished! ⁵¹ Suppose ^mye that I am come to give peace on earth? I tell you, Nay; ⁿbut rather division. ⁵² For ^ofrom henceforth there shall be five in one house divided, three against two, and two against three. ⁵³ The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

p Matt. 16. 2.

⁵⁴ And he said also to the people, "When ^rye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. ⁵⁵ And when ^rye see the south wind blow, ye say, There will be heat; and it cometh to pass. ⁵⁶ *Ye* hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"

q Prov. 25. 8.

Matt. 5. 25.

r See Ps. 32. 6.
Is. 55. 6.

† See Mark 12.
41, 42.

⁵⁷ "Yea, and why even of yourselves judge ye not what is right? ⁵⁸ When ^rthou goest with thine adversary to the magistrate, ^ras *thou art* in the way give diligence, that thou mayest be delivered from him; lest he haul thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. ⁵⁹ I tell thee, thou shalt not depart thence, till thou hast paid the very last †mite."

¹ There were present at that season some that told him of Luke xiii. 1-9. the Galileans, whose blood Pilate had mingled with their sacrifices.

² And Jesus answering said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? ³ I tell you, Nay; but, except ye repent, ye shall all likewise perish. ⁴ Or those eighteen, upon whom the tower in Siloam fell; and slew them, think ye that they were ^{*}sinners above all men that dwelt in Jerusalem? ⁵ I tell you, Nay; but, except ye repent, ye shall all likewise perish."

* Or, *debtors*.
Matt. 18. 24. ch.
11. 4.

s Is. 5.2. Matt. 21.
19.

⁶ He spake also this parable: "A ^scertain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. ⁷ Then said he unto the dresser of his vineyard, 'Behold! these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?' ⁸ And he answering said unto him, 'Lord, let it alone this year also, till I shall dig about it, and dung it; ⁹ and if it bear fruit, *well*; and if not, *then* after that thou shalt cut it down.'"

SECT. XVII.

V. Æ. 23.

J. P. 4741.

Uncertain,
probably on a
Tour.

a Mark 16. 18.
Acts 9. 17.

SECTION XVII.—*Christ cures an infirm Woman in the Synagogue.*

LUKE xiii. 10-17.

¹⁰ AND he was teaching in one of the synagogues on the Sabbath. ¹¹ And, behold! there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. ¹² And when Jesus saw her, he called *her to him*, and said unto her, "Woman! thou art loosed from thine infirmity." ¹³ And ^ahe laid *his* hands on her; and immediately she was made straight, and glorified God. ¹⁴ And the ruler of the synagogue answered with

indignation, because that Jesus had healed on the Sabbath day, and said unto the people, “There ^bare six days in which men ought to work: in them therefore come and be healed, and ^cnot on the Sabbath day.” ¹⁵The Lord then answered him, and said, “*Thou hypocrite!* ^ddoth not each one of you on the Sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? ¹⁶And ought not this woman, ^ebeing a daughter of Abraham, whom Satan hath bound, (lo! these eighteen years,) be loosed from this bond on the Sabbath day?” ¹⁷And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

b Exod. 20. 9.
c Matt. 12. 10.
Mark 3. 2. ch. 6.
7. & 14. 3.
d ch. 14. 5.
e ch. 19. 9.

SECTION XVIII.—*Christ begins his Journey towards Jerusalem, to be present at the Feast of the Dedication.*
LUKE xiii. 22, and 18–21.

²²AND ^aHe went through the cities and villages, teaching, and journeying toward Jerusalem. ¹⁸Then ^bsaid he, “Unto what is the kingdom of God like? and whereunto shall I resemble it? ¹⁹It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the ^cbranches of it.” ²⁰And again he said, “Whereunto shall I liken the kingdom of God? ²¹It is like leaven, which a woman took and hid in three ^{*}measures of meal, till the whole was leavened.”

SECT. XVIII.
V. Æ. 23.
J. P. 4741.
Journey towards Jerusalem.
a Matt. 9. 35.
Mark 6. 6.
b Matt. 13. 31.
Mark 4. 30.
c See Note 18.
* See Matt. 13.33.

SECTION XIX.—*Christ restores to Sight a Blind Man, who is summoned before the Sanhedrin.*^t
JOHN ix. 1–34.

¹AND as *Jesus* passed by, he saw a man which was blind from *his* birth. ²And his disciples asked him, saying, “Master, ^awho did sin, this man, or his parents, that he was born ^ublind?” ³Jesus answered, “Neither hath this man sinned, nor his parents; ^bbut that the works of God should be made manifest in him. ⁴I ^cmust work the works of Him that sent me, while it is day: the night cometh, when no man can work. ⁵As long as I am in the world, ^dI am the light of the world.” ⁶When he had thus spoken, ^ehe spat on the ground, and made clay of the spittle, and he ^fanointed the eyes of the blind man with the ^gclay, ⁷and said unto him, “Go, wash ^hin the pool of Siloām,” (which is by interpretation, Sent). ⁸He went his way therefore, and washed, and came seeing. ⁹The neighbours therefore, and they which before had seen him that he was blind, said, “Is not this he that sat and begged?” ¹⁰Some said, “This is he.” Others said, “He is like him.” But he said, “I am *he*.” ¹¹Therefore said they unto him, “How were thine eyes opened?” ¹²He answered and said, “A ⁱman that is called Jesus made clay, and anointed mine eyes, and said unto me, ‘Go to the pool of Siloām and wash.’ And I went and washed, and I received sight.” ¹³Then said they unto him, “Where is he?” He said, “I know not.” ¹⁴They brought to the Pharisees him that aforetime was blind. ¹⁵And it was the Sabbath day when Jesus made the clay, and opened his eyes. ¹⁶Then again the Pharisees also asked him how he had received his sight. He said unto them, “He put clay upon mine eyes, and I washed, and do see.” ¹⁷Therefore said some of the Pharisees, “This man is not of God, because he keepeth not the Sabbath day.” Others said, “How ^jcan a man that is a sinner do such miracles?”

SECT. XIX.
V. Æ. 23.
J. P. 4741.
Jerusalem.
t See Note 19.
a ver. 34.
u See Note 20.
b ch. 11. 4.
c ch. 4. 34. & 5.
19. 36. & 11. 9.
& 12. 35. & 17.
4.
d ch. 1. 5, 9. & 3.
19. & 8. 12 &
12. 35, 46.
e Mark 7. 33. & 8.
23.
f Or, spread the
clay upon the
eyes of the blind
man.
g See Note 21.
h Neh. 3. 15.
i See 2 Kings 5.
14.
j ver. 6, 7.
i ver. 33. ch. 3. 2.

j ch. 7. 12, 43. & 10. 19. ¹And there was a division among them. ¹⁷They say unto the blind man again, "What sayest thou of him, that he hath opened thine eyes?" He said "He ^kis a prophet."

k ch. 4. 19. & 6. 14. ¹⁸But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. ¹⁹And they asked them, saying, "Is this your son, who ye say was born blind? how then doth he now see?" ²⁰His parents answered them and said, "We know that this is our son, and that he was born blind; ²¹but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him; he shall speak for himself." ²²These words spake his parents, because ^lthey feared the Jews. For the Jews had agreed already, that if any man did confess that he was Christ, he ^mshould be put out of the synagogue. ²³Therefore said his parents, "He is of age; ask him."

l ch. 7. 13. & 12. 42. & 19. 38.
Acts 5. 13.
m ver. 34. ch. 16. 2.

n Josh. 7. 19.
1 Sam. 6. 5.
o ver. 16.

²⁴Then again called they the man that was blind, and said unto him, "Give ⁿGod the praise: ^owe know that this man is a sinner." ²⁵He answered and said, "Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see." ²⁶Then said they to him again, "What did he to thee? how opened he thine eyes?" ²⁷He answered them, "I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?" ²⁸Then they reviled him, and said, "Thou art his disciple; but we are Moses' disciples! ²⁹We know that God spake unto Moses; *as for this fellow*, ^pwe know not from whence he is." ³⁰The man answered and said unto them, "Why ^qherein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes! ³¹Now we know that ^rGod heareth not sinners: but if any man be a worshipper of God, and doeth his will, him He heareth. ³²Since the world began was it not heard that any man opened the eyes of one that was born blind. ³³If ^sthis man were not of God, he could do nothing." ³⁴They answered and said unto him, "Thou ^twast altogether born in sins! and dost thou teach us?" And they ^{*}cast him out.

p ch. 8. 14

q ch. 3. 10.

r Job 27. 9. & 35. 12. Ps. 18. 41. & 34. 15. & 66. 18. Prov. 1. 28. & 15. 29. & 28. 9. Is. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13.

s ver. 16.

t ver. 2.

* Or, *excommunicated him.* ver. 22.

SECT. XX.

SECTION XX.—*Christ declares that He is the true Shepherd.*

JOHN ix. 35, to the end, and x. 1–21.

V. Æ. 28.

J. P. 4741.

Jerusalem.

a See Mark 1. 1.

b ch. 4. 26.

c ch. 5. 22, 27.
See ch. 3. 17. & 12. 47.

d Matt. 13. 13.

³⁵JESUS heard that they had cast him out; and when he had found him, he said unto him, "Dost thou believe on ^athe Son of God?" ³⁶He answered and said, "Who is he, Lord, that I might believe on him?" ³⁷And Jesus said unto him, "Thou hast both seen him, and ^bit is he that talketh with thee." ³⁸And he said, "Lord, I believe!" and he worshipped him. ³⁹And Jesus said, "For ^cjudgment I am come into this world, ^dthat they which see not might see; and that they which see might be made blind."

e Rom. 2. 19.

f ch. 15. 22, 24.

⁴⁰And some of the Pharisees which were with him heard these words, and said unto him, "Are we blind also?" ⁴¹Jesus said unto them, "If ^eye were blind, ye should have no sin: but now ye say, 'We see;' therefore your sin remaineth. ¹Verily, verily, I say unto you, ^fJohn x. 1–21. He that entereth not by the door into the sheepfold, but climb-eth up some other way, the same is a thief and a robber; ²but he that entereth in by the door is the shepherd of the sheep. ³To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. ⁴And when he putteth forth his own sheep, he goeth before them; and the sheep follow him, for they know his voice. ⁵And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." ⁶This

parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

⁷Then said Jesus unto them again, "Verily, verily, I say unto you, I am the Door of the sheep. ⁸All that ever came before me are thieves and robbers : but the sheep did not hear them. ⁹I ^gam the Door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. ¹⁰The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. ¹¹I ^ham the good Shepherd : the good shepherd giveth his life for the sheep. ¹²But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and ⁱleaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. ¹³The hireling fleeth, because he is an hireling, and careth not for the sheep. ¹⁴I am the good Shepherd, and ^jknow my sheep, and am known of mine. ¹⁵As the Father knoweth me, ^keven so ^lknow I the Father : ^mand I lay down my life for the sheep. ¹⁶And ⁿother sheep I have, which are not of this fold ; them also I must bring ; and they shall hear my voice, ^oand there shall be one fold, *and* one shepherd. ¹⁷Therefore doth my Father love me, ^pbecause I lay down my life, that I might take it again. ¹⁸(No man taketh it from me, but I lay it down of myself ; I have power to lay it down, and I ^qhave power to take it again.) This ^rcommandment have I received of my Father."

¹⁹There ^swas a division therefore again among the Jews for these sayings. ²⁰And many of them said, "He ^thath a devil, and is mad ; why hear ye him ?" ²¹Others said, "These are not the words of him that hath a devil. "Can a devil open the eyes of the blind ?"

^g ch. 14. 6. Ephes. 2. 18.

^h Is. 40. 11. Ezek. 34. 12, 23. & 37. 24. Heb. 13. 20. 1 Pet. 2. 25. & 5. 4.
ⁱ Zech. 11. 16, 17.

^j 2 Tim. 2. 19.
^k [Or, *And as I know the Father.* —ED.]

^l Matt. 11. 27.
^m ch. 15. 13.

ⁿ Is. 56. 8.

^o Ezek. 37. 22. Ephes. 2. 14.

^p 1 Pet. 2. 25.

^q Is. 53. 7, 8, 12. Heb. 2. 9.

^r ch. 2. 19.

^s ch. 6. 38. & 15. 10. Acts 2. 24, 32.

^t ch. 7. 43. & 9. 16.

^u Exod. 4. 11. Ps. 94. 9. & 146. 8.

^v ch. 9. 6, 7, 32, 33.

SECTION XXI.—*Christ publicly asserts his Divinity.*

JOHN x. 22–38.

²²AND it was at Jerusalem the "feast of the Dedication, and it was winter ; ²³and Jesus walked in the temple ^bin Solomon's porch. ²⁴Then came the Jews round about him, and said unto him, "How long dost thou ^cmake us to doubt ? If thou be the Christ, tell us plainly." ²⁵Jesus answered them, "I told you, and ye believed not. "The works that I do in my Father's name, they bear witness of me. ²⁶But ^dye believe not, because ye are not of my sheep. As I said unto you, ²⁷My ^esheep hear my voice, and I know them, and they follow me, ²⁸and I give unto them eternal life ; and ^fthey shall never perish, neither shall any man pluck them out of my hand. ²⁹My ^gFather, which gave them me is greater than all ; and no man is able to pluck them out of my Father's hand. ³⁰I ^hand *my* Father are One."

³¹Then ⁱthe Jews took up stones again to stone him. ³²Jesus answered them, "Many good works have I showed you from my Father ; for which of those works do ye stone me ?" ³³The Jews answered him, saying, "For a good work we stone thee not ; but for blasphemy ; and because that thou, being a man, ^jmakest thyself God." ³⁴Jesus answered them, "Is ^kit not written in your Law, I said, 'Ye are gods ?' ³⁵If He called them gods, ^lunto whom the word of God came, and the Scripture cannot be broken ; ³⁶say ye of Him, ^mwhom the Father hath sanctified, and ⁿsent into the world, Thou blasphemest ; ^obecause I said, I am ^pthe Son of God ? ³⁷If ^qI do not the works of my Father, believe me not. ³⁸But if I do, though ye believe not me, ^rbelieve the works : that ye may know, and believe, ^sthat the Father is in me, and I in Him."

SECT. XXI.

V. Æ. 28.

J. P. 4741.

Jerusalem.

^a 1 Mac. 4. 59.

^b Acts 3. 11. & 5. 12.

^c Or, *hold us in suspense.*

^d ver. 38. ch. 3. 2. & 5. 36.

^e ch. 8. 47. 1 John 4. 6.

^f ver. 4, 14.

^g ch. 6. 37. & 17. 11, 12. & 18. 9.

^h ch. 14. 28. & 17. 2, 6, & c.

ⁱ ch. 17. 11, 22

^j ch. 8. 59.

^k ch. 5. 18.

^l Ps. 82. 6.

^m Rom. 13. 1.

ⁿ ch. 6. 27.

^o ch. 3. 17. & 5. 36, 37. & 8. 42.

^p ch. 5. 17, 18.

^q ver. 30.

^r See Mark 1. 1.

^s ch. 15. 24.

^t ch. 5. 36. & 14. 10, 11.

^u ch. 14. 10, 11. & 17. 21

SECT. XXII. SECTION XXII.—*In consequence of the Opposition of the Jews, Christ retires beyond Jordan.*

V. Æ. 23.

J. P. 4741.

Bethabara.

JOHN X. 39, to the end.

a ch. 7. 30, 44. &
8. 59.
b ch. 1. 28.
c ch. 3. 30.
d ch. 8. 30. & 11.
45.

³⁹ THEREFORE ^athey sought again to take him : but he escaped out of their hand, ⁴⁰ and went away again beyond Jordan, into the place ^bwhere John at first baptized ; and there he abode. ⁴¹ And many resorted unto him, and said, “ John did no miracle : ^cbut all things that John spake of this man were true.” ⁴² And ^dmany believed on him there.

SECT. XXIII.

SECTION XXIII.—*Christ, leaving the City, laments over Jerusalem.*

V. Æ. 23.

J. P. 4741.

Near Jerusalem.

LUKE XIII. 23, to the end.

y See Note 22.
a 2 Esdr. 8. 1, 3.
b Matt. 7. 13.
c See John 7. 34.
& 8. 21. & 13.
33. Rom. 9. 31.
d Ps. 32. 6. Is. 55.
6.
e Matt. 25. 10.
f ch. 6. 46.
g Matt. 7. 23. &
25. 12.
h Matt. 7. 23. &
25. 41. ver. 25.
i Ps. 6. 8. Matt.
25. 41.
j Matt. 8. 12. &
13. 42. & 24. 51.
k Matt. 8. 11.
l Matt. 19. 30. &
20. 16. Mark 10.
31.

²³ THEN said one unto him, “ Lord, ^aare there few that be saved ?” And he said unto them,—

²⁴ “ Strive ^bto enter in at the strait gate ; for ^cmany, I say unto you, will seek to enter in, and shall not be able. ²⁵ When ^donce the master of the house is risen up, and ^ehath shut to the door, and ye begin to stand without, and to knock at the door, saying, ‘ Lord, Lord, open unto us ! and he shall answer and say unto you, ^fI know you not whence ye are. ²⁶ Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. ²⁷ But ^hhe shall say, I tell you, I know you not whence ye are ; ⁱdepart from me, all ye workers of iniquity ! ²⁸ There ^jshall be weeping and gnashing of teeth, ^kwhen ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. ²⁹ And they shall come from the east, and ^lfrom the west, and from the north and ^mfrom the south, and shall sit down in the kingdom of God. ³⁰ And, ⁿbehold ! there are last which shall be first, and there are first which shall be last.”

³¹ The same day there came certain of the Pharisees, saying unto him, “ Get thee out, and depart hence ; for Herod will kill thee.”

³² And he said unto them, “ Go ye, and tell that fox, Behold ! I cast out devils, and I do cures to-day and to-morrow, and the third day ^oI shall be perfected. ³³ Nevertheless I must walk to-day, and to-morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem. ³⁴ O ^pJerusalem ! Jerusalem ! which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen ^qdoth gather her brood under her wings ; and ye would not ! ³⁵ Behold ^ryour house is left unto you [desolate]. And verily I say unto you, Ye shall not see me, until the time come when ye shall say, ‘ Blessed is he that cometh in the name of the Lord !’”

SECT. XXIV.

SECTION XXIV.—*Christ dines with a Pharisee—Parable of the great Supper.*

V. Æ. 23.

J. P. 4741.

Near Jerusalem.

LUKE XIV. 1-24.

a Matt. 12. 10.

b Exod. 23. 5.
Deut. 22. 4. ch.
13. 15.

¹ AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. ² And, behold ! there was a certain man before him which had the dropsy. ³ And Jesus answering spake unto the lawyers and Pharisees, saying, “ Is ^ait lawful to heal on the Sabbath-day ?” ⁴ And they held their peace. And he took ^bhim, and healed him, and let him go. ⁵ And answered them, saying, “ Which ^cof you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day ?” ⁶ And they could not answer him again to these things. ⁷ And he put forth a parable to those which were bidden, when he

marked how they chose out the chief rooms; saying unto them,
⁸ "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; ⁹ and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

¹⁰ But ^cwhen thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. ¹¹ For ^dwhosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

¹² Then said he also to him that bade him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. ¹³ But when thou makest a feast, call ^ethe poor, the maimed, the lame, the blind; ¹⁴ and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

¹⁵ And when one of them that sat at meat with him heard these things, he said unto him, "Blessed ^fis he that shall eat bread in the kingdom of God!" ¹⁶ Then ^gsaid he unto him, "A certain man made a great supper, and bade many. ¹⁷ And ^hsent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. ¹⁸ And they all ⁱwith one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. ¹⁹ And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. ²⁰ And another said, I have married a wife, and therefore I cannot come. ²¹ So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. ²² And the servant said, Lord, it is done as thou hast commanded, and yet there is room. ²³ And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. ²⁴ For I say unto you, ^jThat none of those men which were bidden shall taste of my supper."

^c Prov. 25. 6, 7.

^d Job. 22. 29. Ps. 18. 27. Prov. 29. 23. Matt. 23. 12. ch. 18. 14. James 4. 6. 1 Pet. 5. 5.

^e Neh. 8. 10, 12. Tob. 2. 2. & 4. 7

^f Rev. 19. 9.

^g Matt. 22. 2.

^h Prov. 9. 2, 5.

ⁱ [The old English at one would be a closer translation 'and they all began at one,' i. e. unanimously.—Ed.]

^j Matt. 21. 43. & 22. 8. Acts 13. 46.

SECTION XXV.—*Christ's Disciples must forsake the World.*

LUKE XIV. 25, to the end.

²⁵ AND there went great multitudes with him: and he turned, and said unto them, ²⁶ "If ^aany man come to me, ^band hate not his father, and mother, and wife, and children, and brethren, and sisters, ^cyea, and his own life also, he cannot be my disciple. ²⁷ And ^dwhosoever doth not bear his cross, and come after me, cannot be my disciple. ²⁸ For ^ewhich of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it? ²⁹ Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, ³⁰ saying, This man began to build, and was not able to finish. ³¹ Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? ³² Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth *conditions* of peace. ³³ So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. ³⁴ Salt ^fis good: but if the salt have lost his savour, wherewith shall it be seasoned? ³⁵ It is neither fit for the land, nor yet for the dunghill: *but* men cast it out. He that hath ears to hear, let him hear!"

SECT. XXV.

V. Æ. 28.

J. P. 4741.

On a Tour.

^a Deut. 13. 6. & 33. 9. Matt. 10. 37.

^b Rom. 9. 13.

^c Rev. 12. 11.

^d Matt. 16. 24.

Mark 8. 34. ch. 9. 23. 2 Tim. 3. 12.

^e Prov. 24. 27.

^f Matt. 5. 13. Mark 9. 50.

SECT. XXVI.

SECTION XXVI.—*Parables of the Lost Sheep, and of the Lost Piece of Silver.*

V. Æ. 28.

J. P. 4741.

On a Tour.

LUKE XV. 1-10.

a Matt. 9. 10.*b* Acts 11. 3. Gal. 2. 12.*c* Matt. 18. 12.*d* 1 Pet. 2. 10, 25.*e* ch. 5. 32.

* *Drachma*, here translated *a piece of silver*, is the eighth part of an ounce, which cometh to seven pence half penny [15 cents], and is equal to the Roman penny, Matt. 18. 28.

¹ THEN ^adrew near unto Him all the Publicans and sinners for to hear him. ² And the Pharisees and Scribes murmured, saying, “This man receiveth sinners, ^band eateth with them.”

³ And he spake this parable unto them, saying, ⁴ “What ^cman of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? ⁵ And when he hath found it, he layeth it on his shoulders, rejoicing; ⁶ and when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep ^dwhich was lost. ⁷ I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, ^emore than over ninety and nine just persons, which need no repentance.

⁸ “Either, what woman having ten ^{*}pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? ⁹ And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. ¹⁰ Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

SECT. XXVII.

SECTION XXVII.—*Parable of the Prodigal Son.*

V. Æ. 28.

J. P. 4741.

On a Tour.

LUKE XV. 11, to the end.

a Mark 12. 44.

b Acts 2. 39.
Ephes. 2. 13, 17.

c Ps. 51. 4.

d ver. 32. Ephes.
2. 1. & 5. 14.
Rev. 3. 1.

¹¹ AND He said, “A certain man had two sons: ¹² and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them ^ahis living. ¹³ And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. ¹⁴ And when he had spent all, there arose a mighty famine in that land; and he began to be in want. ¹⁵ And he went and joined himself to a citizen of that country: and he sent him into his fields to feed swine. ¹⁶ And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. ¹⁷ And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare! and I perish with hunger. ¹⁸ I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, ¹⁹ and am no more worthy to be called thy son; make me as one of thy hired servants. ²⁰ And he arose, and came to his father. But ^bwhen he was yet a great way off, his father saw him, and had compassion; and ran, and fell on his neck, and kissed him. ²¹ And the son said unto him, Father, I have sinned against Heaven, ^cand in thy sight; and am no more worthy to be called thy son. ²² But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. ²³ And bring hither the fatted calf, and kill it; and let us eat, and be merry: ²⁴ for ^dthis my son was dead, and is alive again; he was lost, and is found. And they began to be merry. ²⁵ Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. ²⁶ And he called one of the servants, and asked what these things meant. ²⁷ And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. ²⁸ And he was angry, and would not go in. Therefore came his father out, and entreated him. ²⁹ And he answering said to his father, “Lo! these

many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends. ³⁰ But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf!’ ³¹ And he said unto him, ‘Son, thou art ever with me, and all that I have is thine. ³² It was meet that we should make merry, and be glad: ‘for this thy brother was dead, and is alive again; and was lost, and is found!’” e ver. 24.

SECTION XXVIII.—*Parable of the unjust Steward.*
LUKE XVI. 1-13.

¹AND He said also unto his disciples, “There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. ² And he called him, and said unto him, ‘How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.’ ³ Then the steward said within himself, What shall I do, “for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed. ⁴ I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. ⁵ So he called every one of his lord’s debtors *unto him*, and said unto the first, ‘How much owest thou unto my lord?’ ⁶ And he said, ‘An hundred *measures of oil.’ And he said unto him, ‘Take thy bill, and sit down quickly, and write fifty.’ ⁷ Then said he to another, ‘And how much owest thou?’ And he said, ‘An hundred †measures of wheat.’ And he said unto him, ‘Take thy bill, and write fourscore.’ ⁸ And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than ^bthe children of light. ⁹ And I say unto you, ‘Make to yourselves friends of the ‡mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. ¹⁰ He ^dthat is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. ¹¹ If therefore ye have not been faithful in the unrighteous *mammon, who will commit to your trust the true *riches*? ¹² and if ye have not been faithful in that which is another man’s, who shall give you that which is your own? ¹³ No ^eservant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.”

SECT. XXVIII.
V. Æ. 28.
J. P. 4741.
On a Tour.

a [Or, because, or, since.—Ed.]
* The word *Batus* (βάτους) in the original containeth nine gallons three quarts: See Ezek. 45. 10, 11, 14.
† The word here interpreted *a measure*, in the original containeth about fourteen bushels and a pottle.
b John 12. 36.
Ephes. 5. 8.
1 Thes. 5. 5.
c Dan. 4. 27.
Matt. 6. 19. & 19. 21. ch. 11. 41. 1 Tim. 6. 17, 18, 19.
‡ Or, *riches*.
d Matt. 25. 21. ch. 19. 27.
* Or, *riches*.
e Matt. 6. 24.

SECTION XXIX.—*Christ reproves the Pharisees.*
LUKE XVI. 14-17.

¹⁴AND the Pharisees also, “who were covetous, heard all these things; and they derided Him. ¹⁵ And he said unto them, “Ye are they which ^bjustify yourselves before men; but ‘God knoweth your hearts; for ^dthat which is highly esteemed among men is abomination in the sight of God. ¹⁶ The ^eLaw and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. ¹⁷ And ^fit is easier for heaven and earth to pass, than one tittle of the Law to fail.”

SECT. XXIX.
V. Æ. 28.
J. P. 4741.
On a Tour.

a Matt. 23. 11.
b ch. 10. 29.
c Ps. 7. 9.
d 1 Sam. 16. 7.
e Matt. 4. 17. & 11. 12, 13. Luke 7. 29.
f Ps. 102. 26, 27. Is. 40. 8. & 51. 6. Matt. 5. 18. 1 Pet. 1. 25.

SECT. XXX.

SECTION XXX.—*Christ answers the Question concerning Divorce and Marriage.*^z

V. Æ. 28.

J. P. 4741.

On a Tour.

MATT. XIX. 3-12.—MARK X. 2-12.—LUKE XVI. 18.

z See Note 23.

a Deut. 24. 1.
Matt. 5. 31. &
19. 7.b Gen. 1. 27. & 5.
2. Mal. 2. 15.c Gen. 2. 24.
Mark 10. 5. 9.
Eph. 5. 31.d 1 Cor. 6. 16. &
7. 2.e Deut. 24. 1. ch.
5. 21.f Matt. 5. 32.
Mark 10. 11.
Luke 16. 18.
1 Cor. 7. 10, 11.g Matt. 5. 32. &
19. 9. Luke 16.
18. Rom. 7. 3.
1 Cor. 7. 10, 11.

h Prov. 21. 19.

i 1 Cor. 7. 2, 7, 9,
17.j 1 Cor. 7. 32, 34.
& 9. 5, 15.

k Matt. 19. 3.

l Gen. 1. 27. & 5.
2.m Gen. 2. 24.
1 Cor. 6. 16.
Ephes. 5. 31.n Matt. 5. 32. &
19. 9. Mark 10.
11. 1 Cor. 7. 10,
11.

¹ THE Pharisees also came unto Him, tempting him, and saying unto him, "Is it lawful for a man to put away his wife for every cause?" ² And he answered and said unto them, "What did Moses command you?" ³ And they said, "Moses ^asuffered to write a bill of divorcement, and to put her away." ⁴ And Jesus answered and said unto them, "For the hardness of your heart he wrote you this precept. ⁵ Have ye not read, ^bthat He which made them at the beginning ⁶of the creation, ⁷made them male and female? ^cand said, 'For ⁸this cause shall a man leave father and mother, and shall cleave to his wife; and ^dthey twain shall be one flesh.' ⁹ Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

¹⁰ They say unto him, "Why did ^eMoses then command to give a writing of divorcement, and to put her away?" ¹¹ He saith unto them, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. ¹² And ^fI say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery; and whoso marieth her which is put away doth commit adultery."

¹³ And in the house his disciples asked him again of the same matter. ¹⁴ And he saith unto them, "Whosoever ^gshall put away his wife, and marry another, committeth adultery against her; ¹⁵ and if a woman shall put away her husband, and be married to another, she committeth adultery." ¹⁶ His disciples say unto him, "If ^hthe case of the man be so with his wife, it is not good to marry." ¹⁷ But he said unto them, "All ⁱmen cannot receive this saying, save *they* to whom it is given. ¹⁸ For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and ^jthere be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

MATT. XIX. *part of ver. 4.* And he answered and said unto them —.

MARK X. *ver. 2, part of ver. 6, 7, and ver. 8, 9.*—² And the Pharisees came to him, and asked him, "Is it lawful for a man to put away his wife?" tempting him. ⁶ "But from the beginning—^lGod made them male and female. ⁷ ^mFor this cause shall a man leave his father and mother and cleave to his wife;—⁸ And they twain shall be one flesh: so then they are no more twain, but one flesh. ⁹ What therefore God hath joined together, let not man put asunder."

LUKE XVI. *ver. 18.* "Whosoever ⁿputteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband committeth adultery."

SECT. XXXI.

SECTION XXXI.—*Christ receives and blesses little Children.*^b

MATT. XIX. 13-15.—MARK X. 13-16.—LUKE XVIII. 15-17.

V. Æ. 28.

J. P. 4741.

On a Tour.

a See Note 24.
a Mark 10. 13.
Luke 18. 15.

¹ THEN ^awere there brought unto Him little children, that he should put his hands on them, and pray. ² But when his disciples saw it, they rebuked ³those that brought them. ⁴ But when Jesus saw it, he was much displeased, and ⁵called them *unto him*, and ⁶said unto them, "Suffer the little children to come unto me, and forbid them not; for

⁷ Mark x. 15. ^bof such is the kingdom of God. ⁷ Verily I say unto you, ^b 1 Cor. 14. 20.
^cWhosoever shall not receive the kingdom of God as a little ^c 1 Pet. 2. 2.
⁸ Lukexviii.17. child, he shall not enter therein; ⁸ in no wise enter therein." ^c Matt. 18. 3.
⁹ Mark x. 16. ⁹ And he took them up in his arms, put *his* hands upon
¹⁰ Matt. xix. 15. them, and blessed them; ¹⁰ and departed thence.

MATT. xix. *part of ver. 13, ver. 14, and part of ver. 15.*—13 — and the disciples rebuked them. 14 But Jesus said, "Suffer little children, and forbid them not, to come unto me; for ^dof such is the kingdom of heaven." 15 And he laid *his* hands on them, —

MARK x. *part of ver. 13.* ^eAnd they brought young children to him, that he should touch them: and his disciples rebuked —.

LUKE xviii. *part of ver. 15, 16, 17.*—15 ^fAnd they brought unto him also infants, that he would touch them: — them. 16 But Jesus — said, "Suffer little children to come unto me, and forbid them not: for ^gof such is the kingdom of God. 17 ^hVerily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall —."

^d ch. 18. 3.
^e Matt. 19. 13.
 Luke 18. 15.
^f Matt 19. 13.
 Mark 10. 13.
^g 1 Cor. 14. 20.
 1 Pet. 2. 2.
^h Mark 10. 15.

SECTION XXXII.—*Parable of the Rich Man and Lazarus.*^b

LUKE xvi. 19, *to the end.*

¹⁹ "THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. ²⁰ And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, ²¹ and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. ²² And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. ²³ And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. ²⁴ And he cried and said, 'Father Abraham! have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and ^ccool my tongue; for I ^bam tormented in this flame.' ²⁵ But Abraham said, 'Son! ^cremember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. ²⁶ And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence.' ²⁷ Then he said, 'I pray thee therefore, father, that thou wouldest send him to my father's house; ²⁸ for I have five brethren; that he may testify unto them, lest they also come into this place of torment.' ²⁹ Abraham saith unto him, 'They ^dhave Moses and the Prophets; let them hear them.' ³⁰ And he said, 'Nay, father Abraham; but if one went unto them from the dead, they will repent.' ³¹ And he said unto him, 'If they hear not Moses and the Prophets, ^eneither will they be persuaded though one rose from the dead.' "

SECT. XXXII.

V. Æ. 28.

J. P. 4741.

On a Tour.

^b See Note 25.

^a Zech. 14. 12.
^b Is. 66. 24.
 Mark 9. 44, &c.
^c Job 21. 13.
 ch. 6. 24.

^d Is. 8. 20. & 34.
 16. John 5. 39,
 45. Acts 15. 21.
 & 17. 11.

^e John 12. 10, 11.

SECTION XXXIII.—*On Forgiveness of Injuries.*

LUKE xvii. 1–10.

¹ THEN said he unto the disciples, "It ^ais impossible but that offences will come; but woe unto him, through whom they come! ² It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. ³ Take heed to yourselves!

"If ^bthy brother trespass [against thee], ^crebuke him; and if he repent, forgive him. ⁴ And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

⁵ And the apostles said unto the Lord, "Increase our faith." ⁶ And ^dthe Lord said, "If ye had faith as a grain of mustard seed, ye might

SECT. XXXIII.

V. Æ. 28.

J. P. 4741.

On a Tour.

^a Matt. 18. 6, 7.
 Mark 9. 42.
 1 Cor. 11. 19.

^b Matt. 18. 15, 21.
^c Lev. 19. 17.
 Prov. 17. 10.
 James 5. 19.

^d Matt. 17. 20. &
 21. 21. Mark 9.
 23. & 11. 23.

say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

⁷“But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? ⁸and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? ⁹Doth he thank that servant because he did the things that were commanded him? I trow not. ¹⁰So likewise ye, when ye shall have done all those things which are commanded you, say, We are ^funprofitable servants; we have done that which was our duty to do.”

^e ch. 12. 37.

^f Job 22. 3. & 35.
7. Ps. 16. 2.
Matt. 25. 30.
Rom. 3. 12. &
11. 35. 1 Cor. 9.
16, 17. Philemon
11.

SECT. XXXIV.

SECTION XXXIV.—*Christ journeys towards Jerusalem.*^c

LUKE ix. 51, to the end, xvii. 11.

V. Æ. 23.

J. P. 4741.

On a Tour.

^c See Note 26.

^a Mark 16. 19.
Acts 1. 2.

^b John 4. 4.

^c John 4. 4, 9.

^d 2 Kings 1. 10,
11.

^e [Knapp and Griesbach put an interrogation point, after “*are of*,” making the sentence read thus, “*Do ye not know what, &c.*”—Ed.]

^f John 1. 51. & 3.
17. & 12. 47.

^g Matt. 8. 19.

^h See John 1. 51.

ⁱ Matt. 8. 21.

^j [i. e. let the spiritually dead bury the naturally dead.—Ed.]

^k See 1 Kings 19.
20.

¹ AND it came to pass, when the time was come that ^aHe ¹ Luke ix. 51. should be received up, he steadfastly set his face to go to Jerusalem. ² And it came to pass, ^bas he went to Jerusa- ² Luke xvii. 11. lem, that he passed through the midst of Samaria and Galilee. ³ And [he] sent messengers before his face; and ³ Luke ix. 52, to the end. they went, and entered into a village of the Samaritans, to make ready for him. ⁵³ And ^cthey did not receive him, because his face was as though he would go to Jerusalem. ⁵⁴ And when his disciples James and John saw this, they said, “Lord, wilt thou that we command fire to come down from heaven and consume them, even as ^dElias did?” ⁵⁵ But he turned, and rebuked them, and said, “Ye know not what manner of spirit ye are of.” ⁵⁶ For ^fthe Son of Man is not come to destroy men’s lives, but to save them.” And they went to another village.

⁵⁷ And ^eit came to pass, that, as they went in the way, a certain man said unto him, “Lord, I will follow thee whithersoever thou goest.” ⁵⁸ And Jesus said unto him, “Foxes have holes, and birds of the air *have* nests; but ^hthe Son of Man hath not where to lay his head.” ⁵⁹ And ⁱhe said unto another, “Follow me.” But he said, “Lord, suffer me first to go and bury my father.” ⁶⁰ [Jesus] said unto him, “Let ^jthe dead bury their dead; but go thou and preach the kingdom of God.”

⁶¹ And another also said, “Lord, ^kI will follow thee; but let me first go bid them farewell, which are at home at my house.” ⁶² And Jesus said unto him, “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”

SECT. XXXV.

SECTION XXXV.—*Christ heals Ten Lepers.*^d

LUKE xvii. 12–19.

V. Æ. 23.

J. P. 4741.

On a Tour.

^d See Note 27.

^a Lev. 13. 46.

^b Lev. 13. 2. &
14. 2. Matt. 8.
4. ch. 5. 14.

^c [Griesbach and Knapp point this sentence interrogatively, “*are there not found*,” &c.—Ed.]

^d [“*none*” in the Bishops’ Bible, Barker’s edition of 1606.]

^e Matt. 9. 22.
Mark 5. 34. &
10. 52. ch. 7. 50.
& 8. 48. & 18.
42.

¹² AND as he entered into a certain village, there met him ten men that were lepers, “which stood afar off: ¹³and they lifted up their voices, and said, “Jesus, Master, have mercy on us!” ¹⁴And when he saw them, he said unto them, “Go ^bshow yourselves unto the priests.” And it came to pass, that, as they went, they were cleansed. ¹⁵And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; ¹⁶and fell down on his face at his feet, giving him thanks: and he was a Samaritan. ¹⁷And Jesus answering said, “Were there not ten cleansed? but where are the nine? ¹⁸There ^care ^dnot found that returned to give glory to God, save this stranger.” ¹⁹And ^ehe said unto him, “Arise, go thy way; thy faith hath made thee whole.”

SECTION XXXVI.—*Christ declares the Lowliness of his Kingdom, and the Sudden Destruction of Jerusalem.*

LUKE xvii. 20, to the end.

²⁰ AND when He was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not ^{*}with observation; ²¹neither ^ashall they say, Lo here! or, lo there! for, behold! ^bthe kingdom of God is [†]within you."

²² And he said unto the disciples, "The ^cdays will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. ²³ And ^dthey shall say to you, See here! or, see there! go not after them, nor follow them. ²⁴ For ^eas the lightning, that lightneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in his day. ²⁵ But first ^fmust He suffer many things, and be rejected of this generation.

²⁶ And ^gas it was in the days of Noe, so shall it be also in the days of the Son of Man. ²⁷ They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all. ²⁸ Likewise ^halso as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; ²⁹ but ⁱthe same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed ^jthem all: ³⁰ even thus shall it be in the day when ^kthe Son of Man is revealed. ³¹ In that day, he ^lwhich shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

³² Remember ^mLot's wife! ³³ Whosoever ⁿshall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. ³⁴ I ^otell you, in that night there shall be two ^pmen in one bed; the one shall be taken, and the other shall be left. ³⁵ Two ^qwomen shall be grinding together; the one shall be taken, and the other left. ^{†36} [Two ^rmen shall be in the field; the one shall be taken, and the other left.]"

³⁷ And they answered and said unto him, "Where, ^sLord?" And he said unto them, "Wheresoever the body is, thither will the eagles be gathered together."

SECT. XXXVI

V. Æ. 23.

J. P. 4741.

On a Tour.

* Or, with outward show.

a ver. 23.

b Rom. 14. 17.

† Or, among you. John 1. 26.

c See Matt. 9. 15. See John 1. 51.

& 17. 12.

d Matt. 24. 23.

Mark 13. 21. ch.

21. 8.

e Matt. 24. 27.

See John 1. 51.

f Mark 8. 31. &

9. 31. & 10. 33.

ch. 9. 22.

g Gen. 7. Matt.

24. 37.

See John 1. 51.

h Gen. 19.

i Gen. 19. 16, 24.

j 2 Thess. 1. 7.

k Matt. 24. 17

Mark 13. 15

l Gen. 19. 26.

m Matt. 10. 39. &

16. 25. Mark 8.

35. ch. 9. 24.

John 12. 25.

n Matt. 24. 40, 41.

1 Thess. 4. 17.

† This 36th verse

is wanting in

most of the

Greek copies.

o Job 39. 30.

Matt. 24. 28.

SECTION XXXVII.—*Christ teacheth the true Nature of Prayer.*

LUKE xviii. 1-8.

¹ AND He spake a parable unto them *to this end*, that men ought ^aalways to pray, and not to faint; ²saying, "There was ^{*}in a city a judge, which feared not God, neither regarded man; ³and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. ⁴And he would not for a while. But afterward he said within himself, Though I fear not God, nor regard man, ⁵yet ^bbecause this widow troubleth me, I will avenge her, lest by her continual coming she weary me. ⁶And the Lord said, Hear what the unjust judge saith. ⁷And ^cshall not God avenge his own elect, which cry day and night unto Him, though he bear long with them? ⁸I tell you ^dthat he will avenge them speedily! Nevertheless, when ^ethe Son of Man cometh, shall He find faith on the earth?"

SECT. XXXVII.

V. Æ. 23.

J. P. 4741.

On a Tour.

a ch. 11. 5. & 21.

36. Rom. 12. 12.

Ephes. 6. 18.

Col. 4. 2.

1 Thess. 5. 17.

* Gr. in a certain

city.

b ch. 11. 8.

c Rev. 6. 10.

d Heb. 10. 37.

2 Pet. 3. 8, 9.

e See John 1. 51.

SECTION XXXVIII.—*Parable of the Publican and the Pharisee.*

LUKE xviii. 9-14.

⁹ AND he spake this parable unto certain ^awhich trusted in themselves ^{*}that they were righteous, and despised others." ¹⁰ Two men went up into the temple to pray; the one a Pharisee, and the other a

SEC. XXXVIII.

V. Æ. 23.

J. P. 4741.

On a Tour.

a ch. 10. 29. & 16.

15.

* Or, as being

righteous.

b Ps. 135. 2.
c Is. 1. 15. & 58.
 2. Rev. 3. 17.

d Job 22. 29.
 Matt. 23. 12. ch.
 14. 11. James 4.
 6. 1 Pet. 5. 5, 6.

Publican. ¹¹ The Pharisee ^b stood and prayed thus with himself: 'God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican. ¹² I fast twice in the week, I give tithes of all that I possess. ¹³ And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner! ¹⁴ I tell you, This man went down to his house justified rather than the other: ^d for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

SECT XXXIX.

V. Æ. 23.

J. P. 4741.

On a Tour.

e See Note 23.*a* Mark 10. 17.
 Luke 10. 25.*b* Ex. 20. 12, &c.
 Deut. 5. 16. &c.*c* Matt. 15. 4.*d* Lev. 19. 18.
 Matt. 22. 39.
 Rom. 13. 9.
 Gal. 5. 14.
 James 2. 8.*e* Matt. 6. 20.
 Luke 12. 33. &
 16. 9. Acts 2. 45.
 & 4. 34, 35.
 1 Tim. 6. 18, 19.*f* Prov. 11. 28.
 Luke 18. 24.*g* Matt. 13. 22.
 Mark 10. 24.
 1 Cor. 1. 26.
 1 Tim. 6. 9, 10.*h* Job 31. 21. Ps.
 52. 7. & 62. 10.
 1 Tim. 6. 17.*i* Gen. 18. 14.
 Job 42. 2. Jer.
 32. 17. Zech. 8.
 6. Luke 1. 37.*j* Mark 10. 23.
 Luke 18. 23.*k* Deut. 33. 9.
 Matt. 4. 29.
 Luke 5. 11.SECTION XXXIX.—*From the Conduct of the young Ruler, Christ cautions his Disciples on the dangers of Wealth.*^e

MATT. XIX. 16-29.—MARK X. 17-30.—LUKE XVIII. 18-30.

¹ AND ² when He was gone forth, into the way, ³ behold! one came, ⁴ a certain ruler, ⁵ running, and kneeled to him, and asked him, ⁶ and said unto him, "Good ^a Master, what good thing shall I do, that I may have eternal life?" ⁷ And he said unto him, "Why callest thou me good? *there is* none good but One, *that is*, God. But if thou wilt enter into life, keep the commandments." ⁸ He saith unto him, "Which?" Jesus said, ⁹ "Thou knowest the commandments. ¹⁰ Thou ^b shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; ¹¹ Defraud not; ¹² Honor ^c thy father and ^d thy mother; and, ^d Thou shalt love thy neighbour as thyself." ¹³ The young man ¹⁴ answered, and ¹⁵ saith unto him, "All these things have I kept from my youth up: what lack I yet?" ¹⁶ Now when Jesus heard these things, he, ¹⁷ beholding him, loved him, and ¹⁸ Jesus said unto him, ¹⁹ "Yet lackest thou one thing: ²⁰ if ^e thou wilt be perfect, ²¹ go thy way, ²² go, *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, ²³ take up the cross, ²⁴ *and* follow me." ²⁵ But when the young man heard that saying, ²⁶ he was very sorrowful; ²⁷ he went away sorrowful, for he had great possessions. ²⁸ And when Jesus saw that he was very sorrowful, he ²⁹ looked round about; ³⁰ then said Jesus unto his disciples, ³¹ "How ^f hardly shall they that have riches enter into the kingdom of God! ³² Verily I say unto you, That ^g a rich man shall hardly enter into the kingdom of heaven." ³³ And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, "Children, how hard is it for them ^h that trust in riches to enter into the kingdom of God! ³⁴ And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." ³⁵ When his disciples heard it, they were exceedingly amazed, ³⁶ and they were astonished out of measure among themselves, ³⁷ saying, "Who then can be saved?" ³⁸ But Jesus, ³⁹ looking upon them, ⁴⁰ beheld *them*, and said unto them, ⁴¹ "The ⁱ things which are impossible with men are possible with God. ⁴² With men this is impossible; ⁴³ but not with God: for ⁴⁴ with God all things are possible."

⁴⁵ Then ^j answered Peter, and said unto him, "Behold! ^k we have forsaken all, and followed thee; what shall we have therefore?" ⁴⁶ And Jesus answered and ⁴⁷ said

¹ Matt. xix. 16.² Mark x. 17.³ Matt. xix. 16.⁴ Lukexviii. 18.⁵ Mark x. 17.⁶ Matt. xix. 16.⁷ Matt. xix. 17.⁸ Matt. xix. 18.⁹ Lukexviii. 20.¹⁰ Matt. xix. 18.¹¹ Mark x. 19.¹² Matt. xix. 19.¹³ Matt. xix. 20.¹⁴ Mark x. 20.¹⁵ Matt. xix. 20.¹⁶ Lukexviii. 22.¹⁷ Mark x. 21.¹⁸ Matt. xix. 21.¹⁹ Lukexviii. 22.²⁰ Matt. xix. 21.²¹ Mark x. 21.²² Matt. xix. 21.²³ Mark x. 21.²⁴ Matt. xix. 21.²⁵ Matt. xix. 22.²⁶ Lukexviii. 23.²⁷ Matt. xix. 22.²⁸ Lukexviii. 24.²⁹ Mark x. 23.³⁰ Matt. xix. 23.³¹ Mark x. 23.³² Matt. xix. 23.³³ Mark x. 24.³⁴ Matt. x. 24.³⁵ Matt. xix. 25.³⁶ Mark x. 26.³⁷ Matt. xix. 25.³⁸ Matt. xix. 26.³⁹ Mark x. 27.⁴⁰ Matt. xix. 26.⁴¹ Lukexviii. 27.⁴² Matt. xix. 26.⁴³ Mark x. 27.⁴⁴ Matt. xix. 26.⁴⁵ Matt. xix. 27.⁴⁶ Mark x. 29.⁴⁷ Matt. xix. 28.

unto them, "Verily, I say unto you, That ye which have followed me, in the 'regeneration,'^f when the ^mSon of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. ⁴⁸ And ⁿevery one, ⁴⁹ verily I say unto you, ⁵⁰ that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake ⁵¹ and the Gospel's, [and] ⁵² for the kingdom of God's sake, ⁵³ shall receive an hundredfold and ⁵⁴ more, ⁵⁵ now, ⁵⁶ in this present time, ⁵⁷ houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come ⁵⁸ shall inherit everlasting life."

⁴⁸ Matt. xix. 29.
⁴⁹ Mark x. 29.
⁵⁰ Matt. xix. 29.
⁵¹ Mark x. 29.
⁵² Lukexviii.29.
⁵³ Matt. xix. 29.
⁵⁴ Lukexviii.30.
⁵⁵ Mark x. 30.
⁵⁶ Lukexviii.30.
⁵⁷ Mark x. 30.
⁵⁸ Matt. xix. 29.

^l There is a diversity of opinions about this punctuation; Griesbach puts a comma before "regeneration"; Knapp before and after it as in the text.—Ed.

^f See Note 29.

^m Matt. 20. 21.
 Luke 22. 28, 29,
 30. See John 1.
 51. 1 Cor. 6. 2,
 3. Rev. 2. 26.

ⁿ Deut. 33. 9.
 2 Chron. 25. 9.
 Job 42. 10.
 Mark 10. 29, 30.
 Luke 18. 29, 30.

^o Matt. 19. 16.
 Luke 10. 25. &
 18. 18.

^p Matt. 19. 17.
 Luke 18. 19.

^q Exod. 20. 12, &c.
 Deut. 5. 16-20.
 Rom. 13. 9.

^r Matt. 6. 19. 20.
 & 19. 21.
 Luke 12. 33. &
 16. 9. & 18. 22.
 Acts 2. 45. & 4.
 34, 35. 1 Tim. 6.
 18, 19.

^s Matt. 19. 24.
 Luke 18. 25.

^t See Note i.

^u Matt. 19. 27.
 Luke 18. 28.

^v 2 Chron. 25. 9
 Luke 18. 30.

^w Matt. 19. 16.
 Mark 10. 17.

^x Exod. 20. 12,
 16. Deut. 5. 16-
 20. Rom. 13. 9.
 Eph. 6. 2. Col. 3.
 20.

^y Matt. 6. 19, 20.
 & 19. 21.
 1 Tim. 6. 19.

^z Prov. 11. 23.
 Matt. 19. 23.
 Mark 10. 23.

^a Matt. 19. 24.
 Mark 10. 25.

^b Matt. 19. 27.

^c See Note n.

MATT. xix. *part of ver. 26, and 28.*—26 — but — 28 And Jesus —.

MARK x. *part of ver. 17, ver. 18, part of ver. 19, 20, 21, ver. 22, part of ver. 23, ver. 25, part of ver. 26, 27, ver. 28, part of ver. 29, 30.*—17 ^oAnd there came one — "Good Master, what shall I do that I may inherit eternal life?" 18 And Jesus said unto him, "Why ^pcallest thou me good? *there is* none good but One, *that is*, God. 19 Thou knowest the commandments, ^qDo not commit adultery; Do not kill; Do not steal; Do not bear false witness; — Honor thy father and mother." 20 And he — said unto him, "Master, all these have I observed from my youth." 21 Then Jesus — said unto him, "One ^rthing thou lackest, — sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come — and follow me." 22 And he was sad at that saying, and went away grieved: for he had great possessions. 23 And Jesus — and saith unto his disciples, — 25 "It ^sis easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." 26 — saying — "Who then can be saved?" 27 And Jesus — saith, "With ^tmen it is impossible, — with God all things are possible." 28 Then Peter began to say, "Lo, ^uwe have left all, and have followed thee." 29 — said, — "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, — 30 ^vBut he shall receive an hundredfold — in this time, — eternal life."

LUKE xviii. *part of ver. 18, ver. 19, part of ver. 20, ver. 21, part of ver. 22, 23, 24, ver. 25, 26, part of ver. 27, ver. 28, and part of ver. 29, 30.*—18 ^wAnd — asked him, saying, "Good Master, what shall I do to inherit eternal life?" 19 And Jesus said unto him, "Why callest thou me good? none ^xis good, save One, *that is*, God." 20 — ^yDo not commit adultery; Do not kill; Do not steal; Do not bear false witness; Honor thy father and thy mother. 21 And he said, "All these have I kept from my youth up." 22 — said unto him, — "sell ^zall that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." 23 And when he heard this, — for he was very rich. 24 — said, "how ^ahardly shall they that have riches enter into the kingdom of God! 25 ^bFor it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." 26 And they that heard *it* said, "Who then can be saved?" 27 And he said, — 28 ^cThen Peter said, "Lo! we have left all, and followed thee." 29 And he said unto them, "Verily I say unto you, 'There is no man that hath left house, or parents, or brethren, or wife, or children, — 30 Who shall not receive manifold — and in the world to come life everlasting.'"

SECTION XL.—Parable of the Laborers in the Vineyard.

MATT. xix. 30, and xx. 1-16.—MARK x. 31.

³⁰ "BUT ^amany *that are* first shall be last; and the last *shall be* first. ¹ For the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire laborers into his vineyard. ² And when he had agreed with the laborers for ^aa penny a day, he sent them into his vineyard. ³ And he went out about the third hour, and saw others standing idle in the market-place, ⁴ and said unto them; 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they went their way. ⁵ Again he went out about the sixth and ninth hour, and did likewise. ⁶ And about the eleventh hour he went out, and found others standing [idle], and saith unto them, 'Why stand ye here all the day idle?' ⁷ They say unto him, 'Because no man hath hired us.' He saith unto them, 'Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.'

SECT. XL.

V. Æ. 28.

J. P. 4741.

On a Tour.

^a ch. 20. 16. & 21.
 31, 32. Mark 10.
 31. Luke 13. 30.

^{*} The Roman penny is the eighth part of an ounce, which after five shillings [\$1.20.] the ounce, is seven pence halfpenny [15 cents], ch. 18. 28.

⁸ So when even was come, the lord of the vineyard saith unto his steward, 'Call the laborers, and give them *their* hire, beginning from the last unto the first.' ⁹ And *when* they came that *were hired* about the eleventh hour, they received every man a penny. ¹⁰ But when the first came, they supposed that they should have received more; and they likewise received every man a penny. ¹¹ And when they had received *it*, they murmured against the goodman of the house, ¹² saying, 'These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.' ¹³ But he answered one of them, and said, 'Friend, I do thee no wrong: didst not thou agree with me for a penny? ¹⁴ Take *that* thine *is*, and go thy way. I will give unto this last, even as unto thee: ¹⁵ is ^bit not lawful for me to do what I will with mine own? ^c'is thine eye evil, because I am good?' ¹⁶ So ^dthe last shall be first, and the first last. 'For many be called, but few chosen.' ^e

† Or, *have continued one hour only.*

^b Rom. 9. 21.

^c Deut. 15. 9.

Prov. 23. 6. ch. 6. 23.

^d ch. 19. 30.

^e ch. 22. 14.

^g See Note 30.

^f Matt. 19. 30. & 20. 16. Luke 13. 30.

MARK X. 31. But ^fmany *that are* first shall be last; and the last first.

SECT. XLI.

SECTION XLI.—*Christ is informed of the Sickness of Lazarus.*^h

V. Æ. 28.

JOHN xi. 1-16.

J. P. 4741.

On a Tour.

^h See Note 31.

^a Luke 10. 38, 39.

^b Matt. 26. 7.

Mark 14. 3. ch. 12. 3.

^c ch. 9. 3. ver. 40. See Mark 1. 1.

^d ch. 16. 40.

^e ch. 10. 31.

^f ch. 9. 4.

^g ch. 12. 35.

^h So Deut. 31. 16. Dan. 12. 2.

Matt. 9. 24.

Acts 7. 60.

1 Cor. 15. 18, 51.

¹ Now a certain man was sick, *named* Lazarus, of Bethany, the town of ^aMary and her sister Martha. ² (It ^bwas *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) ³ Therefore his sisters sent unto him, saying, "Lord, behold! he whom thou lovest is sick." ⁴ When Jesus heard *that*, he said, "This sickness is not unto death, ^cbut for the glory of God, that the Son of God might be glorified thereby." ⁵ Now Jesus loved Martha, and her sister, and Lazarus. ⁶ When he had heard therefore that he was sick, ^dhe abode two days still in the same place where he was. ⁷ Then after that saith he to his disciples, "Let us go into Judæa again." ⁸ His disciples say unto him, "Master, ^ethe Jews of late sought to stone thee; and goest thou thither again?" ⁹ Jesus answered, "Are there not twelve hours in the day? ^fif any man walk in the day, he stumbleth not, because he seeth the light of this world; ¹⁰ but ^gif a man walk in the night, he stumbleth, because there is no light in him." ¹¹ These things said he: and after that he saith unto them, "Our friend Lazarus ^hsleepeth; but I go, that I may awake him out of sleep." ¹² Then said his disciples, "Lord, if he sleep, he shall do well." ¹³ Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. ¹⁴ Then said Jesus unto them plainly, "Lazarus is dead; ¹⁵ and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." ¹⁶ Then said Thomas, which is called Didymus, unto his fellow-disciples, "Let us also go, that we may die with him."

SECT. XLII.

SECTION XLII.—*Christ again predicts his Sufferings and Death.*ⁱ

V. Æ. 29.

MATT. XX. 17-19.—MARK X. 32-34.—LUKE XVIII. 31-34.

J. P. 4742.

On a Tour.

ⁱ See Note 32.

^a John 12. 12.

^b Matt. 16. 21. & 17. 22. & 20. 17.

Mark 10. 32.

^c Ps. 22. Is. 53.

^d See John 1. 51.

¹ AND they were in the way ^agoing up to Jerusalem; ² and Jesus, ³ then ^btook *unto him* the Twelve, and said unto them, "Behold! we go up to Jerusalem, and all things ^cthat are written by the Prophets concerning ^dthe Son of Man shall be accomplished." ⁴ And Jesus went before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve ⁵disciples apart in the way, ⁶and began to tell them what things should happen unto him, ⁷and said unto them, ⁸"Behold!

¹ Mark x. 32

² Matt. xx. 17.

³ Lukexviii.31.

⁴ Mark x. 32.

⁵ Matt. xx. 17.

⁶ Mark x. 32.

⁷ Matt. xx. 17.

⁸ Matt.xx. 18.

⁹ we go up to Jerusalem, and the Son of Man shall be betrayed [and] ⁹ delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles, ¹⁰ to mock, and to scourge, and to crucify him: ¹¹ for ^fhe shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; ¹² and they shall scourge him, and put him to death; and the third day he shall rise again.” ¹³ And ^gthey understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

MATT. xx. *part of ver.* 17, 18, 19.—17 — going up to Jerusalem, took the Twelve — 18 — unto the Chief Priests and unto the Scribes, and they shall condemn him to death, 19 ^hand shall deliver him to the Gentiles — and the third day he shall rise again.”

MARK x. *part of ver.* 33, and *ver.* 34.—33 saying, “Behold! we go up to Jerusalem, and ⁱthe Son of Man shall be — 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.”

LUKE xviii. *part of ver.* 31. — he —.

^e Matt. 16. 21.
See John 1. 51.

^f Matt. 27. 2.
Mark 15. 1, 16,
&c. Luke 23. 1.
John 18. 28, &c.
Acts 3. 13.
^g Mark 9. 32.
Luke 2. 50. & 9.
45. John 10. 6. &
12. 16.

^h ch. 27. 2. Mark
15. 1, 16, &c.
Luke 23. 1.
John 18. 28, &c.
Acts 3. 13.
ⁱ See John 1. 51.

SECTION XLIII.—Ambition of the Sons of Zebedee.

MATT. xx. 20–28.—MARK x. 35–45.

¹ THEN came to Him the mother of ^aZebedee’s children, with her sons, ²James and John, the sons of Zebedee, ³worshipping *him*, and desiring a certain thing of him; ⁴saying, “Master! we would that thou shouldest do for us whatsoever we shall desire.” ⁵And he said unto them, “What would ye that I should do for you?” ⁶They said unto him, “Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.” ⁷She saith unto him, “Grant that these my two sons ^bmay sit, the one on thy right hand, and the other on the left, in thy kingdom.” ⁸But Jesus answered and ⁹said unto them, “Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?” ¹⁰And they say unto him, “We can.” And Jesus said unto them, “Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized; ¹¹but to sit on my right hand and on my left hand is not mine to give, but *it shall be given to them* for whom it is prepared ¹²of my Father.” ¹³And ^cwhen the ten heard it, they began to be much displeased with James and John; ¹⁴and they were moved with indignation against the two brethren. ¹⁵But Jesus called them *to him*, and saith unto them, “Ye ^dknow that they which ^eare accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. ¹⁶But ^eso shall it not be among you, but whosoever will be great among you, shall be your minister; ¹⁷and whosoever of you will be the chiefest, shall be servant of all: ¹⁸for ^feven the ^gSon of Man came not to be ministered unto, ^hbut to minister, and ⁱto give his life a ransom for many.”

MATT. xx. *part of ver.* 21, 22, 23, 24, *ver.* 25, 26, 27, and 28.—21 And he said unto her, “What wilt thou?”—22 — said, “Ye know not what ye ask. Are ye able to drink of ^jthe cup that I shall drink of, and to be baptized with ^kthe baptism that I am baptized with?” They say unto him, “We are able.” 23 And he saith unto them, “Ye ^lshall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but, to sit on my right hand, and on my left, is not mine ^mto give, but *it shall be given to them* for

SECT. XLIII.

V. Æ. 29.

J. P. 4742.

On the way to
Bethany.

^a Matt. 4. 21.

^b Matt. 19. 28.

^c Matt. 20. 24.

^d Luke 22. 25.

^e Or, *think good*.

^e Matt. 20. 26, 28.

Mark 9. 35.

Luke 9. 48.

^f John 13. 14.

Phil. 2. 7.

^g Luke 22. 27.

See John 1. 51.

^h Is. 53. 10, 11.

Dan. 9. 24, 26.

Matt. 20. 28.

John 11. 51, 52.

1 Tim. 2. 6.

Tit. 2. 14. 1 Pet.

1. 19.

ⁱ Matt. 20. 28. &

26. 28. Rom. 5.

15, 19. Heb. 9. 28.

^j ch. 26. 39, 42.

Mark 14. 36.

Luke 22. 42.

John 18. 11.

^k Luke 12. 50.

^l Acts 12. 2. Rom.

8. 17. 2 Cor. 1.

7. Rev. 1. 9.

^m ch. 25. 34.

n Mark 10. 41.
Luke 22. 24, 25.
o 1 Pet. 5. 3.
p ch. 23. 11.
Mark 9. 35. &
10. 43.
q ch. 18. 4.
r See Notes f, g,
h, i.

whom it is prepared — 24 — "when the ten heard it, — 25 But Jesus called them *unto him*, and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But ^oit shall not be so among you; but ^pwhosoever will be great among you, let him be your minister; 27 ^qand whosoever will be chief among you, let him be your servant: 28 ^reven as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

MARK x. *part of ver. 35, and 38.* — 25 And — come unto him, — 38 But Jesus —.

SECT. XLIV.

V. Æ. 29.
J. P. 4742.
Jericho.

k See Note 33.
a Matt. 20. 29.
Mark 10. 46.

SECTION XLIV.—*Two Blind Men healed at Jericho.*^k

MATT. xx. 29, *to the end.*—MARK x. 46, *to the end.*—LUKE xviii. 35, *to the end.*

¹ AND ^ait came to pass, that as He was come nigh unto Jericho, ² as he went out of Jericho with his disciples, ³ a great multitude followed him. ⁴ And, behold! two blind men sitting by the way side,—⁵ a certain blind man, ⁶ blind Bartimæus, the son of Timæus, ⁷ sat by the way side, begging; ⁸ and hearing the multitude pass by, he asked what it meant. ⁹ And they told him, that Jesus of Nazareth passeth by. ¹⁰ When they heard that Jesus passed by, ¹¹ and when he heard that it was Jesus of Nazareth, he began to cry out, ¹² and he cried, saying, "Jesus, *thou* Son of David, have mercy on me! ¹³ have mercy on us, O Lord, *thou* Son of David!" ¹⁴ And the multitude, ¹⁵ which went before, rebuked him, ¹⁶ rebuked them, because they should hold their peace: ¹⁷ and many charged him ¹⁸ that he should hold his peace; but he cried so much the more, ¹⁹ but they cried the more, ²⁰ a great deal, ²¹ saying, "Have mercy on us, O Lord, *thou* Son of David! ²² *thou* Son of David, have mercy on me!" ²³ And ²⁴ Jesus stood still, and called them, ²⁵ and commanded him ²⁶ to be called, [and] ²⁷ to be brought unto him. ²⁸ And they call the blind man, saying unto him, "Be of good comfort, rise; he calleth thee." ²⁹ And he, casting away his garment, rose, and came to Jesus; ³⁰ and when he was come near, he asked him, ³¹ saying, "What wilt thou that I shall do unto thee?" And he said, ³² "Lord! that our eyes may be opened: ³³ Lord! that I may receive my sight." ³⁴ So Jesus had compassion *on them*, and touched their eyes: ³⁵ And Jesus said unto him, "Receive thy sight; thy ^bfaith hath saved thee. ³⁶ Go thy way, thy faith hath ^{*}made thee whole." ³⁷ And immediately he received his sight, and followed him ³⁸ in the way, ³⁹ their eyes received sight, and they followed him, ⁴⁰ glorifying ^cGod; and all the people, when they saw it, gave praise unto God.

MATT. xx. *part of ver. 29, 30, 32, 33, and 34.*—29 And as they departed from Jericho, — 30 — cried out, saying, — 32 And — and said, "What will ye that I shall do unto you?" 33 They say unto him, — 34 — and immediately —.

MARK x. *part of ver. 46, 47, 48, 49, ver. 51, and part of ver. 52.*—46 And they came to Jericho: and — and a great number of people, — sat by the highway side, begging. 47 — and say, "Jesus, ^d*thou* Son of David, have mercy on me!" 48 — that he should hold his peace; but he cried the more — "Thou Son of David have mercy on me!" 49 And Jesus stood still, and commanded him — 51 And Jesus answered and said unto him, "What wilt thou that I should do unto thee?" The blind man said unto him, "Lord! that I might receive my sight." 52 And Jesus said unto him, — And immediately he received his sight, and followed Jesus —.

LUKE xviii. *beginning of ver. 39, and part of ver. 40.*—39 And they — 40 — Jesus stood —.

¹ Lukexviii.35.
² Mark x. 46.
³ Matt. xx. 29.
⁴ Matt. xx. 30.
⁵ Lukexviii.35.
⁶ Mark x. 46.
⁷ Lukexviii.35.
⁸ Lukexviii.36.
⁹ Lukexviii.37.
¹⁰ Matt. xx. 30.
¹¹ Mark x. 47.
¹² Lukexviii.38.
¹³ Matt. xx. 30.
¹⁴ Matt. xx. 31.
¹⁵ Lukexviii.39.
¹⁶ Matt. xx. 31.
¹⁷ Mark x. 48.
¹⁸ Lukexviii.39.
¹⁹ Matt. xx. 31.
²⁰ Mark x. 48.
²¹ Matt. xx. 31.
²² Lukexviii.39.
²³ Lukexviii.40.
²⁴ Matt. xx. 32.
²⁵ Lukexviii.40.
²⁶ Mark x. 49.
²⁷ Lukexviii.40.
²⁸ Mark x. 49.
²⁹ Mark x. 50.
³⁰ Lukexviii.40.
³¹ Lukexviii.41.
³² Matt. xx. 33.
³³ Lukexviii.41.
³⁴ Matt. xx. 34.
³⁵ Lukexviii.42.
³⁶ Mark x. 52.
³⁷ Lukexviii.43.
³⁸ Mark x. 52.
³⁹ Matt. xx. 34.
⁴⁰ Lukexviii.43.

b Matt. 9. 22.
Luke 17. 19.
* Or, *saved thee.*

c Luke 5. 26.
Acts 4. 21. & 11.
18.

d Matt. 20. 30.

SECTION XLV.—*Conversion of Zacchæus, and the Parable of the Pounds.*

LUKE XIX. 1–28.

¹ AND *Jesus* entered and passed through Jericho. ² And, behold ! *there was* a man named Zacchæus, which was the chief among the Publicans, and he was rich. ³ And he sought to see *Jesus* who he was ; and could not for the press, because he was little of stature. ⁴ And he ran before, and climbed up into a sycamore tree to see him : for he was to pass that way. ⁵ And when *Jesus* came to the place, he looked up, and saw him, and said unto him, “ Zacchæus, make haste, and come down ; for to-day I must abide at thy house.” ⁶ And he made haste, and came down, and received him joyfully. ⁷ And when they saw it, they all murmured, saying, “ That ^ahe was gone to be guest with a man that is a sinner.” ⁸ And Zacchæus stood, and said unto the Lord ; “ Behold ! Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by ^bfalse accusation, ^cI restore *him* fourfold.” ⁹ And *Jesus* said unto him, “ This day is salvation come to this house, forasmuch as ^dhe also is ^ea son of Abraham ; ^ffor ^gthe Son of Man is come to seek and to save that which was lost.”

¹¹ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because ^hthey thought that the kingdom of God should immediately appear. ¹² He ⁱsaid therefore,—

“ A certain nobleman went into a far country to receive for himself a kingdom, and to return. ¹³ And he called his ten servants, and delivered them ten ^jpounds, and said unto them, ‘ Occupy till I come.’ ¹⁴ But ^kthis citizens hated him, and sent a message after him, saying, ‘ We will not have this *man* to reign over us.’ ¹⁵ And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. ¹⁶ Then came the first, saying, ‘ Lord, thy pound hath gained ten pounds.’ ¹⁷ And he said unto him, ‘ Well, thou good servant ! because thou hast been ^lfaithful in a very little, have thou authority over ten cities.’ ¹⁸ And the second came, saying, ‘ Lord, thy pound hath gained five pounds.’ ¹⁹ And he said likewise to him, ‘ Be thou also over five cities.’ ²⁰ And another came, saying, ‘ Lord, behold ! *here is* thy pound, which I have kept laid up in a napkin. ²¹ For ^mI feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow.’ ²² And he saith unto him, ‘ Out ⁿof thine own mouth will I judge thee, *thou* wicked servant ! thou ^oknewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow ? ²³ wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ? ’ ²⁴ And he said unto them that stood by, ‘ Take from him the pound, and give it to him that hath ten pounds.’ ²⁵ (And ^pthey said unto him, ‘ Lord, he hath ten pounds.’) ²⁶ For I say unto you, ^qThat unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him. ²⁷ But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.”

²⁸ And when he had thus spoken, ^rhe went before, ascending up to Jerusalem.

SECT. XLV.

V. Æ. 29.

J. P. 4742.

Jericho.

^a Matt. 9. 11. ch. 5. 30.

^b ch. 3. 14.

^c Exod. 22. 1.

^d 1 Sam. 12. 3.

^e 2 Sam. 12. 6.

^f Rom. 4. 11, 12, 16. Gal. 3. 7.

^g ch. 13. 16.

^h Matt. 18. 11.

See Matt. 10. 6.

& 15. 24. See

John 1. 51.

ⁱ Acts 1. 6.

^j Matt. 25. 14.

Mark 13. 34.

^{*} *Mina*, here translated a *pound*, is twelve ounces and a half ; which according to five shillings the ounce is three pounds two shillings and sixpence [about £15.]

ⁱ John 1. 11.

[†] Gr. *silver*, and so ver. 23.

^j Matt. 25. 21. ch. 16. 10.

^k Matt. 25. 24.

^l 2 Sam. 1. 16.

Job 15. 6. Matt.

12. 37.

^m Matt. 25. 26.

ⁿ [Or, *And they had said*, &c.

i. e. he did what he did on principle, and the suggestions of bystanders did not sway him. —En.]

^o Matt. 13. 12. & 25. 29. Mark 4.

25. 8. 18.

^p Mark 10. 32.

SECT. XLVI.

SECTION XLVI.—*The Resurrection of Lazarus.*¹

V. Æ. 29.

JOHN xi. 17–46.

J. P. 4742.

Bethany.

I See Note 34.

* That is, *about two miles.*

a ch. 9. 31.

b Luke 14. 14. ch. 5. 29.

c ch. 5. 21. & 6. 39, 40, 44.

d ch. 1. 4. & 6. 35. & 14. 6. Col. 3. 4. I John 1. 1, 2. & 5. 11.

e ch. 3. 36. I John 5. 10, & c.

f Matt. 16. 16. ch. 4. 42. & 6. 14, 69. See Mark 1. 1.

g ver. 19.

h ver. 21.

† Gr. *he troubled himself.*

i Luke 19. 11.

j ch. 9. 6.

k ver. 4, 23.

l ch. 12. 30.

m ch. 20. 7.

n ch. 2. 23. & 10. 42. & 12. 11, 18.

¹⁷ THEN when Jesus came, he found that he had *lain* in the grave four days already. ¹⁸ Now Bethany was nigh unto Jerusalem, about *fifteen furlongs off; ¹⁹ and many of the Jews came to Martha and Mary, to comfort them concerning their brother. ²⁰ Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat *still* in the house. ²¹ Then said Martha unto Jesus, "Lord, if thou hadst been here, my brother had not died!" ²² But I know, that even now, "whatsoever thou wilt ask of God, God will give *it* thee." ²³ Jesus saith unto her, "Thy brother shall rise again." ²⁴ Martha saith unto him, "I ^bknow that he shall rise again in the resurrection at the last day." ²⁵ Jesus said unto her, "I am ^cthe Resurrection and the ^dLife: ^ehe that believeth in me, though he were dead, yet shall he live: ^fand whosoever liveth and believeth in me shall never die. Believest thou this?" ²⁷ She saith unto him, "Yea, Lord: ^gI believe that thou art the Christ, the Son of God, which should come into the world!"

²⁸ And when she had so said, she went her way, and called Mary her sister secretly, saying, "The Master is come, and calleth for thee." ²⁹ As soon as she heard *that*, she arose quickly, and came unto him. ³⁰ (Now Jesus was not yet come into the town, but was in that place where Martha met him.) ³¹ The ^gJews then, which were with her in the house and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, "She goeth unto the grave to weep there." ³² Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, "Lord, ^hif thou hadst been here, my brother had not died!"

³³ When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and ⁱwas troubled, ³⁴ and said, "Where have ye laid him?" They said unto him, "Lord, come and see." ³⁵ Jesus ^jwept. ³⁶ Then said the Jews, "Behold how he loved him!" ³⁷ And some of them said, "Could not this man, ^jwhich opened the eyes of the blind, have caused that even this man should not have died?"

³⁸ Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. ³⁹ Jesus said, "Take ye away the stone." Martha, the sister of him that was dead, saith unto him, "Lord, by this time he stinketh; for he hath been *dead* four days." ⁴⁰ Jesus saith unto her, "Said I not unto thee, that if thou wouldest believe, thou shouldest ^ksee the glory of God?" ⁴¹ Then they took away the stone *from the place* [where the dead was laid]. And Jesus lifted up his eyes, and said, "Father! I thank thee that Thou hast heard me." ⁴² And I knew that Thou hearest me always; but ^lbecause of the people which stand by I said *it*, that they may believe that Thou hast sent me." ⁴³ And when he thus had spoken, he cried with a loud voice, "Lazarus, come forth!" ⁴⁴ And he that was dead came forth, bound hand and foot with grave-clothes, and ^mhis face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

⁴⁵ Then many of the Jews which came to Mary, ⁿand had seen the things which [Jesus] did, believed on him. ⁴⁶ But some of them went their ways to the Pharisees, and told them what things Jesus had done.

SECTION XLVII.—*The Sanhedrin assemble to deliberate concerning the Resurrection of Lazarus.*

JOHN xi. 47, 48.

⁴⁷ THEN ^agathered the Chief Priests and the Pharisees a council, and said, “What ^bdo we? for this man doeth many miracles. ⁴⁸ If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation.” ^m

SECTION XLVIII.—*Caiaphas prophesies.*

JOHN xi. 49–52.

⁴⁹ AND one of them, *named* ^aCaiaphas, being the high priest that same year, said unto them, “Ye know nothing at all, ⁵⁰ nor ^bconsider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.” ⁵¹ (And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation;ⁿ and ^cnot for that nation only, ^dbut that also he should gather together in one the children of God that were scattered abroad.)

SECTION XLIX.—*The Sanhedrin resolve to put Christ to Death.*

JOHN xi. 53.

THEN from that day forth they took counsel together for to put Him to death.

SECTION L.—*Christ retires to Ephraim, or Ephrata.*

JOHN xi. 54.

JESUS ^atherefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called ^bEphraim; and there continued with his disciples.

SECTION LI.—*State of the public Mind at Jerusalem, immediately preceding the last Passover, at which Christ attended.*

JOHN xi. 55, to the end.

⁵⁵ AND ^athe Jews’ Passover was nigh at hand; and many went out of the country up to Jerusalem before the Passover, to purify themselves. ⁵⁶ Then ^bsought they for Jesus, and spake among themselves, as they stood in the temple, “What think ye, that he will not come to the feast?” ⁵⁷ Now both the Chief Priests and the Pharisees had given a commandment, that, if any man knew where He were, he should show it, that they might take him.

SECTION LII.—*Christ comes to Bethany, where he is anointed by Mary.^o*

MATT. xxvi. 6–13.—MARK xiv. 3–9.—JOHN xii. 1–11.

¹ John xii. 1

² Mark xiv. 3.

³ John xii. 2.

⁴ Mark xiv. 3.

⁵ John xii. 3.

⁶ Mark xiv. 3.

⁷ Matt. xxvi. 7.

⁸ John xii. 3.

¹ THEN Jesus, six days before the Passover, came to Bethany, ^awhere Lazarus was which had been dead, whom he raised from the dead. ² And ^bbeing in Bethany, in the house of Simon the leper, ³ there ^cthey made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him, ⁴ as he sat at meat. ⁵ Then took ^aMary, ⁶ having an alabaster box of ointment of ^{*}spikenard, very ^pprecious,—⁷ of very precious ointment,—⁸ a pound

SECT. XLVII

V. Æ. 29.

J. P. 4742.

Jerusalem.

^a Ps. 2. 2. Matt.

26. 3. Mark 14.

1. Luke 22. 2.

^b ch. 12. 19. Acts

4. 16.

^m See Note 35.

SECT. XLVIII.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^a Luke 3. 2. ch.

18. 14. Acts 4.

6.

^b ch. 18. 14.

ⁿ See Note 36.

^c Is. 49. 6. 1 John

2. 2.

^d ch. 10. 16.

Ephes. 2. 14–17.

SECT. XLIX.

V. Æ. 29.

J. P. 4742

Jerusalem.

SECT. L.

V. Æ. 29.

J. P. 4742.

Ephraim.

^a ch. 4. 1, 3. &

7. 1.

^b See 2 Chron. 13.

19.

SECT. LI.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^a ch. 2. 13. & 5.

1. & 6. 4.

^b ch. 11. 7.

SECT. LII.

V. Æ. 29.

J. P. 4742.

Bethany.

^o See Note 37.

^a John 11. 1, 43.

^b See Luke 7. 37.

^c Matt. 26. 6.

^d Luke 10. 38, 39

John 11. 2.

^{*} Or, *pure nard,*

or, *liquid nard.*

^p See Note 38.

of ointment of spikenard, very costly,—⁹ and she brake the box, and poured it on his head, ¹⁰ as he sat *at meat*, ¹¹ and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. ¹² But when his disciples saw it, ¹³ there were some that had indignation within themselves, and said, “Why was this waste of the ointment made?” ¹⁴ For it might have been sold for more than three hundred *pence, and have been given to the poor.” And they murmured against her:—¹⁵ To what purpose *is* this waste?” ¹⁶ Then saith one of his disciples, Judas Iscariot, Simon’s son, which should betray him, ¹⁷ “Why was not this ointment sold for three hundred pence, and given to the poor?” ¹⁸ This he said, not that he cared for the poor; but because he was a thief, and ¹⁹ had the bag, and bare what was put therein. ²⁰ And Jesus said, “Let her alone; why trouble ye her? she hath wrought a good work on me. ²¹ For ^fye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. ²² She hath done what she could; ²³ let her alone: against the day of my burying hath she kept this. ²⁴ For in that she hath poured this ointment on my body, she did it for my burial; ²⁵ she is come aforehand to anoint my body to the burying. ²⁶ Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.” ²⁷ Much people of the Jews therefore knew that he was there; and they came not for Jesus’ sake only, but that they might see Lazarus also, ²⁸ whom he had raised from the dead. ²⁹ But ^hthe Chief Priests consulted that they might put Lazarus also to death; ³⁰ because ⁱthat by reason of him many of the Jews went away and believed on Jesus.

* See Matt 18. 28

e John 13. 29.

f Deut. 15. 11.
Matt. 26. 11.
John 12. 8.

g John 11. 43, 44.

h Luke 16. 31.

i John 11. 45. &
12. 18.j Mark 14. 3.
John 11. 1, 2. &
12. 3.

k ch. 21. 17.

l Deut. 15. 11.

Mark 14. 7.

John 12. 8.

m See ch. 18. 20.
& 28. 20. John
13. 33. & 14. 19.
& 16. 5, 28. &
17. 11.

n Mark 14. 9.

o Deut. 15. 11.

Matt. 18. 20. &
26. 11. & 28. 20.
Mark 14. 7. ch.
13. 33. & 14. 9.
& 16. 5, 28. &
17. 11.

MATT. XXVI. *ver. 6, part of ver. 7, 8, and ver. 9, 10, 11, and 13.*—6 ^jNow when Jesus was in ^kBethany, in the house of Simon the leper, 7, there came unto him a woman having an alabaster box—and poured it on his head,—8—they had indignation, saying,—9 “For this ointment might have been sold for much, and given to the poor.” 10 When Jesus understood it, he said unto them, “Why trouble ye the woman? for she hath wrought a good work upon me. 11 ^lFor ye have the poor always with you; but ^mme ye have not always. 13 ⁿVerily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.”

MARK XIV. *part of ver. 3.*—there came a woman—.

JOHN XII. *part of ver. 7, and ver. 8.*—7 Then said Jesus,—8 “For ^othe poor always ye have with you; but me ye have not always.”

SECT. LIII.

SECTION LIII.—*Christ prepares to enter Jerusalem.*

MATT. XXI. 1–7.—MARK XI. 1–7.—LUKE XIX. 29–35.—JOHN XII. 12–18.

¹ AND it came to pass, ² on the next day, ³ when they drew nigh unto Jerusalem, and were come ⁴ (when He was come) nigh to Bethphage and Bethany, at the mount called the Mount of Olives, ⁵ much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, ⁶ took branches of palm trees, and went forth to meet him, and cried, “Hosanna! Blessed *is* the King of Israel, that cometh in the name of the Lord!” ⁷ Then sent Jesus ⁸ forth two of his disciples, ⁹ and saith unto them, “Go your way into the village over against you; and as soon as ye

a Ps. 118. 25, 26.

V. Æ. 29.

J. P. 4742.

On the way to
Jerusalem.

1 Luke xix. 29.

2 John xii. 12.

3 Matt. xxi. 1.

4 Luke xix. 29.

5 John xii. 12.

6 John xii. 13.

7 Matt. xxi. 1.

8 Mark xi. 1.

9 Mark xi. 2.

¹⁰ Matt. xxi. 2. be entered into it, ¹⁰ straightway ye shall find an ass tied,
¹¹ Luke xix. 30. and ¹¹ a colt tied ¹² with her, ¹³ whereon yet never man sat :
¹² Matt. xxi. 2. loose him, and bring *him hither* ¹⁴ unto me. ¹⁵ And if any
¹³ Luke xix. 30. *man* say aught unto you, ¹⁶ Why do ye loose him? thus
¹⁴ Matt. xxi. 2. shall ye say unto him, Because the Lord hath need of him ;
¹⁵ Matt. xxi. 3. ¹⁷ and straightway he will send him hither.” ¹⁸ All this was
¹⁶ Luke xix. 31. done, that it might be fulfilled, which was spoken by the
¹⁷ Mark xi. 3. prophet, saying, ¹⁹ as it is ^bwritten,—

^b Zech. 9. 9.

²⁰ John xii. 15.

²⁰ “ Fear not, daughter of Sion :^a

^q See Note 39.

²¹ Matt. xxi. 5.

²¹ Tell ^cye the daughter of Sion,
 Behold ! thy King cometh unto thee,
 Meek, and sitting upon an ass,
 And a colt the foal of an ass.”

^c Is. 62. 11.
 Zech. 9. 9.

²² John xii. 16.

²² These things ^dunderstood not his disciples at the first ;
^ebut when Jesus was glorified, ^fthen remembered they that
 these things were written of him, and *that* they had done
 these things unto him.^r ²³ And the disciples ²⁴ that were

^d Luke 18. 34.

^e John 7. 39.

^f John 14. 26.

^r See Note 40.

²³ Matt. xxi. 6.

²⁴ Luke xix. 32.

²⁵ Matt. xxi. 6.

²⁶ Mark xi. 4.

²⁷ Luke xix. 32.

²⁸ Mark xi. 4.

²⁹ Luke xix. 33.

³⁰ Mark xi. 5.

³¹ Luke xix. 33.

³² Mark xi. 5.

³³ Mark xi. 6.

³⁴ Luke xix. 34.

³⁵ Mark xi. 6.

³⁶ Mark xi. 7.

³⁷ Matt. xxi. 7.

³⁸ Luke xix. 35.

³⁹ Mark xi. 7.

⁴⁰ John xii. 17.

sent went their way, ²⁵ and did as Jesus commanded them,
²⁶ and found the colt ²⁷ even as he had said unto them,
²⁸ tied by the door without, in a place where two ways
 met ; and they loose him. ²⁹ And as they were loosing the
 colt, ³⁰ certain of them that stood there, ³¹ the owners
 thereof, ³² said unto them, “ What do ye, loosing the
 colt ? ” ³³ And they said unto them, ³⁴ “ The Lord hath
 need of him : ” ³⁵ even as Jesus had commanded : and they
 let them go. ³⁶ And they brought ³⁷ the ass and the colt
³⁸ to Jesus : ^gand they cast their garments upon the colt,
 and they set Jesus thereon ; ³⁹ and he sat upon him.
⁴⁰ The people therefore that was with him when he called
 Lazarus out of his grave, and raised him from the dead,
 bare record. ⁴¹ For ^hthis cause the people also met him ;

^g 2 Kings 9. 13

^h John 12. 11.

⁴¹ John xii. 18.

for that they heard that he had done this miracle.

MATT. xxi. *part of ver. 1, 2, 3, 6, and 7.*—1 And—to Bethphage unto ⁱthe Mount of ⁱZech. 14. 4.
 Olives,—two disciples, 2 saying unto them, “ Go into the village over against you, and
 —a colt—loose *them*, and bring them—3—ye shall say, “ The Lord hath need of
 them ; and straightway he will send them.” 6—went,—7 and brought—and ^jput on ^j2 Kings 9. 13.
 them their clothes, and they set him thereon.

MARK xi. *part of ver. 1, 2, 3, 4, 5, and 7.*—1 And ^kwhen they came nigh to Jerusalem, ^kMatt. 21. 1.
 unto Bethphage and Bethany, at the Mount of Olives, he sendeth—2—ye shall find a
 colt tied, whereon never man sat ; loose him, and bring *him*. 3 And if any man say un-
 to you, Why do ye this? say ye that the Lord hath need of him ;—4 And they went
 their way,—5 And—7—the colt to Jesus, and cast their garments on him ;—

Luke 19. 29.
 John 12. 14.

LUKE xix. *part of ver. 29, 30, 31, 32, 33, 34, and 35.*—29—he sent two of his disciples,
 30 saying, “ Go ye into the village over against *you* ; in the which, at your entering, ye
 shall find—31 And if any man ask you,—32 And they—and found—33—said unto
 them, “ Why loose ye the colt ? ” 34 And they said,—35 And they brought him—

^l 2 Kings 9. 13.

Matt. 21. 7.

Mark 11. 7.

Luke 19. 35.

JOHN xii. *part of ver. 14, and 15.*—14 ^lAnd Jesus, when he had found a young ass, sat
 thereon ;—15—behold ! thy King cometh, sitting on an ass’s colt.”

PART VI.

FROM CHRIST'S TRIUMPHANT ENTRY INTO JERUSALEM, TO
HIS APPREHENSION—SUNDAY, THE FIFTH DAY
BEFORE THE LAST PASSOVER.

SECT. I.

SECTION I.—*The People meet Christ with Hosannas—Christ approaches Jerusalem.*^a

V. Æ. 29.

J. P. 4742.

On the road to
Jerusalem.^a See Note 1.^a See Lev. 23.
40. 1 Mac. 13.
51, &c. 2 Mac.
10. 7. John 12.
13.^b Ps. 118. 25, 26.
& 148. 1. Matt.
23. 39. Mark 11.
9. Luke 13. 35.^b See Note 2.^c Luke 2. 14.

Ephes. 2. 14.

^c See Note 3.^d Hab. 2. 11.^e John 11. 47, 48.^f Matt. 21. 8.^g Ps. 118. 26.

MATT. xxi. 8, 9.—MARK xi. 8-10.—LUKE xix. 36-40.—JOHN xii. 19.

¹ AND ² as they went ³ a very great multitude spread their garments in the way; ^a others cut down branches from the trees, and strewed *them* in the way. ⁴ And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples, ⁵ and the multitudes that went before, and that followed, ⁶ began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen; [and] ⁷ cried, saying, "Hosanna ^b to the Son of David!—Hosanna in the ^b highest!" ⁸ Blessed be the King that cometh in the name of the Lord! "peace in heaven, and glory in the highest!" ⁹ Blessed be the kingdom of our father David, that cometh in the name of the Lord! "Hosanna in the highest!" ¹⁰ And some of the Pharisees from among the multitude said unto him, "Master, rebuke thy disciples." ¹¹ And he answered and said unto them, "I tell you, that, if these should hold their peace, ^d the stones would immediately cry out." ¹² The Pharisees therefore said among themselves, "Perceive 'ye how ye prevail nothing? behold! the world is gone after him."

MATT. xxi. *part of ver.* 9. — Blessed is he that cometh in the name of the Lord;—.

MARK xi. *ver.* 8, 9.—⁸ And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way. ⁹ And they that went before, and they that followed, cried, saying, "⁹ Hosanna! Blessed is he that cometh in the name of the Lord!"

LUKE xix. *part of ver.* 36, and 38.—36 And — they spread their clothes in the way. 38 saying, —.

SECT. II.

SECTION II.—*Christ's Lamentation over Jerusalem, and the Prophecy of its Destruction.*

V. Æ. 29.

J. P. 4742.

Near Jerusalem.

^a John 11. 35.^b Is. 29. 3, 4.

Jer. 6. 3, 6.

ch. 21. 20.

^c 1 Kings 9. 7, 8.

Mic. 3. 12.

^d Matt. 24. 2.

Mark 13. 2. ch.

21. 6.

^e Dan. 9. 24. ch.

1. 68, 78. 1 Pet.

2. 12.

LUKE xix. 41-44.

⁴¹ AND when He was come near, he beheld the city, and ^a wept over it, ⁴² saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. ⁴³ For the days shall come upon thee, that thine enemies shall ^b cast a trench about thee, and compass thee round, and keep thee in on every side, ⁴⁴ and 'shall lay thee even with the ground, and thy children within thee; and ^d they shall not leave in thee one stone upon another; ^e because thou knewest not the time of thy visitation."

SECTION III.—*Christ, on entering the City, casts the Buyers and Sellers out of the Temple.*^d

MATT. xxi. 10–13.—MARK ix. *part of ver. 11.*—LUKE xix. 45, 46.

¹ Mark xi. 11. ¹ AND Jesus entered into Jerusalem, and into the temple. ² And when he was come into Jerusalem, all the city was moved, saying, “Who is this?” ¹¹ And the multitude said, “This is Jesus the “prophet of Nazareth of Galilee.” ¹² And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, ¹³ and said unto them, “It is written,—

‘My ^bhouse shall be called the house of prayer;
But ye have made it a den of thieves.’”

LUKE xix. *ver. 45, 46.*—45 And ^che went into the temple, and began to cast out them that sold therein, and them that bought; 46 saying unto them, “It ^dis written, ‘My house is the house of prayer; but ^eye have made it a den of thieves.’”

SECT. III.

V. Æ. 29.

J. P. 4742.

Jerusalem.

d See Note 4.

a Matt. 2. 23.

Luke 7. 16.

John 6. 14. & 7

40. & 9. 17.

b Is. 56. 7. Jer. 7

11. Mark 11. 15–

17. Luke 19. 46.

c Matt. 21. 12.

Mark 11. 11, 15.

John 2. 14, 15.

d Is. 56. 7.

e Jer. 7. 11.

SECTION IV.—*Christ heals the Sick in the Temple, and reproves the Chief Priests.*

MATT. xxi. 14–16.

¹⁴ AND the blind and the lame came to him in the temple, and he healed them. ¹⁵ And when the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, “Hosanna to the Son of David!” they were sore displeased, ¹⁶ and said unto him, “Hearest thou what these say?” And Jesus saith unto them, “Yea; have ye never read,—

‘Out ^aof the mouth of babes and sucklings
Thou hast perfected praise?’”

SECT. IV.

V. Æ. 29.

J. P. 4742.

Jerusalem.

a Ps. 8. 2.

SECTION V.—*Some Greeks at Jerusalem desire to see Christ^c—The Bath Col is heard.*

JOHN xii. 20–43.

²⁰ AND there ^awere certain Greeks among them ^bthat came up to worship at the feast. ²¹ The same came therefore to Philip, ‘which was of Bethsaida of Galilee, and desired him, saying, “Sir, we would see Jesus.”’ ²² Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. ²³ And Jesus answered them, saying, “The ^dhour is come, that the Son of Man should be glorified. ²⁴ Verily, verily, I say unto you, ‘Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. ²⁵ He ^ethat loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. ²⁶ If any man serve me, let him follow me; and ^fwhere I am, there shall also my servant be: if any man serve me, him will *my* Father honor.

²⁷ “Now ^his my soul troubled; and what shall I say? Father, save me from this hour? ⁱBut for this cause came I unto this hour. ²⁸ Father, glorify thy name!” ^jThen came there a Voice ^kfrom heaven, saying, “I have both glorified it, and will glorify it again.” ²⁹ The people therefore, that stood by, and heard *it*, said that it thundered: others said, “An angel spake to him.” ³⁰ Jesus answered and said, “This ^lVoice came not because of me, but for your sakes. ³¹ Now is the judgment of this world: now shall ^mthe prince of this world be cast out; ³² and I, ⁿif I be lifted up from the earth, will draw ^oall men unto me.” ³³ This ^phe said, signifying what death he should die.

³⁴ The people answered him, “We ^qhave heard out of the Law that Christ abideth for ever; and how sayest thou, ‘The ^rSon of Man must be lifted up?’ Who is this Son of Man?” ³⁵ Then Jesus said

SECT. V.

V. Æ. 29.

J. P. 4742.

Jerusalem.

c See Note 5.

a Acts 17. 4.

b 1 Kings 8. 41,

42. Acts 8. 27.

c ch. 1. 44.

d See ch. 1. 51. &

13. 32. & 17. 1.

e 1 Cor. 15. 36.

f Matt. 10. 39. &

16. 25. Mark 8.

35. Luke 9. 24.

& 17. 33.

g ch. 14. 3. & 17.

24. 1 Thess. 4.

17.

h Matt. 26. 38, 39.

Luke 12. 50. ch.

13. 21.

i Luke 22. 53.

ch. 18. 37.

j Matt. 3. 17.

f See Note 6.

k ch. 11. 42.

l Matt. 12. 29.

Luke 10. 18. ch.

14. 30. & 16. 11.

Acts 26. 18.

2 Cor. 4. 4.

Eph. 2. 2. & 6.

12.

m ch. 3. 14. & 8.

28.

n Rom. 5. 18

Heb. 2. 9.

o ch. 18. 32.

p Ps. 89. 36, 37.

& 110. 4. Is. 9.

7. & 53. 8.

Ezek. 37. 25.

Dan. 2. 44. & 7.

14, 27. Mic. 4. 7.

q See ch. 1. 51

r ch. 1. 9. & 8.12
& 9.5. ver. 46.
s Jer. 13. 16.
Eph. 5. 8.
t ch. 11. 10.
1 John 2. 11.
u Luke 16. 8.
Eph. 5. 8.
1 Thess. 5. 5.
1 John 2. 9-11.
v ch. 8. 59. & 11.
54.

unto them, "Yet a little while 'is the light with you. 'Walk while ye have the light, lest darkness come upon you; for 'he that walketh in darkness knoweth not whither he goeth. ³⁶ While ye have light, believe in the light, that ye may be "the children of light." These things spake Jesus, and departed, and "did hide himself from them.

³⁷ But though he had done so many miracles before them, yet they believed not on him; ³⁸ that the saying of Esaias the prophet might be fulfilled, which he spake,—

w Is. 53. 1.
Rom. 10. 16.

"Lord, "who hath believed our report!

And to whom hath the arm of the Lord been revealed!"

³⁹ Therefore they could not believe, because that Esaias said again,—

x Is. 6. 9, 10.
Matt. 13. 14.

⁴⁰ "He "hath blinded their eyes, and hardened their heart;

That they should not see with *their* eyes,

Nor understand with *their* "heart,

And be converted, and I should heal them."

y In Jewish metaphysics the heart was a seat of intellect.
—Ed.

z Is. 6. 1.

⁴¹ These "things said Esaias, when he saw his glory, and spake of him.

a ch. 7. 13. & 9.
22.

⁴² Nevertheless, among the chief rulers also many believed on him; but "because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue; ⁴³ for "they loved the praise of men more than the praise of God.

b ch. 5. 44.

SECT. VI.

SECTION VI.—*Christ declares the Object of his Mission.*

V. Æ. 29.

JOHN xii. 44, to the end.

J. P. 4742.

Jerusalem.

a Mark 9. 37.
1 Pet. 1. 21.
b ch. 14. 9.
c ver. 35, 36. ch. 3.
19. & 8. 12. & 9.
5, 39.
d ch. 5. 45. & 8.
15, 26.
e ch. 3. 17.
f Luke 10. 16.
g Deut. 18. 19.
Mark 16. 16.
h ch. 8. 38. & 14.
10.
i Deut. 18. 18.

⁴⁴ JESUS cried and said, "He "that believeth on me, believeth not on me, but on Him that sent me; ⁴⁵ and "he that seeth me seeth Him that sent me. ⁴⁶ I "am come a Light into the world, that whosoever believeth on me should not abide in darkness. ⁴⁷ And if any man hear my words, and believe not, "I judge him not; for "I came not to judge the world, but to save the world. ⁴⁸ He "that rejecteth me, and receiveth not my words, hath one that judgeth him: "the word that I have spoken, the same shall judge him in the last day. ⁴⁹ For "I have not spoken of myself; but the Father which sent me, He gave me a commandment, "what I should say, and what I should speak. ⁵⁰ And I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak."

SECT. VII.

SECTION VII.—*Christ leaves Jerusalem in the Evening, and goes to Bethany.*

V. Æ. 29.

MATT. xxi. 17.—MARK xi. part of ver. 11.

J. P. 4742.

Bethany.

a John 11. 18.

¹ AND when He had looked round about upon all things, ¹ Mark xi. 11. and now the eventide was come, ² he left them, and went ² Matt. xxi. 17. out of the city into "Bethany: ³ unto Bethany, with the ³ Mark xi. 11. Twelve, ⁴ and he lodged there. ⁴ Matt. xxi. 17.

MATT. xxi. beginning of ver. 17. And —.

MARK xi. part of ver. 11. — he went out —.

SECT. VIII.

SECTION VIII.—*Monday—Fourth Day before the Passover—Christ, entering Jerusalem, again curses the barren Fig tree.**

V. Æ. 29.

MATT. xxi. 18, 19.—MARK xi. 12-14.

J. P. 4742.

On the road to Jerusalem from Bethany.

g See Note 7.
* Gr. one fig tree.

¹ Now, ² on the morrow, ³ in the morning, ⁴ when they were come from Bethany, ⁵ as he returned into the city, he hungered. ⁶ And when he saw "a fig tree in the way, ⁷ afar off, having leaves, ⁸ he came to it, ⁹ if haply he might find any thing thereon. And when he came to it, ¹⁰ and

¹ Matt. xxi. 18.
² Mark xi. 12.
³ Matt. xxi. 18.
⁴ Mark xi. 12.
⁵ Matt. xxi. 18.
⁶ Matt. xxi. 19.
⁷ Mark xi. 13.

⁸ Matt. xxi. 19. found nothing thereon, but leaves only; ¹¹ for the time of
⁹ Mark xi. 13. figs was not^h yet; ¹² Jesus answered and said unto it, "No ^h See Note 8.
¹⁰ Matt. xxi. 19. man eat fruit of thee hereafter!" ¹³ and [he] said unto it,
¹¹ Mark xi. 13. "Let no fruit grow on thee henceforward for ever!"
¹² Mark xi. 11. ¹⁴ And his disciples heard it. ¹⁵ And presently the fig tree
¹³ Matt. xxi. 19. withered away.
¹⁴ Mark xi. 14.
¹⁵ Matt. xxi. 19.

MARK xi. *part of ver. 12, 13, and 14.*—12 And—he was hungry: 13 And seeing a fig tree—he came,—he found nothing but leaves;—14 And—for ever—.

SECTION IX.—*Christ again casts the Buyers and Sellers out of the Temple.*ⁱ

MARK xi. 15–17.

¹⁵ AND ^athey come to Jerusalem: and [Jesus] went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; ¹⁶ and would not suffer that any man should carry *any* vessel through the temple. ¹⁷ And he taught, saying unto them, "Is it not written,—

'My ^bhouse shall be called ^{*}of all nations the house of prayer?
 But ^cye have made it a den of thieves.'"

SECT. IX.

V. Æ. 29.
 J. P. 4742.
 Jerusalem.

ⁱ See Note 9.
^a Matt. 21. 12.
 Luke 19. 45.
 John 2. 14.
^b Is. 56. 7.
^{*} Or, *a house of prayer for all nations?*
^c Jer. 7. 11.
 Matt. 21. 12, 13.
 Luke 19. 45, 46.

SECTION X.—*The Scribes and Chief Priests seek to destroy Jesus.*

MARK xi. 18.—LUKE xix. 47, 48.

¹ AND He taught daily in the temple. ² And ^athe Scribes and Chief Priests, ³ and the chief of the people, ⁴ heard it, and sought how they might destroy him: ⁵ and could not find what they might do; ⁶ for they feared him, because ^ball the people were astonished at his doctrine, ⁷ [and] ^{*}were very attentive to hear him.

LUKE xix. *part of ver. 47, and 48.*—47—But the Chief Priests and the Scribes—sought to destroy him,—. 48—for all the people—.

SECT. X.

V. Æ. 29.
 J. P. 4742.
 Jerusalem.

^a Matt. 21. 45, 46.
 John 7. 19. & 8. 37.
^b Matt. 7. 28.
 Mark 1. 22.
 Luke 2. 47. & 4. 32.
^{*} Or, *hanged on him, Acts 16. 14.*

SECTION XI.—*Christ retires in the Evening from the City.*

MARK xi. 19.

AND when even was come, He went out of the city.

SECT. XI.

V. Æ. 29.
 J. P. 4742.
 Probably Bethany.

SECTION XII.—*Tuesday—Third Day before the Passover—The Fig tree is now withered.*

MATT. xxi. 20–22.—MARK xi. 20–26.

¹ AND ^ain the morning, as they passed by, they saw the fig tree dried up from the roots. ² And when the disciples saw it, they marvelled, saying, "How soon is the fig tree withered away!" ³ And Peter, calling to remembrance, saith unto him, "Master, behold, the fig tree which thou cursedst is withered away!" ⁴ And Jesus answering saith unto them, "^{*}Have faith in God. ⁵ For ^bverily I say unto you, ⁶ [that] ^{*}if ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also ⁷ that whosoever shall say unto this mountain,^k Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; ⁸ it shall be done, ⁹ he shall have whatsoever he saith. ¹⁰ And ^call things, whatsoever ye shall ask

SECT. XII.

V. Æ. 29.
 J. P. 4742.

On the road to Jerusalem from Bethany.

^a Matt. 21. 19.

^{*} Or, *Have the faith of God.*

^b Matt. 17. 20.
 Luke 17. 6.
 1 Cor. 13. 2.
 James 1. 6.
^k See Note 10.
^c Matt. 7. 7.
 Luke 11. 9.
 John 14. 13. & 15. 7. & 16. 24.
 James 1. 5, 6. & 5. 16. 1 John 3. 22. & 5. 14.

in prayer, believing, ye shall receive. ¹¹ Therefore I say ¹¹ Mark xi. 24. unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. ¹² And ¹² Mark xi. 25 when ye stand praying, ^d forgive, if ye have aught against any : that your Father also which is in heaven may forgive you your trespasses. ¹³ But ^e if ye do not forgive, neither ¹³ Mark xi. 26. will your Father which is in heaven forgive your trespasses."

^d Matt. 6. 14.
Col. 3. 13.

^e Matt. 18. 35.

MATT. xxi. *part of ver.* 21. Jesus answered and said unto them, " Verily I say unto you, — if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; —.

SECT. XIII.

V. Æ. 29.

J. P. 4742.

Jerusalem.

SECTION XIII.—*Christ answers the Chief Priests, who inquire concerning the Authority by which he acted—Parables of the Vineyard and Marriage Feast.*

MATT. xxi. 23, to the end, and xxii. 1–14.—MARK xi. 27, to the end, and xii. 1–12. LUKE xx. 1–19.

^a Matt. 21. 23.
Mark 11. 28.
Acts 4. 7.

^b Matt. 14. 5.
Luke 7. 29.

^c Eccus. 19. 21.

^d Luke 7. 29, 50.

^e Matt. 3. 1, &c.

^f Luke 3. 12, 13.

^g Ps. 80. 9.
Cant. 8. 11. Is. 5.
1. Jer. 2. 21.

¹ AND it came to pass, *that* on one of those days, ² they ¹ Luke xx. 1. come again to Jerusalem. ³ And when He was come into ² Mark xi. 27. the temple, ⁴ as he taught the people in the temple, and ³ Matt. xxi. 23. preached the Gospel, the Chief Priests and the Scribes ⁴ Luke xx. 1. and the elders of the people came unto him, as he was ⁵ Matt. xxi. 23. teaching, ⁶ and as he was walking in the temple, ⁷ and ⁶ Mark xi. 27. spake unto him, saying, " Tell us ⁷ Luke xx. 2. by what authority doest thou these things ? or who is he that gave thee this authority ⁸ Mark xi. 28. to do these things ? " ⁹ And Jesus answered and said ⁹ Mark xi. 29. unto them, ¹⁰ " I also will ask you one thing, which if ye tell ¹⁰ Matt. xxi. 24. me, I in like wise will tell you by what authority I do these things. ¹¹ The baptism of John, whence was it ? ¹¹ Matt. xxi. 25. ¹² was it ¹² Mark xi. 30. from heaven, or of men ? answer me. " ¹³ And they reasoned ¹³ Mark xi. 31. with themselves, saying, " If we shall say, From heaven ; he will say ¹⁴ Matt. xxi. 25. unto us, Why did ye not then believe him ? ¹⁵ But if we shall say, Of men ; we fear the people ; ¹⁵ Matt. xxi. 26. ¹⁶ all the ¹⁶ Luke xx. 6. people will stone us ; ¹⁷ for they be persuaded that John was a prophet. " ¹⁷ (They feared the people ; for all *men* ¹⁷ Mark xi. 32. counted John, that he was a prophet indeed.) ¹⁸ And they ¹⁸ Mark xi. 33. answered and said unto Jesus, " We cannot tell ¹⁹ Luke xx. 7. whence ¹⁹ Luke xx. 7. *it was*. " ²⁰ And Jesus answering saith unto them, " Neither ²⁰ Mark xi. 33. do I tell you by what authority I do these things.

²¹ " But what think ye ? A *certain* man had two sons ; ²¹ Matt. xxi. 28. and he came to the first, and said, ' Son, go work to-day in my vineyard. ' ²² He ²² Matt. xxi. 29. answered and said, ' I will not : ' ²³ Matt. xxi. 30. but afterward he repented, and went. ²⁴ And he came to the second, and said likewise. And he answered and said, ' I go, Sir : ' and went not. ²⁴ Matt. xxi. 31. ²⁵ Whether of them twain did the will of his father ? " They say unto him, " The first. " Jesus saith unto them, " Verily ^d I say unto you, that the Publicans and the harlots go into the kingdom of God before you. ²⁵ For ^e John came unto you in the way of ²⁵ Matt. xxi. 32. righteousness, and ye believed him not ; ^f but the Publicans and the harlots believed him : and ye, when ye had seen *it*, repented not afterward, that ye might believe him."

²⁶ Then began he to speak to the people this parable : ²⁶ Luke xx. 9. ²⁷ " Hear another parable. There was a certain householder ²⁷ Matt. xxi. 33. which planted a vineyard, and hedged it round about, ²⁸ and set a hedge about *it*, and digged a *place* for ²⁸ Mark xii. 1. the wine-vat, ²⁹ and digged a wine-press in it, and built a ²⁹ Matt. xxi. 33.

tower, and let it out to husbandmen, and ^hwent into a far ^h Matt. 25 14, 15
country, ³⁰ and ³¹ for a long time. ³² And at the season ³³ when
³⁰ Matt. xxi. 34.
³¹ Luke xx. 9.
³² Luke xx. 10.
³³ Matt. xxi. 34.
³⁴ Luke xx. 10.
³⁵ Mark xii. 2.
³⁶ Luke xx. 10.
³⁷ Mark xii. 3.
³⁸ Mark xii. 4.
³⁹ Luke xx. 11.
⁴⁰ Mark xii. 4.
⁴¹ Luke xx. 11.
⁴² Mark xii. 4.
⁴³ Luke xx. 12.
⁴⁴ Mark xii. 5.
⁴⁵ Luke xx. 13.
the time of the fruit drew near, ³⁴ he sent a servant to the
husbandmen, ³⁵ that he might receive from the husbandmen
of the fruit of the vineyard. ³⁶ But the husbandmen
³⁷ caught *him*, and beat *him*, and sent him away empty.
³⁸ And again he sent unto them another servant ; and at him
they cast stones, ³⁹ and they beat him also, ⁴⁰ and wounded
him in the head, ⁴¹ and entreated him shamefully, and sent
him away empty, ⁴² shamefully handled. ⁴³ And again he
sent a third ; and they wounded him also, and cast him
out. ⁴⁴ And again he sent another ; and him they killed,
and many others ; beating some, and killing some. ⁴⁵ Then
said the lord of the vineyard, What shall I do ? I will
send my beloved son : it may be they will reverence him
when they see him. ⁴⁶ Having yet therefore one son, his
well-beloved, he sent him also last, ⁴⁷ last of all, ⁴⁸ unto
them, saying, They will reverence my son. ⁴⁹ But when
the husbandmen saw the son, ⁵⁰ they reasoned among
themselves,—⁵¹ they said among themselves,—ⁱ This is the
heir ; come, let us kill him, and let us seize on his inheri-
tance. ⁵² And ^j they caught him, and cast him out of the
vineyard, and slew him. ⁵³ When therefore the lord of the
vineyard cometh, what will he do unto those husbandmen ?”
⁵⁴ They ^k say unto him, ⁵⁵ “ He will come, ⁵⁶ he ^l will miserably
destroy those wicked men, and will let out his vineyard
unto other husbandmen, which shall render him the fruits in
their seasons.” ⁵⁷ Jesus saith unto them, ⁵⁸ “ Therefore say
I unto you, ^m The kingdom of God shall be taken from you,
and given to a nation bringing forth the fruits thereof.”
⁵⁹ And when they heard *it*, they said, “ God forbid !”
⁶⁰ And he beheld them, and said, “ What is this then that is
written ? ⁶¹ Did ye never read in the Scriptures,—

‘ The ⁿ Stone which the builders rejected,

The same is become the head of the corner :¹

This is the Lord’s doing, and it is marvellous in our eyes ?’

⁶² Matt. xxi. 41. ⁶² And whosoever ^o shall fall on this Stone shall be broken :
but on whomsoever it shall fall, it will grind him to pow-
der.” ⁶³ And when the Chief Priests ⁶⁴ and the Scribes
⁶³ Matt. xxi. 45.
⁶⁴ Luke xx. 19.
⁶⁵ Matt. xxi. 45.
⁶⁶ Luke xx. 19.
⁶⁷ Matt. xxi. 46.
⁶⁸ Mark xii. 12.
⁶⁹ Matt. xxii. 1-14.
⁶⁵ and Pharisees had heard his parables, they perceived that
he spake of them ; [and] ⁶⁶ had spoken this parable against
them. ⁶⁷ But when they sought to lay hands on him, they
feared the multitude, because ⁷ they took him for a prophet ;
⁶⁸ and they left him, and went their way.

⁶⁹ And Jesus answered and ² spake unto them again by parables,
and said, ² “ The kingdom of heaven is like unto a certain king,
which made a marriage for his son, ³ and sent forth his servants to
call them that were bidden to the wedding : and they would not come.
⁴ Again, he sent forth other servants, saying, Tell them which are
bidden, Behold ! I have prepared my dinner ; ⁷ my oxen and *my* fat-
lings are killed, and all things *are* ready : come unto the marriage.
⁵ But they made light of it, and went their ways, one to his farm,
another to his merchandise. ⁶ And the remnant took his servants, and
entreated them spitefully, and slew them. ⁷ But when the king heard
thereof, he was wroth ; and he sent forth ⁸ his armies, and destroyed
those murderers, and burned up their city. ⁸ Then saith he to his

ⁱ Ps. 2. 2, 8.
Matt. 26. 3. &
27. 1. John 11. 53.
Acts 4. 27.

^j Matt. 26. 50, &c.
Mark 14. 46, &c.
Luke 22. 54, &c.
John 18. 12, &c.
Acts 2. 23.

^k See Luke 20. 16.

^l Luke 21. 24.
Acts 13. 46. &
15. 7. & 18. 6. &
28. 28. Rom. 9, &
10, & 11. Heb. 2.
3.

^m Matt. 8. 12.

ⁿ Ps. 118. 22.
Is. 28. 16.
Mark 12. 10.
Luke 20. 17.
Acts 4. 11.
Eph. 2. 20.
1 Pet. 2. 6, 7.

¹ See Note 11.

^o Is. 8. 14, 15. &
60. 12. Dan. 2.
44. Zech. 12. 3.
Luke 20. 18.
Rom. 9. 33.
1 Pet. 2. 8.

^p Matt. 21. 11.
Luke 7. 16.
John 7. 40.

^q Luke 14. 16.
Rev. 19. 7, 9.

^r Prov. 9. 2.

^s Dan. 9. 26.
Luke 19. 27.

servants, The wedding is ready, but they which were bidden were not 'worthy. ⁹ Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. ¹⁰ So those servants went out into the highways, and ^ugathered together all as many as they found, both bad and good; and the wedding was furnished with guests. ¹¹ And when the king came in to see the guests, he saw there a man ^vwhich had not on a wedding garment; ¹² and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. ¹³ Then said the king to the servants, Bind him hand and foot, and take him away, and cast him ^winto outer darkness; there shall be weeping and gnashing of teeth. ¹⁴ For ^xmany are called, but few *are* chosen."

MATT. xxi. part of ver. 23, 24, 25, 26, ver. 27, part of ver. 34, ver. 35, 36, and part of ver. 37.—23 — the Chief Priests — and ^ysaid, "By what authority doest thou these things? and who gave thee this authority?" 24 And Jesus answered and said unto them, — 25 — "from heaven, or of men?" And they reasoned with themselves, saying, "If we shall say, From heaven; he will say — 26 — ^zfor all hold John as a prophet." 27 And they answered Jesus, and said, "We cannot tell." And he said unto them, "Neither tell I you by what authority I do these things." 34 — he sent his servants to the husbandmen, "that they might receive the fruits of it. 35 ^bAnd the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again he sent other servants more than the first: and they did unto them likewise. 37 But — he sent unto them "his son, saying, They will reverence my son."

*MARK xi. part of ver. 27, 28, 29, 30, 31, 32, chap. xii. part of ver. 1, 2, 3, 4, ver. 7, 8, part of ver. 9, ver. 10, 11, and part of ver. 12.—27 — there come to him the Chief Priests, and the Scribes, and the elders, 28 and say unto him, "By ^dwhat authority doest thou these things? and who gave thee this authority — 29 — I will also ask of you one ^equestion, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, — 31 — Why then did ye not believe him? 32 But if we shall say, Of men —. Chap. xii. 1 ^eAnd he began to speak unto them by parables, "A *certain* man planted a vineyard, — and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, — 3 And they — 4 — and sent him away — 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him out of the vineyard. 9 What shall therefore the lord of the vineyard do?" — and destroy the husbandmen, and will give the vineyard unto others." 10 "And have ye not read this Scripture; —*

*f Ps. 118 22. "The ^fStone which the builders rejected
Is become the head of the corner:*

11 This was the Lord's doing, and it is marvellous in our eyes?" "

g Matt. 21. 45, 46. 12 ^gAnd they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: —. ch. 11. 18. John 7. 25, 30, 44.

LUKE xx. part of ver. 1, ver. 3, 4, 5, part of ver. 6, 7, ver. 8, part of ver. 9, 10, 11, 14, ver. 15, part of ver. 16, 17, ver. 18, and part of ver. 19.—1 — came upon him, with the elders, 3 and he answered and said unto them, "I will also ask you one thing; and answer me: 4 "The baptism of John, was it from heaven, or of men?" 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? 6 But and if we say, Of men; — 7 And they answered, "That they could not tell — 8 And Jesus said unto them, "Neither tell I you by what authority I do these things." 9 "A ^hcertain man planted a vineyard, and let it forth to husbandmen, and went into a far country — 10 — that they should give him of the fruit of the vineyard; — beat him, and sent him away empty. 11 And again he sent another servant: — 14 But when the husbandmen saw him, — saying, This is the heir: come, let us kill him, that the inheritance may be ours. 15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?" 16 "He shall come and destroy these husbandmen, and shall give the vineyard to others.—

*i Ps 118. 22. Matt. 21. 42. 17 — "The ⁱStone which the builders rejected,
The same is become the head of the corner?"*

j Dan. 2. 34, 35. Matt. 21. 44. 18 Whosoever shall fall upon that Stone shall be broken; but ^jon whomsoever it shall fall, it will grind him to powder." 19 And the Chief Priests — the same hour sought to lay hands on him: and they feared the people: for they perceived that he —.

SECTION XIV.—*Christ replies to the Herodians.*

MATT. XXII. 15-22.—MARK XII. 13-17.—LUKE XX. 20-26.

- ¹ Matt. xxii. 15. ¹ THEN went the Pharisees, and took counsel how they might entangle him in *his* talk. ² And they watched *him*, and sent forth ³ unto him certain of ⁴ their disciples with the Herodians, ⁵ spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.
- ⁶ And when they were come, ⁷ they asked him, ⁸ saying, "Master, we know that thou art true, ⁹ that thou sayest and teachest rightly, neither acceptest thou the person of any, ¹⁰ and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth.
- ¹¹ Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? ¹² shall we give, or shall we not give?" ¹³ But Jesus perceived their wickedness, and said, ¹⁴ knowing their hypocrisy, ¹⁵ "Why tempt ye me, ye hypocrites? ¹⁶ Show me the tribute money,—¹⁷ bring me a *penny, that I may see it." ¹⁸ And they brought unto him a penny. ¹⁹ And he saith unto them, "Whose is this image and superscription?" ²⁰ They say unto him, "Cæsar's." Then saith he unto them, "Render ^atherefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. ²¹ And they could not take hold of his words before the people. And ²² when they had heard *these words*, they marvelled ²³ at his answer, and held their peace; ²⁴ and left him, and went their way.

MATT. XXII. *part of ver. 16.* And they sent out unto him — and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men."

MARK XII. *part of ver. 13, 14, 15, and ver. 16, and 17.*—¹³ ^bAnd they send — the Pharisees and of the Herodians, to catch him in his words. ¹⁴ — they say unto him, "Master, 'we know that thou art true — Is it lawful to give tribute to Cæsar, or not?' ¹⁵ — But he, — said unto them, "Why tempt ye me?" — ¹⁶ And they brought it. And he saith unto them, "Whose is this image and superscription?" And they said unto him, "Cæsar's." ¹⁷ And Jesus answering said unto them, "Render ^dto Cæsar the things that are Cæsar's, and to God the things that are God's." And they marvelled at him.

LUKE XX. *part of ver. 21, ver. 22, 23, 24, 25, and part of ver. 26.*—²¹ And — saying, "Master, 'we know — but teachest the way of God [†]truly: ²² Is it lawful for us to give tribute unto Cæsar, or no." ²³ But he perceived their craftiness, and said unto them, "Why tempt ye me? ²⁴ show me a ^epenny. Whose image and superscription hath it?" They answered and said, "Cæsar's." ²⁵ And he said unto them, "Render ^htherefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." ²⁶ — they marvelled —.

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* Valuing of our money seven pence half-penny [15 cents], as Matt. 18. 23. & 20. 2.

† Or, *inscription?*

a Matt. 17. 25.

Mark 12. 17.

Luke 20. 25.

Rom. 13. 7.

b Matt. 22. 15.

Luke 20. 20.

c Matt. 22. 16.

Luke 20. 21.

d Matt. 17. 25. & 22. 21. Luke 20. 25.

e Matt. 22. 16.

Mark 12. 14.

† Or, *of a truth.*

f Matt. 22. 17.

Mark 12. 14.

g See Matt. 18. 28.

or Mark 12. 15.

h Matt. 17. 25. & 22. 21. Mark 12.

17. Rom. 13. 7.

SECTION XV.—*Christ replies to the Sadducees.*

MATT XXII. 23-33.—MARK XII. 18-27.—LUKE XX. 27-40.

- ¹ Luke xx. 27. ¹ THEN came to Him, ² the same day, ³ certain of the Sadducees, ^a which deny that there is any ^mresurrection; and they asked him, ⁴ saying, "Master, ^bMoses wrote unto us, 'If any man's brother die, ⁵ and leave his wife *behind* *him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.' ⁶ Now ^cthere were with us ⁷ therefore, seven brethren: and the first, ⁸ when he had married a wife, deceased, and having no issue, left his wife unto his brother. ⁹ And the second took her to wife, and he died childless. ¹⁰ And the third ¹¹ likewise ¹² took her, and in like manner the seven also ¹³ had her, ¹⁴ and they left no children, and died. ¹⁵ Last of all,

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a Acts 23. 6, 8.

m See Note 12.

b Deut. 25. 5.

c Tobit 3. 8.

the woman died also. ¹⁶ In the resurrection therefore, ¹⁶ Mark xii. 23. when they shall rise, whose wife shall she be ¹⁷ of the ¹⁷ Matt. xxii. 28. seven? for they all had her ¹⁸ to wife." ¹⁹ And Jesus an- ¹⁸ Mark xii. 23. swering said unto them, "Do ye not therefore err, ¹⁹ Mark xii. 24. because ye know not the Scriptures, neither the power of God? ²⁰ The children of this world marry, and are given in mar- ²⁰ Luke xx. 34. riage. ²¹ In the resurrection they neither marry, nor are ²¹ Matt. xxii. 30. given in marriage. ²² But they which shall be accounted ²² Luke xx. 35. worthy to obtain that world, and the resurrection from the dead, ²³ when they shall rise from the dead, they ²⁴ neither ²³ Mark xii. 25. marry, nor are given in marriage; ²⁵ but ²⁴ Luke xx. 35. are as the angels ²⁵ Matt. xxii. 30. of God ²⁶ which are in heaven. ²⁷ Neither can they die ²⁶ Mark xii. 25. any more; for they are equal unto the angels, and are the ²⁷ Luke xx. 36. children of God, being the children of the resurrection. ²⁸ But as touching the resurrection of the dead, ²⁹ now that ²⁸ Matt. xxii. 31. the dead are raised, ²⁹ even Moses showed: ³⁰ have ye not ²⁹ Luke xx. 37. read in the Book of Moses, how in the bush God spake ³⁰ Mark xii. 26. unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' ³¹ God is not the God ³¹ Matt. xxii. 32. of the dead, but of the living; ³² for ³² Luke xx. 38. all live unto him: ³³ ye therefore do greatly err." ³⁴ Then certain of the ³³ Mark xii. 27. Scribes answering said, "Master, thou hast well said." ³⁴ Luke xx. 39. ³⁵ And after that, they durst not ask him any *question at all*. ³⁵ Luke xx. 40. ³⁶ And when the multitude heard *this*, ³⁶ Matt. xxii. 33. they were aston-
ished at his doctrine.

MATT. xxii. *part of ver. 23, ver. 24, part of ver. 25, ver. 26, 27, part of ver. 28, ver. 29, part of ver. 30, 31, and 32.*—23—came to him the Sadducees, ⁱ which say that there is no resurrection, and asked him, 24 saying, "Master, ^j Moses said, 'If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.' 25—seven brethren; and the first,—26 likewise the second also, and the third, unto the ^{*seventh}. 27 And last of all the woman died also. 28 Therefore, in the resurrection, whose wife shall she be—29 Jesus answered and said unto them, "Ye do err, ^k not knowing the Scriptures, nor the power of God. 30 For—in heaven. 31—have ye not read that which was spoken unto you by God, saying, 32 'I ^l am the God of Abraham, and the God Isaac, and the God of Jacob?'—

MARK xii. *ver. 18, part of ver. 19, ver. 20, and part of ver. 21, 22, 23, 25, 26, and 27.*—18 ^m Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 19 "Master, ⁿ Moses wrote unto us, 'If a man's brother die,—20 Now there were ^o seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died; neither left he any seed; and the third—22 And the seven—and left no seed: last of all the woman died also. 23—of them? for the seven had her—25 "For—neither marry, nor are given in marriage; but ^p are as the angels—26 And as touching the dead, that they rise:—27 He is not the God of the dead, but the God of the living:—

LUKE xx. *part of ver. 28, 29, ver. 33, part of ver. 34, 37, and 38.*—28—having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.' 29 There were—took a wife, and died without children. 33 Therefore, in the resurrection, whose wife of them is she? for seven had her to wife." 34 And Jesus answering said unto them,—37—at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living:—

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a Luke 10. 25.

SECTION XVI.—Christ replies to the Pharisees.

MATT. xxii. 34–40.—MARK xii. 28–34.

¹ BUT when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. ² Then one of them, *which was* ^a a lawyer, ³ one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, ⁴ asked *him a question*, tempting him, saying, ⁵ "Master, ⁶ which is the

¹ Matt. xxii. 34.² Matt. xxii. 35.³ Mark xii. 28⁴ Matt. xxii. 35.⁵ Matt. xxii. 36⁶ Mark xii. 28.

7 Matt. xxii. 36. first commandment of all? ⁷ which is the great commandment in the Law?'' ⁸ And Jesus answered [and] ⁹ said unto him, ¹⁰ "The first of all the commandments is, 'Hear, ¹¹ O Israel! The LORD our God is one LORD;' ¹¹ and 'Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:' this is the first ¹² and great commandment. ¹³ And the second is like unto it, ¹⁴ namely this, 'Thou shalt love thy neighbour as thyself.' There is none other commandment greater than these. ¹⁵ On ^a these two commandments hang all the Law and the Prophets." ¹⁶ And the Scribe said unto him, "Well, Master, thou hast said the truth; for there is One God, 'and there is none other but He;' ¹⁷ and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is ¹⁸ more than all whole burnt offerings and sacrifices." ¹⁸ And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God." ¹⁹ And no man after that durst ask him *any question*.

MATT. xxii. *part of ver. 37, 38, and 39.*—37 Jesus — "'Thou ^h shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind.' 38 This is the first — 39 —, 'Thou ⁱ shalt love thy neighbour as thyself.'"

MARK xii. *part of ver. 28, 30, and 31.*—28 And — asked him, — 30 — commandment. 31 And the second is like —

^b Deut. 6. 4, 5. & 10. 12. & 30. 6. 2 Kings 23. 25. Is. 42. 8. Luke 10. 27.

^c Lev. 19. 18. Matt. 19. 19. & 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.

^d Matt. 7. 12. 1 Tim. 1. 5. ^e Deut. 4. 39. 1s. 45. 6, 14. & 46. 9.

^f 1 Sam. 15. 22. Hosea 6. 6. Micah 6. 6, 7, 8.

^g Matt. 22. 46. ^h Deut. 6. 4, 5. & 10. 12. & 30. 6. 2 Kings 23. 25. Is. 42. 8. Luke 10. 27.

ⁱ Lev. 19. 18. ch 19. 19. Mark 12. 31. Luke 10. 27. Rom. 13. 9. Gal. 5. 14. James 2. 8.

SECTION XVII.—*Christ inquires of the Pharisees concerning the Messiah.*

MATT. xxii. 41, to the end.—MARK xii. 35–37.—LUKE xx. 41–44.

1 Matt. xxii. 41. ¹ WHILE ^a the Pharisees were gathered together, Jesus asked them, ² saying, "What think ye of Christ? whose son is he?" They say unto him, "The ⁿ Son of David." ³ And Jesus answered and said ⁴ unto them, ⁵ while he taught in the temple, "How say the Scribes that Christ is the Son of David?" ⁶ He saith unto them, "How then doth David in Spirit ^b call Him Lord? ⁷ For David himself said 'by the Holy Ghost, ⁸ in the ^d Book of Psalms, ⁹ saying,— ¹⁰ 'The LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool.' ¹¹ David therefore himself calleth him Lord; ¹² if David then call him Lord, how is he his son?" ¹³ And 'no man was able to answer him a word: ¹⁴ neither durst any one from that day forth ask him any more *questions*. ¹⁴ And the common people heard him gladly.

MARK xii. *part of ver. 36, and 37.*—36 — 'The ^e LORD said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool.' 37 — and whence is he then his son? —

LUKE xx. *part of ver. 41, 42, and ver. 43, and 44.*—41 And he said — "How ^h say they that Christ is David's son? 42 And David himself saith — 'The ⁱ LORD said unto my Lord, Sit thou on my right hand, 43 till I make thine enemies thy footstool.' 44 David therefore calleth him Lord; how is he then his son?"

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^a Mark 12. 35. Luke 20. 41. ⁿ See Note 13.

^b Ecclus. 51. 10. ^c 2 Sam. 23. 2. ^d Ps. 110. 1. Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13. & 10. 12, 13.

^e Luke 14. 6. ^f Mark 12. 34. Luke 20. 40. ^g Ps. 110. 1. Matt. 22. 44. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13. & 10. 12, 13.

^h Matt. 22. 42. Mark 12. 35.

ⁱ Ps. 110. 1. Matt. 22. 44. Mark 12. 36. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13. & 10. 12, 13.

SECT. XVIII.

SECTION XVIII.—*Christ severely reproves the Pharisees.*

MATT. xxiii. 1, to the end.—MARK xii. 38–40.—LUKE xx. 45, to the end.

V. Æ. 29.

J. P. 4742.

Jerusalem.

a Mark 4. 2.

b Rom. 2. 19, &c.

c Luke 11. 46.

Acts 15. 10.

Gal. 6. 13.

d Matt. 6. 1, 2, 5, 16.

e Num. 15. 38.

Deut. 6. 8. & 22.

12. Prov. 3. 3.

f Luke 11. 43. & 20. 46. 3 John 9.

g James 3. 1.

See 2 Cor. 1. 24.

1 Pet. 5. 3.

h Mal. 1. 6.

i Matt. 20. 26, 27.

j Job 22. 29.

Prov. 15. 33. &

29. 23. Luke 14.

11. & 18. 14.

James 4. 6.

1 Pet. 5. 5.

k Luke 11. 52.

l Mark 12. 40.

Luke 20. 47.

2 Tim. 3. 6.

Tit. 1. 11.

m Matt. 15. 14.

ver. 24.

n Matt. 5. 33, 34.

o Exod. 30. 29.

* Or, debtor, or, bound.

p Exod. 29. 37.

q 1 Kings 8. 13.

2 Chron. 6. 2.

Ps. 26. 8. & 132.

14.

r Matt. 5. 34.

Ps. 11. 4. Acts. 7.

49.

s Luke 11. 42.

† Gr. ἀνηθοῦν, dill.

t 1 Sam. 15. 22.

Hos. 6. 6. Mic. 6.

8. Matt. 9. 13. &

12. 7.

u The Greek word διυλίζοντες, here rendered “strain,” does not mean *make an effort to swallow*, but *filtrate*, and alludes to the custom of filtering wine to free it from the insects, which, attracted by the odor or the taste, are apt to fall into it, and get drowned. This sense was conveyed by the translations in use previous to the present revised version, in all which it stands as in the text, “strain out,” *at* being admitted to be a misprint, but which has been continued in every subsequent edition both English and American, except Baskett’s folio edit. London, 1753. The word κῶνωψ, translated “gnat,” is the minute insect bred in wine that is left exposed, and hence called *culx vinarius*. The other insect, which, by being set in contrast, must have been a large one, was, probably, from its peculiar shape, named “the camel.” That an insect is meant, and not the quadruped, is satisfactorily shown by the learned Caetetanus. The talmudists mention the *Jabhkuschin* as very troublesome in getting into the open vases of wine; and Maimonides, lib. *De Vitis*, c. ii. § 22. says, “He who strains wine, vinegar, or strong drink, and yet eats the *Jabhkuschin*, deserves chastisement.” The proverbial expression intimates, that the Scribes and Pharisees affected to scruple little things, and disregarded those of great moment.

¹ THEN, in the audience of all the people, ² spake Jesus to the multitude, and to his disciples. ³ And ^ahe said unto them in his doctrine, ⁴ “The Scribes and the Pharisees sit in Moses’ seat; ⁵ all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for ^bthey say and do not. ⁶ Beware of the Scribes, ⁷ for ^cthey bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they *themselves* will not move them with one of their fingers. ⁸ But ^dall their works they do for to be seen of men; ^ethey ⁹love to go in long clothing, and ¹⁰make broad their phylacteries, and enlarge the borders of their garments, ¹¹and ^flove the uppermost rooms at feasts, and the chief seats in the synagogues, ¹²and greetings in the markets, and to be called of men, Rabbi! Rabbi! ¹³which devour widows’ houses, and for a show, ¹⁴for a pretence, ¹⁵make long prayers; the same shall receive greater damnation. ¹⁶ But ^gbe not ye called Rabbi; for One is your Master, [*even* Christ]; and all ye are brethren. ⁹ And call no *man* your father upon the earth; ^hfor One is your Father, which is in heaven. ¹⁰ Neither be ye called Masters; for One is your Master, [*even* Christ]. ¹¹ But ⁱhe that is greatest among you shall be your servant. ¹² And ^jwhosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

¹³ “But ^kwoe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. ¹⁴ Woe unto you, Scribes and Pharisees, hypocrites! ^lfor ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

¹⁵ “Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. ¹⁶ Woe unto you, ^m*ye* blind guides! which say, ‘Whosoever ⁿshall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.’ ¹⁷ Ye fools and blind! for whether is greater, the gold, ^oor the temple that sanctifieth the gold? ¹⁸ And, ‘Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is ^{*}guilty.’ ¹⁹ Ye fools and blind! for whether is greater, the gift, or ^pthe altar that sanctifieth the gift? ²⁰ Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon; ²¹and whoso shall swear by the temple, sweareth by it, and by ^qHim that dwelleth therein; ²²and he that shall swear by heaven, sweareth by ^rthe throne of God, and by Him that sitteth thereon.

²³ “Woe unto you, Scribes and Pharisees, hypocrites! ^sfor ye pay tithe of mint and tanise and cummin, and ^thave omitted the weightier matters of the Law—judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. ²⁴ Ye blind guides! which ^ustrain out a gnat, and swallow a camel! ²⁵ Woe unto you, Scribes

¹ Luke xx. 45.² Matt. xxiii. 1.³ Mark xii. 38.⁴ Matt. xxiii. 2.⁵ Matt. xxiii. 3.⁶ Mark xii. 38.⁷ Matt. xxiii. 4.⁸ Matt. xxiii. 5.⁹ Mark xii. 38.¹⁰ Matt. xxiii. 5.¹¹ Matt. xxiii. 6.¹² Matt. xxiii. 7.¹³ Luke xx. 47.¹⁴ Mark xii. 40.¹⁵ Luke xx. 47.¹⁶ Matt. xxiii. 8,

to the end.

and Pharisees, hypocrites ! ^vfor ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. ²⁶ *Thou* blind Pharisee ! ^o cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

²⁷ “ Woe unto you, Scribes and Pharisees, hypocrites ! ^wfor ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men’s* bones, and of all uncleanness. ²⁸ Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

²⁹ “ Woe ^xunto you, Scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, ³⁰ and say, ‘ If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’ ³¹ Wherefore ye be witnesses unto yourselves, that ^yye are the children of them which killed the prophets. ³² Fill ^zye up then the measure of your fathers. ³³ *Ye* serpents ! ^aye ^ageneration of vipers ! how can ye escape the damnation of hell ?

³⁴ “ Wherefore, ^bbehold ! I send unto you prophets, and wise men, and scribes ; and ^csome of them ye shall kill and crucify ; and ^dsome of them shall ye scourge in your synagogues, and persecute *them* from city to city : ³⁵ that ^eupon you may come all the righteous blood shed upon the earth, ^ffrom the blood of righteous Abel unto ^gthe blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. ³⁶ Verily I say unto you, all these things shall come upon this generation.

³⁷ “ O ^hJerusalem ! Jerusalem ! *thou* that killest the prophets, ⁱand stonest them which are sent unto thee, how often would ^jI have gathered thy children together, even as a hen gathereth her chickens under *her* ^kwings,^p and ye would not ! ³⁸ Behold ! your house^q is left unto you desolate. ³⁹ For I say unto you, Ye shall not see me henceforth, till ye shall say, ‘ Blessed is he that cometh in the name of the Lord !’

MATT. xxiii. *beginning of ver. 1, and 2.* — I Then — 2 saying, —
MARK xii. *part of ver. 38, and ver. 39, and part of ver. 40.* — 38 — which — ^mlove salutations in the market-places, 39 and the chief seats in the synagogues, and the uppermost rooms at feasts : 40 ⁿwhich devour widows’ houses, and — make long prayers : these shall receive greater damnation.”

LUKE xx. *part of ver. 45, and ver. 46.* — 45 — he said unto his disciples, 46 “ Beware ^oof the Scribes, which desire to walk in long robes, and ^plove greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts ;

SECTION XIX.—*Christ applauds the Liberality of the poor Widow.*

MARK xii. 41, to the end.—LUKE xxi. 1-4.

¹ AND Jesus sat over against the treasury, ²and he looked up, ³and beheld how the people cast ^{*}money into the treasury ; and many that were rich cast in much. ⁴ And there came ⁵also a certain poor widow, ⁶and she threw in two [†]mites, [†]which make a farthing. ⁷ And he called *unto him* his disciples, and saith unto them, “ Verily I say unto you, That ^athis poor widow hath cast more in than all they which have cast into the treasury. ⁸ For all these have of their abundance cast in unto the offerings of God ; but she of her penury hath cast in ⁹all that she had, ^beven all her living.”

MARK xii. *part of ver. 42, and 44.* — 42 — a certain poor widow, — 44 For all they did cast in of their abundance ; but she of her want did cast in —

LUKE xxi. *part of ver. 1, 2, ver. 3, and part of ver. 4.* — 1 — ^cand saw the rich men casting their gifts into the treasury. 2 And he saw — casting in thither two [†]mites. 3 And he said, “ Of a truth I say unto you, ^dThat this poor widow hath cast in more than they all : 4 — all the living that she had.”

^v Mark 7. 4.
Luke 11. 39.

^o See Note 14.

^w Luke 11. 44.
Acts 23. 3.

^x Luke 11. 47.

^y Acts 7. 51, 52.
1 Thes. 2. 15.

^z Gen. 15. 16.
1 Thes. 2. 16.

^a Matt. 3. 7. & 12. 34.

^b Matt. 21. 34, 35.
Luke 11. 49.

^c Acts 5. 40. & 7. 58, 59. & 22. 19.

^d Matt. 10. 17.

^e 2 Cor. 11. 24, 25.

^f Rev. 18. 24.

^g Gen. 4. 8. 1 John 3. 12.

^h 2 Chron. 24. 20, 21.

ⁱ Luke 13. 34.

^j 2 Chron. 24. 21.

^k Deut. 32. 11, 12.

^l Ps. 17. 8. & 91. 4. 2 Esdr. 1. 30.

^m Knapp & Griesbach put an interrogation point after “ wings.”

—Ed.

^p See Note 15.

^q See Note 16.

^r Ps. 118. 26.

Matt. 21. 9.

^m Luke 11. 43.

ⁿ Matt. 23. 14.

^o Matt. 23. 5.

^p ch. 11. 43.

SECT. XIX.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^{*} *A piece of brass money.* See Matt. 19. 9. 2 Kings 12. 9.

[†] It is the seventh part of one piece of that brass money.

^r See Note 17.

^a 2 Cor. 8. 12.

^b Deut. 24. 6.

1 John 3. 17.

^c Mark 12. 41.

[†] See Mark 12 42.

^d 2 Cor. 8. 12.

SECT. XX.

V. Æ. 29.

J. P. 4742.

Jerusalem.

s See Note 18.

a Luke 21. 5.

b 1 Kings 9. 7.
Jer. 26. 18. Mic.
3. 12. Mark 13. 2.
Luke 19. 44.

c 1 Thes. 5. 1.

d Jer. 29. 8.
Mark 13. 5.
Luke 21. 8.
Ephes. 5. 6.
Col. 2. 8, 18.
2 Thess. 2. 3.
1 John 4. 1.
e Jer. 14. 14. &
23. 21, 25. Matt.
24. 11, 24. Mark
13. 6. Luke 21.
8. John 5. 43.

* Or, and, The
time, &c. Matt.
3. 2. & 4. 17.

f 2 Chron. 15. 6.
Is. 19. 2. Hag.
2. 22. Zech. 14.
13. Matt. 24. 7.
Mark 13. 8.

g See Mark 13. 8.

h Matt. 10. 17, 18.
& 24. 9. John
15. 20. & 16. 2.
Acts 4. 2, 3. &
5. 18. & 7. 59.
& 12. 1, &c. &
16. 24. & 25. 23.
1 Pet. 2. 13. &
4. 16. Rev. 2. 10,
13.

i Phil. 1. 28.
2 Thess. 1. 5.

j Matt. 21. 14.

k Matt. 10. 19.
Luke 12. 11. &
21. 14.

l Acts 6. 10.

m Acts 2. 4. &
4. 8, 31.

n Mic. 7. 6. Matt.
10. 21. & 24. 10.
Luke 21. 16.

o Acts 7. 59. &
12. 2.

SECTION XX.—*Christ foretells the Destruction of Jerusalem, the End of the Jewish Dispensation, and of the World.*^s

MATT. XXIV. 1-35.—MARK XIII. 1-31.—LUKE XXI. 5-33.

¹ AND ^aJesus went out, and departed from the temple. ² And as he went out of the temple, one of his disciples ³ (his disciples) came to him for to show him the buildings of the temple; ⁴ how it was adorned with goodly stones and gifts, [and] ⁵ saith unto him, “Master, see what manner of stones and what buildings *are here!*” ⁶ And Jesus answering said unto him, “Seest thou these great buildings? ⁷ See ye not all these things? ⁸ As for these things which ye behold, ⁹ verily I say unto you, ¹⁰ the days will come, in the which ¹¹ there ^bshall not be left here one stone upon another that shall not be thrown down.”

¹² And as he sat upon the Mount of Olives over against the temple, ¹³ the disciples, ¹⁴ Peter, and James, and John, and Andrew, ¹⁵ came unto him privately, [and] ¹⁶ asked him privately, ¹⁷ saying, “Master, but ¹⁸ tell ^cus when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? ¹⁹ when all these things shall be fulfilled?” ²⁰ And Jesus answering them began to say ²¹ unto them, “Take ^dheed that no man deceive you. ²² For ^emany shall come in my name, saying, ‘I am Christ;’ and shall deceive many. ²³ *And the time draweth near; go ye not therefore after them. ²⁴ And ye shall hear of wars and rumors of wars: but ²⁵ when ye shall hear of wars, ²⁶ and rumors of wars, ²⁷ and commotions, be not terrified; ²⁸ see that ye be not troubled; for all these things ²⁹ must needs ³⁰ first come to pass, ³¹ but the end shall not be yet.” ³² Then ^fsaid he unto them, “Nation shall rise against nation, and kingdom against kingdom; ³³ and great earthquakes shall be in divers places; ³⁴ and there shall be famines, and pestilences, ³⁵ and troubles, ³⁶ and fearful sights, and great signs shall there be from heaven.

³⁷ All ^gthese are the beginning of sorrows.

³⁸ “But ^htake heed to yourselves; for ³⁹ before all these, they shall lay their hands on you, and persecute you; [and] ⁴⁰ they shall deliver you up to councils; ⁴¹ to the synagogues, ⁴² (and in the synagogues ye shall be beaten;) ⁴³ and into prisons, ⁴⁴ to be afflicted; ⁴⁵ and ye shall be brought before rulers and kings for my sake, for a testimony, ⁴⁶ for my Name’s sake. ⁴⁷ And ⁱit shall turn to you for a testimony ⁴⁸ against them. ⁴⁹ And ^jthe Gospel must first be published among all nations. ⁵⁰ But ^kwhen they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate. ⁵¹ Settle *it* therefore in your hearts, not to meditate before what ye shall answer: ⁵² but whatsoever shall be given you in that hour, that speak ye; ⁵³ for I will give you a mouth, and wisdom, ⁵⁴ which all your adversaries shall not be able to gainsay nor resist; ⁵⁵ for it is not ye that speak, ⁵⁶ but the Holy Ghost. ⁵⁷ Now ⁿthe brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. ⁵⁸ And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ⁵⁹ some of you shall they cause to be put to death; ⁶⁰ and ye

1 Matt. xxiv. 1.

2 Mark xiii. 1.

3 Matt. xxiv. 1.

4 Luke xxi. 5.

5 Mark xxi. 1.

6 Mark xiii. 2.

7 Matt. xxiv. 2.

8 Luke xxi. 6.

9 Matt. xxiv. 2.

10 Luke xxi. 6.

11 Matt. xxiv. 2.

12 Mark xiii. 3.

13 Matt. xxiv. 3.

14 Mark xiii. 3.

15 Matt. xxiv. 3.

16 Mark xiii. 3.

17 Luke xxi. 7.

18 Matt. xxiv. 3.

19 Mark xiii. 4.

20 Mark xiii. 5.

21 Matt. xxiv. 4.

22 Matt. xxiv. 5.

23 Luke xxi. 8.

24 Matt. xxiv. 6.

25 Luke xxi. 9.

26 Mark xiii. 7.

27 Luke xxi. 9.

28 Matt. xxiv. 6.

29 Mark xiii. 7.

30 Luke xxi. 9.

31 Mark xiii. 7.

32 Luke xxi. 10.

33 Luke xxi. 11.

34 Matt. xxiv. 7.

35 Mark xiii. 8.

36 Luke xxi. 11.

37 Matt. xxiv. 8.

38 Mark xiii. 9.

39 Luke xxi. 12.

40 Mark xiii. 9.

41 Luke xxi. 12.

42 Mark xiii. 9.

43 Luke xxi. 12.

44 Matt. xxiv. 9.

45 Mark xiii. 9.

46 Luke xxi. 12.

47 Luke xxi. 13.

48 Mark xiii. 9.

49 Mark xiii. 10.

50 Mark xiii. 11.

51 Luke xxi. 14.

52 Mark xiii. 11.

53 Luke xxi. 15.

54 Mark xiii. 11.

55 Mark xiii. 12.

56 Luke xxi. 16.

57 Matt. xxiv. 9.

- shall be hated of all nations for my name's sake. ⁵⁸ And then shall many ⁷be offended, and shall betray one another, and shall hate one another. ⁵⁹ But ^qthere shall not a hair of your head perish. ⁶⁰ In your patience possess ye your souls. ⁶¹ And ^rmany false prophets shall rise, and shall deceive many. ⁶² And because iniquity shall abound, the love of many shall wax cold; ⁶³ but ^she that shall endure unto the end, the same shall be saved. ⁶⁴ And this 'Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.
- ⁶⁵ "But ^uwhen ye shall see the Abomination of Desolation, [spoken of by Daniel the prophet], standing where it ought not, ⁶⁶ in the Holy Place, (whoso ^vreadeth, let him understand!) ⁶⁷ and ^wwhen ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ⁶⁸ Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto; ⁶⁹ and let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house; ⁷⁰ neither let him which is in the field return back to take his clothes. ⁷¹ For these be the days of vengeance, that ^xall things which are written may be fulfilled. ⁷² But ^ywoe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people; ⁷³ and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, ^zuntil the times of the Gentiles shall be fulfilled. ⁷⁴ But pray ye that your flight be not in the winter, neither on the Sabbath day; ⁷⁵ for ^ain those days ⁷⁶ shall be great tribulation, ⁷⁷ shall be affliction, such as was not from the beginning of the creation ⁷⁸ of the world ⁷⁹ which God created unto this time, neither shall be, ⁸⁰ no, nor ever shall be. ⁸¹ And except that the Lord had shortened those days. ⁸² there should no flesh be saved; ⁸³ but for the elect's sake, whom he hath chosen, he hath shortened the days.
- ⁸⁴ "And ^bthen if any man shall say unto you, 'Lo, here is Christ!' or, 'Lo, *he is* there!' believe *him* not; ⁸⁵ for ^cthere shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that, ^dif *it were* possible, they shall deceive the very elect. ⁸⁶ But ^etake ye heed: behold! I have foretold you all things. ⁸⁷ Wherefore, if they shall say unto you, 'Behold he is in the desert!' go not forth: 'Behold *he is* in the secret chambers!' believe it not. ⁸⁸ For ^fas the lightning cometh out of the east, and shineth even unto the west; ^gso shall also the coming of the Son of Man be. ⁸⁹ For ^hwheresoever the carcase is, there will the eagles be gathered together.
- ⁹⁰ "But ⁱimmediately ¹after the tribulation of those days ⁹² there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; ⁹³ men's hearts failing them for fear, and for looking after those things which are coming on the earth; for ⁹⁴the sun shall be darkened, and the moon shall not give her light, ⁹⁵ and the
- ^p Matt. 11. 6. & 13. 57. 2 Tim. 1. 15. & 4. 10, 16.
^q Matt. 10. 30.
^r Matt. 7. 15. & 24. 5, 24. Mark 13. 6. Luke 21. 8. Acts 20. 29.
^s 2 Pet. 2. 1. 1 Tim. 4. 1.
^t Matt. 10. 22. Mark 13. 13. Heb. 3. 6, 14. Rev. 2. 10.
^u Matt. 4. 23. & 9. 35. Rom. 10. 18. Col. 1. 6, 23
^v Dan. 9. 27. Matt. 24. 15. Luke 21. 20.
^w Dan. 9. 23, 25.
^x Matt. 24. 15. Mark 13. 14.
^y Dan. 9. 26, 27. Zech. 11. 1.
^z Matt. 24. 19.
^a Dan. 9. 27. & 12. 7. Rom. 11. 25.
^b Dan. 9. 26. & 12. 1. Joel 2. 2.
^c Matt. 24. 23. Luke 17. 23. & 21. 8.
^d Deut. 13. 1. Matt. 24. 5, 11. 2 Thess. 2. 9, 10, 11. Rev. 13. 13.
^e John 6. 37. & 10. 28, 29. Rom. 8. 28, 29, 30. 2 Tim. 2. 19.
^f 2 Pet. 3. 17.
^g Luke 17. 24.
^h Matt. 24. 37, 39. See John 1. 51.
ⁱ Job 39. 30. Luke 17. 37.
^j Is. 13. 10. Ezek. 32. 7. Dan. 7. 10, 11, 12. Joel 2. 10, 31. & 3. 15. Amos 5. 20. & 8. 9. Zeph. 1. 15. Mark 13. 24. Acts 2. 20. Rev. 6. 12.

j Dan. 7. 13.
Zech. 12. 12.
Matt. 16. 27.
Mark 14. 62.
See John 1. 51.
Acts 1. 11.
1 Thess. 4. 16.
2 Thess. 1. 7, 10.
Rev. 1. 7.
k Matt. 13. 41.
1 Cor. 15. 52.
2 Thess. 4. 16.
* Or, *with a trumpet and a great voice.*
l Rom. 8. 19, 23.
m Matt. 24. 32.
Mark 13. 28.
n Matt. 16. 28. &
23. 36. Mark 13.
30. Luke 21. 32.
o Ps. 102. 26. Is.
40. 8. & 51. 6.
Jer. 31. 35, 36.
Matt. 5. 18.
Mark 13. 31.
Luke 21. 33.
Heb. 1. 11.
p 2 Chron. 15. 6.
Is. 19. 2. Hag.
2. 22. Zech. 14.
13. Mark 13. 8.
q ch. 10. 17.
Mark 13. 9.
Luke 21. 12.
John 15. 20. &
16. 2. Acts 4. 2,
3. & 7. 59. & 12.
1, &c. 1 Pet. 4.
16. Rev. 2. 10,
13.
r Dan. 9. 23-27.
& 12. 1. Mark
13. 14. Luke 21.
20.
s Mark 13. 15.
Luke 21. 21.
t Luke 23. 29.
u Dan. 9. 26. &
12. 1. Joel 2. 2.
v Is. 65. 8, 9.
Zech. 14. 2, 3.
w Mark 13. 21.
Luke 17. 23. &
21. 8.
x See John 1. 51.
y ch. 13. 41.
1 Cor. 15. 52.
1 Thess. 4. 16.
z James 5. 9.
* Or, *he.*
a Matt. 16. 28.
& 23. 36. Mark
13. 30. Luke 21. 32.
b Matt. 24. 3.
Luke 21. 7.
c Jer. 14. 14. &
23. 21, 25.
Matt. 24. 5, 11,
24. Luke 21. 8.
John 5. 43.
d 2 Chron. 15. 6.
Is. 19. 2. Hag.
2. 22. Zech. 14.
13. Matt. 24. 7.
Luke 21. 10.
e Matt. 24. 8.
f The word in the
original import-
eth the pains of a
woman in travail.
f Matt. 24. 9.
Luke 21. 17.
g Dan. 12. 12.
Matt. 10. 22. &
21. 13. Rev. 2. 10.
h Luke 21. 21.
i Matt. 24. 18.
j Luke 21. 23. &
23. 29.
k Matt. 21. 32.
Luke 21. 29, &c.
l Ps. 102. 26. Is.
40. 8. & 51. 6.
Jer. 31. 35, 36.
Matt. 5. 18. &
24. 35. Luke 21.
33. Heb. 1. 11.

stars shall fall from heaven, and the powers of the heavens shall be shaken. ⁹⁶ And ^jthen shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn. ⁹⁷ And then shall they see the Son of Man ⁹⁸ coming in the clouds of heaven with power and great glory. ⁹⁹ And ^kthen shall he send his angels, ¹ * with a great sound of a trumpet, and they shall gather together his elect from the four winds, ² from the uttermost part of the earth, to the uttermost part of heaven, ³ from one end of heaven to the other. ⁴ And when these things begin to come to pass, then look up, and lift up your heads; for ^lyour redemption draweth nigh."

⁵ And he spake to them a ^mparable; ⁶ "Now learn a parable of the fig tree; ⁷ behold the fig tree, and all the trees! ⁸ when her branch is yet tender, and putteth forth leaves, ⁹ when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. ¹⁰ So likewise ye, ¹¹ when ye shall see all these things ¹² come to pass, ¹³ know ye that the kingdom of God is nigh at hand, ¹⁴ even at the doors. ¹⁵ Verily I say unto you, that ⁿthis generation shall not pass ¹⁶ away, ¹⁷ till all these things be fulfilled. ¹⁸ Heaven ^oand earth shall pass away; but my words shall not pass away."

MATT. xxiv. *part of ver. 2, 3, 4, 6, 7, 9, 15, ver. 16, 17, 19, part of ver. 21, 22, ver. 23, 25, and part of ver. 29, 30, 31, 32, 33, and 34.*—2 And Jesus said unto them, — 3 And as he sat upon the Mount of Olives, — saying, — 4 And Jesus answered and said — 6 — must come to pass, but the end is not yet. 7 For ^pnation shall rise against nation, and kingdom against kingdom: — and earthquakes in divers places. 9 ^qThen shall they deliver you up — and shall kill you: — 15 ^rWhen ye, therefore, shall see the Abomination of Desolation, spoken of by Daniel the prophet, stand — 16 ^sThen let them which be in Judæa flee into the mountains: 17 let him which is on the housetop not come down to take any thing out of his house: 19 and ^twoe unto them that are with child, and to them that give suck in those days! 21 For ^uthen — such as was not since the beginning — to this time, — 22 And except those days should be shortened, — ^vbut for the elect's sake those days shall be shortened. 23 ^wThen if any man shall say unto you, 'Lo, here is Christ!' or 'there!' believe it not. 25 Behold! I have told you before. 29 — shall the sun be darkened, and the moon shall not give her light, — 30 — and they shall see ^xthe Son of Man — 31 ^yAnd he shall send his angels — 32 — When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 so likewise ye, — know ^zthat ^{*}it is near, *even* at the doors. 34 Verily I say unto you, ^aThis generation shall not pass, —

MARK xiii. *part of ver. 2, 4, 5, ver. 6, part of ver. 7, 8, ver. 13, part of ver. 14, ver. 16, 17, 18, part of ver. 20, ver. 22, part of ver. 24, ver. 25, part of ver. 26, 27, 28, 29, 30, and ver. 31.*—2 — there shall not be left one stone upon another, that shall not be thrown down." 4 "Tell ^bus, when shall these things be? and what *shall be* the sign — 5 — "Take heed lest any *man* deceive you: 6 ^cfor many shall come in my name, saying, I am *Christ*; and shall deceive many. 7 And when ye shall hear of wars — be ye not troubled: for *such things* — be; — 8 ^dFor nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines — ^ethese are the beginnings of sorrows. 13 ^fAnd ye shall be hated of all *men* for my Name's sake: but ^ghe that shall endure unto the end, the same shall be saved. 14 — (let him that readeth understand!) then ^hlet them that be in Judæa flee to the mountains; 16 ⁱand let him that is in the field not turn back again for to take up his garment. 17 ^jBut woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 20 — no flesh should be saved; — 22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect. 24 — in those days, after that tribulation, — 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 — coming in the clouds, with great power and glory. 27 — and shall gather together his elect from the four winds, — 28 ^kNow learn a parable of the fig tree; — ye know that summer is near: 29 so ye in like manner, when ye shall see these things — know that it is nigh, — 30 — till all these things be done. 31 ^lHeaven and earth shall pass away; but my words shall not pass away.

LUKE xxi. *part of ver. 5, 6, 7, 8, 9, 11, 12, ver. 17, part of ver. 25, 26, ver. 27, part of ver. 31,*

⁹⁶ Matt. xxiv.
30.

⁹⁷ Mark xiii. 26.

⁹⁸ Matt. xxiv.
30.

⁹⁹ Mark xiii. 27.

¹ Mark xxiv.
31.

² Mark xiii. 27.
³ Matt. xxiv.
31.

⁴ Luke xxi. 28.

⁵ Luke xxi. 29.

⁶ Matt. xxiv.
32.

⁷ Luke xxi. 29.

⁸ Mark xiii. 28.

⁹ Luke xxi. 30.

¹⁰ Luke xxi. 31.

¹¹ Matt. xxiv.
33.

¹² Mark xiii. 29.

¹³ Luke xxi. 31.

¹⁴ Mark xiii. 29.

¹⁵ Mark xiii. 30.

¹⁶ Luke xxi. 32.

¹⁷ Matt. xxiv.
34.

¹⁸ Matt. xxiv. 35.

32, and ver. 33.—⁵ And as some spake of the temple, — he said, 6 — there ⁷ shall not be left one stone upon another, that shall not be thrown down.” 7 And they asked him, — “when shall these things be? and what sign *will there be* when these things shall come to pass?” 8 And he said, “Take ⁹ heed that ye be not deceived; for many shall come in my name, saying, ‘I am Christ;’ — 9 — for these things must — but the end is not by and by. 11 But — and famines, and pestilences; — 12 — ¹² being brought before kings and rulers — 17 And ¹⁷ ye shall be hated of all *men* for my name’s sake. 25 And — 26 — the powers of heaven shall be shaken. 27 And then shall they see ²⁷ the Son of man coming in a cloud with power and great glory. 31 — when ye see these things come to pass, — 32 Verily I say unto you, This generation shall not pass — till all be fulfilled. 33 ³³ Heaven and earth shall pass away; but my word shall not pass away.”

SECTION XXI.—*Christ compares the Suddenness of his Second Advent to the coming of the Deluge.*

MATT. xxiv. 36, to the end.—MARK xiii. 32, to the end.—LUKE xxi. 34–36.

¹ Mark xiii. 32. ¹ “BUT ^a of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father; ² but ^b my Father only.” ³⁷ But as the days of Noe *were*, ^c so shall also the coming of the Son of Man be. ³⁸ For ^d as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, ³⁹ and knew not until the flood came, and took them all away; ^e so shall also the coming of the Son of Man be. ⁴⁰ Then ^f shall two be in the field; the one shall be taken, and the other left. ⁴¹ Two *women shall be* grinding at the mill; the one shall be taken, and the other left. ³ Take ^g ye heed, watch and pray; for ye know not when the time is. ⁴ Watch, therefore; for ye know not what hour your Lord doth come. ⁴³ But know this, that if the good man of the house had known in what watch the thief would come, ^h he would have watched, and would not have suffered his house to be broken up. ⁴⁴ Therefore be ye also ready; for in such an hour as ye think not, ⁱ the Son of Man cometh.

⁴⁵ “Who ^j then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? ⁴⁶ Blessed ^k is that servant, whom his lord when he cometh shall find so doing! ⁴⁷ Verily I say unto you, That ^l he shall make him ruler over all his goods. ⁴⁸ But and if that evil servant shall say in his heart, My lord delayeth his coming; ⁴⁹ and shall begin to smite his fellow-servants, and to eat and drink with the drunken; ⁵⁰ the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, ⁵¹ and shall ^m cut him asunder, and appoint him his portion with the hypocrites: ⁿ there shall be weeping and gnashing of teeth.

⁵ Mark xiii. 34. ⁵ “For ^o the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. ⁶ Watch ^p ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; ⁷ lest coming suddenly he find you sleeping. ⁸ And what I say unto you I say unto all, Watch!

⁹ Luke xxi. 34. ⁹ “And ^q take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; ¹⁰ for ^r as a snare shall it come on all them that dwell on the face of the whole earth. ¹¹ Watch ^s ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, ^t to stand before the Son of Man.”

^m Matt. 24. 1.
Mark 13. 1.
ⁿ ch. 19. 44.
^o Matt. 24. 4.
Mark 13. 5.
Ephes. 5. 6.
² Thess. 2. 3.
^p See Note h.
^q See Note o.
^r Matt. 24. 30.
See John 1. 51.
Rev. 1. 7. & 14 14.
^s Ps. 102. 26. Is. 40. 8. & 51. 6.
Jer. 31. 35. 36.
Matt. 5. 18. & 24. 25. Mark 13. 31. Heb. 1. 11.

SECT. XXI.

V. Æ. 29.
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^a Matt. 24. 36.
Acts 1. 7.
¹ Thess. 5. 2.
² Pet. 3. 10.
^b Zech. 14. 7.
^t See Note 19.
^c Matt. 24. 27.
39. See John 1. 51.
^d Gen. 6. 3, 4, 5. & 7. 5. Luke 17. 26. 1 Pet. 3. 20.
^e ver. 27. 37. See John 1. 51.
^f Luke 17. 34, &c.
^g Matt. 25. 13.
Luke 12. 40. & 21. 34. Rom. 13. 11. 1 Thess. 5. 6.
^u See Note 20.
^h See John 1. 51.
ⁱ Luke 12. 42.
Acts 20. 28.
1 Cor. 4. 2.
Heb. 3. 5.
^j Rev. 16. 15.
^k ch. 25. 21, 23. Luke 22. 29.

* Or, cut him off.

^l ch. 8. 12. & 25. 30.

^m See Matt. 25. 14.

ⁿ Matt. 24. 42, 44. & 25. 13.

^o Rom. 13. 13.
1 Thess. 5. 6.
1 Pet. 4. 7.

^p 1 Thess. 5. 2.
2 Pet. 3. 10.
Rev. 3. 3. & 16. 15.

^q Matt. 24. 42, 44. & 25. 13. Mark 13. 33. Luke 18 1.

^r Ps. 1. 5. See John 1. 51.
Ephes. 6. 13.

s Mark 13. 32.
Acts 1. 7.
1 Thess. 5. 2.
2 Pet. 3. 10.

MATT. XXIV. *part of ver. 36.* ^sBut of that day and hour knoweth no man, no, not the angels of heaven, —.

SECTION XXII.—*The Parable of the Wise and Foolish Virgins.*

SECT. XXII.

MATT. XXV. 1–13.

V. Æ. 29.

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a Eph. 5. 29, 30.
Rev. 19. 7. & 21.
2, 9.

b ch. 13. 47. &
22. 10.

c 1 Thess. 5. 6.

d ch. 24. 31.
1 Thess. 4. 16.

e Luke 12. 35.

* Or, *going out*.

f Luke 13. 25.

g ch. 7. 21, 22, 23.

h Ps. 5. 5. Hab.

1. 13 John 9. 31.

i ch. 24. 42, 44.

Mark 13. 33, 35.

Luke 21. 36.

1 Cor. 16. 13.

1 Thess. 5. 6.

1 Pet. 5. 8. Rev.

16. 15.

j See John 1. 51.

¹ “ THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet ^athe bridegroom. ² And ^bfive of them were wise, and five *were* foolish. ³ They that were foolish took their lamps, and took no oil with them; ⁴ but the wise took oil in their vessels with their lamps. ⁵ While the bridegroom tarried, ^cthey all slumbered and slept. ⁶ And at midnight ^dthere was a cry made, Behold the bridegroom cometh! go ye out to meet him! ⁷ Then all those virgins arose, and ^etrimmed their lamps. ⁸ And the foolish said unto the wise, ‘ Give us of your oil; for our lamps are ^fgone out.’ ⁹ But the wise answered, saying, ‘ *Not so*; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.’ ¹⁰ And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and ^gthe door was shut. ¹¹ Afterward came also the other virgins, saying, ‘ Lord! ^hLord! open to us!’ ¹² But he answered and said, ‘ Verily I say unto you, ⁱI know you not.’ ¹³ Watch ^jtherefore, for ye know neither the day nor the hour [wherein ^jthe Son of Man cometh.”]

SECT. XXIII.

SECTION XXIII.—*Parable of the Servants and the Talents.*

MATT. XXV. 14–30.

V. Æ. 29.

J. P. 4742.

Jerusalem.

a A better supply of the ellipsis would have been “ For the Son of Man is as a man,” &c. see Mark 13. 34. ch. 21. 33. Luke 19. 12.

* A talent is £187. 10s. [\$890. 62c.] ch. 18. 24.

b Rom. 12. 6.
1 Cor. 12. 7, 11,
29. Eph. 4. 11.

c ch. 24. 47. ver.
34, 46. Luke 12.
44. & 22. 29, 30.

d Heb. 12. 2.
2 Tim. 2. 12.
1 Pet. 1. 8.

e ver. 21.

¹⁴ “ FOR ^athe kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods; ¹⁵ and unto one he gave five ^{*}talents, to another two, and to another one; ^bto every man according to his several ability; and straightway took his journey. ¹⁶ Then he that had received the five talents went and traded with the same, and made *them* five other talents. ¹⁷ And likewise he that had received two, he also gained other two. ¹⁸ But he that had received one went and digged in the earth, and hid his lord’s money. ¹⁹ After a long time the lord of those servants cometh, and reckoneth with them. ²⁰ And so he that had received five talents came and brought five other talents, saying, ‘ Lord, thou deliveredst unto me five talents; behold! I have gained beside them five talents more.’ ²¹ His lord said unto him, ‘ Well done, *thou* good and faithful servant! thou hast been faithful over a few things, ^cI will make thee ruler over many things: enter thou into the joy of thy lord.’ ²² He also that had received two talents came and said, ‘ Lord, thou deliveredst unto me two talents; behold! I have gained two other talents beside them.’ ²³ His lord said unto him, ‘ Well ^edone, good and faithful servant! thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.’ ²⁴ Then he which had received the one talent came and said, ‘ Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; ²⁵ and I was afraid, and went and hid thy talent in the earth; lo, *there* thou hast *that is* thine!’ ²⁶ His lord answered and said unto him, ‘ *Thou* wicked and slothful servant! thou knewest that I reap where I sowed not; and gather where I have not strawed? ²⁷ thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.’ ²⁸ Take therefore the talent from him, and give it unto him which hath ten talents. ²⁹ For ^junto every one that hath shall be given, and he shall have

f ch. 13. 12. Mark
4. 25. Luke 8. 18.
& 19. 26. John
15. 2.

abundance: but from him that hath not shall be taken away even that which he hath. ³⁰ And cast ye the unprofitable servant ^ginto outer darkness: there shall be weeping and gnashing of teeth.” g ch. 8. 12. & 24 51.

SECTION XXIV.—*Christ declares the Proceedings of the Day of Judgment.*

MATT. XXV. 31, to the end.

³¹ “WHEN ^athe Son of Man shall come in his glory, and all the [holy] angels with him, then shall he sit upon the throne of his glory; ³² and ^bbefore him shall be gathered all nations: and ^che shall separate them one from another, as a shepherd divideth the sheep from the goats; ³³ and he shall set the sheep on his right hand, but the goats on the left.

³⁴ “Then shall the King say unto them on his right hand, ‘Come, ye blessed of my Father! ^dinherit the kingdom ^eprepared for you from the foundation of the world.’ ³⁵ For ^fI was a hungered, and ye gave me meat—I was thirsty, and ye gave me drink—I ^gwas a stranger, and ye took me in—³⁶ naked, ^hand ye clothed me—I was sick, and ye visited me—I ⁱwas in prison, and ye came unto me.’ ³⁷ Then shall the righteous answer him, saying, ‘Lord! when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? ³⁸ When saw we thee a stranger, and took thee in? or naked, and clothed thee? ³⁹ Or when saw we thee sick, or in prison, and came unto thee?’ ⁴⁰ And the King shall answer and say unto them, ‘Verily I say unto you, ^jInasmuch as ye have done it unto one of the least of these my brethren, ye have done *it* unto me.’

⁴¹ “Then shall he say also unto them on the left hand, ‘Depart ^kfrom me, ye cursed! into everlasting fire, prepared for the Devil and his angels. ⁴² For I was a hungered, and ye gave me no meat—I was thirsty, and ye gave me no drink—⁴³ I was a stranger, and ye took me not in—naked, and ye clothed me not—sick, and in prison, and ye visited me not.’ ⁴⁴ Then shall they also answer him, saying, ‘Lord! when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?’ ⁴⁵ Then shall he answer them, saying, ‘Verily, I say unto you, ^lInasmuch as ye did it not to one of the least of these, ye did it not to me.’ ⁴⁶ And ^mthese shall go away into everlasting punishment; but the righteous into life eternal.”

SECTION XXV.—*Christ retires from the City to the Mount of Olives.*

LUKE XXI. 37, 38.

³⁷ AND ^ain the day time He was teaching in the temple; and ^bat night he went out, and abode in the mount that is called the Mount of Olives. ³⁸ And all the people came early in the morning to him in the temple, for to hear him.

SECTION XXVI.—*Wednesday, second Day before the Crucifixion—Christ foretells his approaching Death.*

MATT. XXVI. 1, 2.—MARK XIV. part of ver. 1.

¹ Mark xiv. 1. ¹ AFTER ^atwo days was *the feast of* the Passover, and of ² Matt. xxvi. 1. Unleavened Bread. ² And it came to pass, when Jesus had ³ Matt. xxvi. 2. finished all these sayings, he said unto his disciples, ³ “Ye know that after two days is *the feast of* the Passover, and ^bthe Son of Man ^cis betrayed to be crucified.

SECT. XXIV.

V. Æ. 29.

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a Zech. 14. 5.
ch. 16. 27. & 19.
28. Mark 8. 38.
See John 1. 51.
Acts 1. 11.
1 Thess. 4. 16.
2 Thess. 1. 7.
Jude 14. Rev.
1. 7.
b Rom. 14. 10.
2 Cor. 5. 10.
Rev. 20. 12.
c Ezek. 20. 38. &
34. 17, 20. ch. 13.
49.
d Rom. 8. 17.
1 Pet. 1. 4, 9. &
3. 9. Rev. 21. 7.
e ch. 20. 23.
Mark 10. 40.
1 Cor. 2. 9.
Heb. 11. 16.
f See Note 21.
g Is. 58. 7. Ezek.
18. 7. James 1. 27.
h Heb. 13. 2.
i 3 John 5.
j James 2. 15, 16.
k 2 Tim. 1. 16.
l Prov. 14. 31. &
19. 17. ch. 10. 42.
Mark 9. 41.
Heb. 6. 10.
m Ps. 6. 8. ch. 7.
23. & 13. 40, 42.
Luke 13. 27.
2 Pet. 2. 4.
Jude 6.
n Prov. 14. 31. &
17. 5. Zech. 2.
8. Acts 9. 5.
o Dan. 12. 2.
John 5. 29.
Rom. 2. 7, &c.

SECT. XXV.

V. Æ. 29.

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a John 8. 1, 2.
b ch. 22. 39.

SECT. XXVI.

V. Æ. 29.

J. P. 4742.

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a Luke 22. 1.
John 11. 55. &
13. 1.
b See John 1. 51.
c It is a common
scriptural usage
to express an
event spoken of
prophetically as
having actually
happened. The
53d of Isaiah,
e. g. is like the
description of
past occurren-
ces.—Ed.

SECT. XXVII.

SECTION XXVII.—*The Rulers consult how they may take Christ.*

V. Æ. 29.

MATT. xxvi. 3-5.—MARK xiv. *part of ver. 1, and ver. 2.*—LUKE xxii. 1, 2.

J. P. 4742.

¹ Now the feast of Unleavened Bread drew nigh, which¹ Luke xxii. 1.

Jerusalem.

is called the Passover. ² Then ^a assembled together the² Matt. xxvi. 3.^a Ps. 2. 2. John 11. 47. Acts 4. 25, &c.

Chief Priests, and the Scribes, and the elders of the people,

³ Matt. xxvi. 4.

unto the palace of the high priest, who was called Caia-

⁴ Mark xiv. 1.phas; ³ and consulted [and] ⁴ sought how they might take⁵ Matt. xxvi. 4.⁵ Jesus by subtilty, ⁶ by craft, and put him to death. ⁷ But⁶ Mark xiv. 1.they said, "Not on the feast *day*, lest there be an uproar⁷ Mark xiv. 2.⁸ among the people:" ⁹ for they feared the people.^y⁸ Matt. xxvi. 5.⁹ Luke xxii. 2.^y See Note 22.

MATT. xxvi. *part of ver. 4, and 5.*—4 — that they might take — and kill him. 5 But they said, "Not on the feast *day*, lest there be an uproar —.

MARK xiv. *part of ver. 1, and 2.*—1 — and the Chief Priests and the Scribes — him —
2 — of the people."

LUKE xxii. *part of ver. 2.* And the Chief Priests and Scribes sought how they might kill him; —.

SECT. XXVIII.

SECTION XXVIII.—*Judas agrees with the Chief Priests to betray Christ.^z*

V. Æ. 29.

MATT. xxvi. 14-16.—MARK xiv. 10, 11.—LUKE xxii. 3-6.

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¹ THEN ^a entered Satan into Judas surnamed Iscariot,¹ Luke xxii. 3.being of the number of the Twelve. ² And he went his² Luke xxii. 4.way ³ unto the Chief Priests, to betray him unto them, ⁴ and³ Mark xiv. 10.

communed with the Chief Priests, and captains, how he

⁴ Luke xxii. 4.might betray him unto them. ⁵ And said *unto them*, "What⁵ Matt. xxvi. 15.^b will ye give me, and I will deliver him unto you?" ⁶ And⁶ Mark xiv. 11.when they heard *it*, they were glad, and promised to give⁷ Matt. xxvi. 15.him money. ⁷ And they covenanted with him for thirty⁸ Matt. xxvi. 16.^c pieces of silver. ⁸ And from that time he sought opportu-⁹ Mark xiv. 11.nity to betray him. ⁹ And he sought how he might con-¹⁰ Luke xxii. 6.veniently betray him. ¹⁰ And he promised, and soughtopportunity to betray him unto them ^{*}in the absence of the

multitude.

MATT. xxvi. *ver. 14.* ^dThen one of the Twelve, called ^eJudas Iscariot, went unto the Chief Priests.

MARK xiv. *part of ver. 10.* ^fAnd Judas Iscariot, one of the Twelve, went —.

LUKE xxii. *ver. 5.* And they were glad, and ^gcovenanted to give him money.

^z See Note 23.^a John 13. 2, 27.^b Zech. 11. 12.

Matt. 27. 3.

^c Probably *shekels* or *staters*, in value about 72 cts.; the sum, therefore, that Judas received was no more than \$21. 60c. which was the price paid for the loss of the meanest slave according to the Law of Moses; see Exod. 21. 32.

^{*} Or, *without tumult.*

^d Mark 14. 10.

Luke 22. 3.

John 13. 2, 30.

^e ch. 10. 4.^f Matt. 26. 14.

Luke 22. 3, 4.

^g Zech. 11. 12.

Mark 14. 11.

SECT. XXIX.

SECTION XXIX.—*Thursday, the Day before the Crucifixion—Christ directs two of his Disciples to prepare the Passover.*

V. Æ. 29.

MATT. xxvi. 17-19.—MARK xiv. 12-16.—LUKE xxii. 7-13.

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¹ AND ^a the first day of Unleavened Bread, when they¹ Mark xiv. 12.^{*} killed the Passover, his disciples ² came to Jesus [and]² Matt. xxvi. 17.³ said unto him, "Where wilt thou that we go and prepare³ Mark xiv. 12.that thou mayest eat the Passover?" ⁴ And he sendeth forth⁴ Mark xiv. 13.two of his disciples, ⁵ Peter and John, saying, "Go and⁵ Luke xxii. 8.prepare us the Passover, that we may eat." ⁶ And they said⁶ Luke xxii. 9.unto him, "Where wilt thou that we prepare?" ⁷ And⁷ Mark xiv. 13.[he] saith unto them, "Go ye into the city, ⁸ and, behold!⁸ Luke xxii. 10.when ye are entered into the city, there shall ⁹ meet you a⁹ Mark xiv. 13.man, bearing a pitcher of water; follow him ¹⁰ into the¹⁰ Luke xxii. 10.house where he entereth in. ¹¹ And wheresoever he shall¹¹ Mark xiv. 14.

go in, say ye to the good man of the house, 'The Master

saith ¹² unto thee, ¹³ My time is at hand; I will keep the¹² Luke xxii. 11.Passover at thy house with my disciples. ¹⁴ Where is the¹³ Matt. xxvi. 18.

guest-chamber, where I shall eat the Passover with my

¹⁴ Mark xiv. 14.^a Exod. 12. 6.

Matt. 26. 17.

Luke 22. 7.

^{*} Or, *sacrificed*

¹⁵ Mark xiv. 15. disciples? ¹⁵ And he will show you a large upper room,
¹⁶ Mark xiv. 16. furnished and prepared: there make ready for us." ¹⁶ And
¹⁷ Matt. xxvi. 19. his disciples went forth, and came into the city, ¹⁷ and did
¹⁸ Mark xiv. 16. as Jesus had appointed them, ¹⁸ and found as he had said
unto them: and they made ready the Passover.

MATT. xxvi. *part of ver. 17, 18, and 19.*—¹⁷ ^bNow the first day of the feast of Unleavened Bread the disciples—saying unto him, "Where wilt thou that we prepare for thee to eat the Passover?" ¹⁸ And he said, "Go into the city to such a man, and say unto him, The Master saith,—¹⁹—the disciples—and they made ready the Passover.

^b Exod. 12. 6.
Mark 14. 12.
Luke 22. 7.

MARK xiv. *part of ver. 13.*—and there shall—

LUKE xxii. *ver. 7, part of ver. 8, 10, 11, and ver. 12, and 13.*—⁷ ^cThen came the day of Unleavened Bread, when the Passover must be ^dkilled. ⁸ And he sent—¹⁰—he said unto them,—a man meet you, bearing a pitcher of water; follow him—¹¹ And ye shall say unto the goodman of the house, The Master saith—Where is the guest-chamber, where I shall eat the Passover with my disciples? ¹² And he shall show you a large upper room furnished: there make ready." ¹³ And they went, and found as he had said unto them: and they made ready the Passover.

^c Exod. 12. 6.
Matt. 26. 17.
Mark 14. 12.
^d See Mark 14. 12.

SECTION XXX.—*Christ partakes of the last Passover.*^a

MATT. xxvi. 20.—MARK xiv. 17.—LUKE xxii. 14–18.—JOHN xiii. 1.

¹ John xiii. 1. ¹ Now ^abefore the feast of the Passover, when Jesus knew that ^bhis hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. ² And in the evening he cometh with the Twelve. ³ And when the hour was come,—⁴when the even was come,—⁵he sat down, and the twelve apostles with him. ⁶ And he said unto them, "^{*}With desire I have desired to eat this Passover with you before I suffer; ⁷ for I say unto you, I will not any more eat thereof ^cuntil it be fulfilled in the kingdom of God." ⁸ And he took the cup, and gave thanks, and said, "Take this, and divide it among yourselves; ⁹ for ^dI say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

SECT. XXX.

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^a See Note 24.
^a Matt. 26. 2.
^b John 12. 23. & 17. 1, 11.

^{*} Or, *I have heartily desired.*

^c Luke 14. 15.
Acts 10. 41.
Rev. 19. 9.

^d Matt. 26. 29.
Mark 14. 25.

MATT. xxvi. *part of ver. 20.* Now—He sat down with the Twelve.

SECTION XXXI.—*Christ again reproves the ambition of his Disciples.*

LUKE xxii. 24–27.—JOHN xiii. 2–16.

¹ John xiii. 2. ¹ AND supper being ended [come], ² there ^awas also a strife among them, which of them should be accounted the greatest. ²⁵ And ^bHe said unto them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. ²⁶ But ^cye shall not be so; ^dbut he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. ²⁷ For ^ewhether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but ^fI am among you as he that serveth."

John xiii. 2–16. ² The ^gDevil having now put into the heart of Judas Iscariot, Simon's son, to betray him; ³ Jesus knowing ^hthat the Father had given all things into his hands, and ⁱthat he was come from God, and went to God; ⁴ he ^jriseth from supper, and laid aside his garments; and took a towel, and girded himself. ⁵ After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. ⁶ Then cometh he to Simon Peter: and ^{*}Peter said unto him, "Lord, ^kdost thou wash my feet?" ⁷ Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter." ⁸ Peter saith unto him, "Thou shalt never wash my feet." Jesus answered him,

SECT. XXXI.

V. Æ. 29.

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^a Mark 9. 34.
Luke 9. 46.
^b Matt. 20. 25.
Mark 10. 42.
^c Matt. 20. 26.
1 Pet. 5. 3.
^d Luke 9. 48.
^e Luke 12. 37.

^f Matt. 20. 28.
John 13. 13, 14.
Phil. 2. 7.

^g Luke 22. 3.
John 13. 27.

^h Matt. 11. 27. & 28. 18. John 3. 35. & 17. 2.

Acts 2. 36.
1 Cor. 15. 27.
Heb. 2. 8.

ⁱ John 8. 42. & 16. 28.

^j Luke 22. 27.
Phil. 2. 7, 8.

^k See Note 25.

^{*} Gr. *he.*

^l See Matt. 3. 14.

^l ver. 12.

m John 3. 5. 1 Cor. 6. 11. Ephes. 5. 26. Tit. 3. 5. Heb. 10. 22. “If ^mI wash thee not, thou hast no part with me.” ⁹ Simon Peter saith unto him, “Lord, not my feet only, but also my hands and my head.” ¹⁰ Jesus saith to him, “He that is washed needeth not save to wash his feet, but is clean every whit; and ⁿye are clean, but not all.” ¹¹ For ^ohe knew who should betray him; therefore said he, “Ye are not all clean.”

¹² So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, “Know ye what I have done to you? ¹³ Ye ^pcall me ‘Master’ and ‘Lord:’ and ye say well, for so I am. ¹⁴ If ^qI then, your Lord and Master, have washed your feet, ^rye also ought to wash one another’s feet. ¹⁵ For ^sI have given you an example, that ye should do as I have done to you. ¹⁶ Verily, ^tverily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.”

SECT. XXXII.

SECTION XXXII.—*Christ, sitting at the Passover and continuing the Conversation, speaks of his Betrayer.*

V. Æ. 29.

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Jerusalem.

MATT. XXVI. 21–25.—MARK XIV. 18–21.—LUKE XXII. 21–23.—JOHN XIII. 17–30.

¹ “If ^aye know these things, happy are ye if ye do them. ¹ John xiii. 17.
² I speak not of you all, I know whom I have chosen; but ² John xiii. 18.
 that the ^bScripture may be fulfilled,—

‘He that eateth bread with me
 Hath lifted up his heel against me.’

* Or, *From henceforth.* John 14. 29. & 16. 4. ³ Now I tell you before it come, that, when it is come to pass, ye may believe that I am *He*. ⁴ Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me.” ³ John xiii. 19. ⁴ John xiii. 20.

⁵ When ^dJesus had thus said, he was troubled in spirit. ⁵ John xiii. 21.
⁶ And as they sat, and did eat, Jesus ^etestified and said, ⁶ Mark xiv. 18.
 “Verily, verily, I say unto you, That ^fone of you, ⁷ which ⁷ John xiii. 21.
 eateth with me, ⁸ shall betray me. ⁸ Mark xiv. 18.
¹⁰ But, ⁹ behold! the ⁹ John xiii. 21.
 hand of him that betrayeth me is with me on the table.” ¹⁰ Luke xxii. 21.

¹¹ And ^gthey began to inquire among themselves, which of them it was that should do this thing. ¹¹ Luke xxii. 23.
¹² And they began to be ¹² Mark xiv. 19.
¹³ exceeding sorrowful; and began every one of them ¹³ Matt. xxvi. 22.
 to say unto him, ¹⁴ one by one, ¹⁴ Mark xiv. 19.
¹⁵ “Lord, is it I?” ¹⁵ Matt. xxvi. 22.
¹⁶ and another said, “Is it I?” ¹⁶ Mark xiv. 19.
¹⁷ And he answered and said ¹⁷ Mark xiv. 20.
 unto them, “It is one of the Twelve, that dippeth with me ¹⁸ Mark xiv. 20.
 in the dish. ¹⁸ He ¹⁸ Matt. xxvi. 23.
 that dippeth his hand with me in the ¹⁹ Mark xiv. 21.
 dish, the same shall betray me. ²⁰ Luke xxii. 22.
²¹ The ²¹ Matt. xxvi. 24.
 Son of Man indeed goeth, ²² as ²² John xiii. 22.
 it was determined, [and] ²³ as ²³ John xiii. 23.
 it is written of him: but woe unto that man by whom ²⁴ the Son of Man ²⁴ John xiii. 24.
 is betrayed! it had been good for that man, if he had not ²⁵ John xiii. 25.
 been born!” ²⁵ Then the disciples looked one on another,

²⁶ doubting of whom he spake. ²⁶ Now ²⁶ John xiii. 26.
²⁷ there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved. ²⁷ John xiii. 27.
²⁸ Simon Peter therefore beckoned to him, that he should ²⁸ Matt. xxvi. 25.
 ask who it should be of whom he spake. ²⁹ He then lying ²⁹ John xiii. 26.
 on Jesus’ breast saith unto him, “Lord, who is it?” ³⁰ John xiii. 26.
³¹ Jesus answered, “He it is, to whom I shall give a ³¹ John xiii. 27.
 sop, when I have dipped it.” And when he had dipped the ³² John xiii. 27.
 sop, he gave it to Judas Iscariot, the son of Simon. ³³ And ³³ Matt. xxvi. 25.
 after the sop, Satan entered into him. ³⁴ Then Judas, ³⁴ Matt. xxvi. 25.
 which betrayed him, answered and said, “Master, is it I?”

¹ See John 1. 51. & 17. 12.

² See Note 26.

³ See John 19. 26. & 20. 2. & 21. 7, 20, 24.

⁴ Or, morsel.

⁵ Luke 22. 3. John 6. 70.

²⁹ John xiii. 27. He said unto him, "Thou hast said."^d ²⁹ Then said Jesus ^d See Note 27.
³⁰ John xiii. 28. unto him, "That thou doest, do quickly."^e ³⁰ Now no man
at the table knew for what intent he spake this unto him.
³¹ John xiii. 29. ³¹ For some of them thought, because ^o Judas had the bag, ^o John 12. 6.
that Jesus had said unto him, "Buy those things that we
have need of against the feast;" or, that he should give
³² John xiii. 30. something to the poor. ³² He then having received the sop
went immediately out: and it was night.^p

^p Knapp adds here, "when he went out."—Ed.

MATT. xxvi. ver. 21, and part of ver. 22, 23, and 24.—21 And as they did eat, he said, "Verily I say unto you, That one of you shall betray me." 22 And they were—
23 And he answered and said, — 24 "The Son of Man goeth —."

^q See John 1. 51.

MARK xiv. part of ver. 18, 19, and 21.—18 — said, "Verily I say unto you, One of you — shall betray me." 19 — sorrowful, and to say unto him — "Is it I?" — 21 — as it is
^r written of him: but woe to that man by whom ^s the Son of Man is betrayed! good were
it for that man, if he never had been born!" ^s See John 1. 51.

^r See Note k.
^s See John 1. 51.
^t Matt. 26. 24.
Mark 14. 21.
See John 1. 51.

LUKE xxii. part of ver. 22.—And truly the Son of Man goeth, — but woe unto that man by whom he is betrayed!"

SECTION XXXIII.—*Judas goes out to betray Christ, who predicts Peter's Denial of him, and the Danger of the rest of the Apostles.*

LUKE xxii. 28–38.—JOHN xiii. 31, to the end.

John xiii. 31–35. ³¹ THEREFORE, when he was gone out, Jesus said, "Now
^a is the Son of Man glorified, and God is glorified in him.
³² If ^b God be glorified in him, God shall also glorify him in himself,
and ^c shall straightway glorify him. ³³ Little children, yet a little while
I am with you. Ye shall seek me; ^d and, as I said unto the Jews,
'Whither I go, ye cannot come;' so now I say to you. ³⁴ A ^e new
commandment I give unto you, That ye love one another; as I have
loved you, that ye also love one another. ³⁵ By ^f this shall all men know
that ye are my disciples, if ye have love one to another.

Luke xxii. 28–38. ²⁸ "Ye are they which have continued with me in ^g my
temptations; ²⁹ and ^h I appoint unto you a kingdom, as my Father hath
appointed unto me, ³⁰ that ⁱ ye may eat and drink at my table in my
kingdom; ^j and sit on thrones judging the twelve tribes of Israel."

³¹ And the Lord said, "Simon! Simon! behold! ^k Satan hath de-
sired to have you, that he may ^l sift you as wheat; ³² but ^m I have
prayed for thee, that thy faith fail not; ⁿ and when thou art converted,^e
strengthen thy brethren." ³³ And he said unto him, "Lord! I am
ready to go with thee, both into prison, and to death." ³⁴ And ^o he
said, "I tell thee, Peter, the cock shall not crow this day, before that
thou shalt thrice deny that thou knowest me."

³⁵ And ^p he said unto them, "When I sent you without purse, and
scrip, and shoes, lacked ye any thing?" And they said, "Nothing."
³⁶ Then said he unto them, "But now, he that hath a purse, let him
take it, and likewise his scrip; and he that hath no sword, let him sell
his garment, and buy one. ³⁷ For I say unto you, that this that is
^q written must yet be accomplished in me,—'And he was reckoned
among the transgressors.' For the things concerning me have an
end." ³⁸ And they said, "Lord, behold! here are two swords."

And he said unto them, "It is enough."^r

John xiii. 36–38. ³⁶ Simon Peter said unto him, "Lord, whither goest
thou?" Jesus answered him, "Whither I go, thou canst not follow
me now; but ^s thou shalt follow me afterwards." ³⁷ Peter said unto
him, "Lord, why cannot I follow thee now? I will ^t lay down my
life for thy sake." ³⁸ Jesus answered him, "Wilt thou lay down thy
life for my sake? Verily, verily, I say unto thee, The cock shall not
crow, till thou hast denied me thrice."

SECT. XXXIII.

V. Æ. 29.

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Jerusalem.

^a See ch. 1. 51. &
12. 23. & 14. 13.
1 Pet. 4. 11.

^b ch. 17. 1, 4, 5, 6.
^c ch. 12. 23.

^d ch. 7. 34. & 8.
21.

^e Lev. 19. 18.
ch. 15. 12, 17.

Ephes. 5. 2.

1 Thess. 4. 9.

James 2. 8.

1 Pet. 1. 22.

1 John 2. 7, 8, &

3. 11, 23. & 4. 21

^f 1 John 2. 5. &

4. 20.

^g Heb. 4. 15.

^h Matt. 24. 47.

ch. 12. 32.

2 Cor. 1. 7.

2 Tim. 2. 12.

ⁱ Matt. 8. 11. ch.

14. 15 Rev. 19.

9.

^j Ps. 49. 14.

Matt. 19. 28.

1 Cor. 6. 2.

Rev. 3. 21.

^k 1 Pet. 5. 8.

^l Amos 9. 9.

^m John 17. 9, 11,

15.

ⁿ Ps. 51. 13.

John 21. 15–17.

^e See Note 28.

^o Matt. 26. 34.

Mark 14. 30.

John 13. 38.

^p Matt. 10. 9.

ch. 9. 3. & 10. 4.

^q 1s. 53. 12.

Mark 15. 28.

^r See Note 29.

^r ch. 21. 18.

2 Pet. 1. 14.

^s Matt. 26. 33–35.

Mark 14. 29–31.

Luke 22. 33, 34.

SECT. XXXIV.

V. Æ. 29.

J. P. 4742.

Jerusalem.

g See Note 30.
a Mark 14. 22.
Luke 22. 19.
1 Cor. 11. 23, 24,
25.

* Many Greek
copies have, *gave*
thanks. See
Mark 6. 41.

b 1 Cor. 10. 16.
or, *represents*;
the verb of ex-
istence is often
thus used; com-
pare Acts 10. 17.
& 17. 20. where
it is very prop-
erly rendered
mean; see also,
Gen. 40. 26.

Dan. 7. 24.
Matt. 13. 38, 39.
Luke 15. 26.
John 7. 36. & 10.
6. 1 Cor. 10. 4.
Gal. 4. 24. Rev.
1. 20.

c 1 Cor. 11. 21.

d See Exod. 24. 8.
Lev. 17. 11.
Jer. 31. 31.
Matt. 20. 28.
Rom. 5. 15.
Heb. 9. 22.

e 1 Cor. 10. 16.

j See Note b.

h See Note 31.

SECTION XXXIV.—*Christ institutes the Eucharist.*⁵

MATT. xxvi. 26–29.—MARK xiv. 22–25.—LUKE xxii. 19, 20.

¹ AND ^aas they were eating, Jesus took bread, and
*blessed it, and brake it, and gave *it* to the disciples, and
said, “Take, eat; this ^bis my body, ²which is given for
you: ‘this do in remembrance of me.’” ³Likewise also
⁴he took ⁵the cup after supper, ⁶and when he had given
thanks, he gave it to them, ⁷saying, “Drink ye all of it;”
⁸and they all drank of it. ⁹And he said unto them, “This
^dis my blood of the New Testament, which is shed for many.
¹⁰This ^ecup is the New Testament in my blood, which is
shed for you, [and] ¹¹for many for the remission of sins.
¹²Verily I say unto you, I will drink no more ¹³henceforth of
this fruit of the vine, ^funtil that day when I drink it new
with you in my Father’s ^hkingdom; ¹⁴in the kingdom of God.”

MATT. xxvi. *part of ver. 27, 28, and 29.*—27 And he took the cup, and gave thanks, and
gave *it* to them, — 28 ^gfor this is my blood of the New Testament, which is shed —
29 ^hBut I say unto you, I will not drink —

MARK xiv. *ver. 22, and part of ver. 23, and 25.*—22 ⁱAnd as they did eat, Jesus
took bread, and blessed, and brake it, and gave to them, and said, “Take, eat; this ^jis
my body. 23 And — the cup, — 25 — of the fruit of the vine, until that day that I
drink it new —

LUKE xxii. *part of ver. 19, and 20.*—19 ^kAnd he took bread, and gave thanks, and brake
it, and gave unto them, saying, “This ^lis my body — 20 — saying, —

^f Acts 10. 41. ^g See Note g. ^h Mark 14. 25. Luke 22. 18. ⁱ Matt. 26. 26. Luke 22. 19. 1 Cor. 11. 23
^k Matt. 26. 26. Mark 14. 22. ^l See Note b.

SECT. XXXV.

V. Æ. 29.

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Jerusalem.

a ver. 27. ch. 16.
3, 22.

b ch. 13. 33, 36.

c ver. 18. 28.
Acts 1. 11.

d ch. 12. 26. &
17. 24. 1 Thess.
4. 17.

e ch. 1. 4, 17. &
8. 32. & 10. 9.
& 11. 25. Heb.
9. 8.

f ch. 8. 19.

g ch. 12. 45. Col.
1. 15. Heb. 1. 3.

h ver. 20. ch. 10.
38. & 17. 21, 23.

i ch. 5. 19. & 7.
16. & 8. 28. &
12. 49.

j ch. 5. 36. & 10.
38.

k Matt. 21. 21.
Mark 16. 17.
Luke 10. 17.

l Matt. 7. 7. &
21. 22. Mark 11.
24. Luke 11. 9.
ch. 15. 7, 16.
& 16. 23, 24.
James 1. 5.
1 John 3. 22. &
5. 14.

m ver. 21, 23. ch.
15. 10, 14.
1 John 5. 3.

n ch. 15. 26. &
16. 7. Rom. 8.
15, 26.

o ch. 15. 26. &
16. 13. 1 Cor. 2.
14. 1 John 4. 6.

p 1 John 2. 27.

q Matt. 28. 20.
ver. 3, 28.

SECTION XXXV.—*Christ exhorts the Apostles, and consoles them on his approaching Death.*

JOHN xiv.

¹ “LET ^anot your heart be troubled: ye believe in God, believe also
in me. ²In my Father’s house are many mansions; if *it were* not
so, I would have told you. I ^bgo to prepare a place for you; ³and
if I go and prepare a place for you, ^cI will come again, and receive
you unto myself; that ^dwhere I am, *there* ye may be also. ⁴And
whither I go ye know, and the way ye know.”

⁵Thomas saith unto him, “Lord, we know not whither thou goest;
and how can we know the way?” ⁶Jesus saith unto him, “I ^eam
the Way, the Truth, and the Life; no man cometh unto the Father,
but by me. ⁷If ^fye had known me, ye should have known my Father
also; and from henceforth ye know him, and have seen him.”

⁸Philip saith unto him, “Lord, show us the Father, and it sufficeth
us.” ⁹Jesus saith unto him, “Have I been so long time with you,
and yet hast thou not known me, Philip? ^ghe that hath seen me hath
seen the Father; and how sayest thou *then*, ‘Show us the Father?’”
¹⁰Believest thou not that ^hI am in the Father, and the Father in me?
the words that I speak unto you ⁱI speak not of myself; but the
Father that dwelleth in me, he doeth the works. ¹¹Believe me that
I am in the Father, and the Father in me; ^jor else believe me for the
very works’ sake. ¹²Verily, ^kverily, I say unto you, He that believeth
on me, the works that I do shall he do also; and greater *works* than
these shall he do; because I go unto my Father; ¹³and ^lwhatsoever
ye shall ask in my name, that will I do, that the Father may be glori-
fied in the Son. ¹⁴If ye shall ask any thing in my name, I will do *it*.

¹⁵ “If ^mye love me, keep my commandments: ¹⁶and I will pray the
Father, and ⁿhe shall give you another Comforter, that he may abide
with you for ever, ¹⁷(*even* ^othe Spirit of truth;) whom the world cannot
receive, because it seeth him not, neither knoweth him; but ye know
him; for he dwelleth with you, ^pand shall be in you. ¹⁸I ^qwill not

leave you ^{*}comfortless : I will come to you. ¹⁹ Yet a little while, and the world seeth me no more ; but ^rye see me ; because I live, ye shall live also. ²⁰ At that day ye shall know that ^sI am in my Father, and ye in me, and I in you. ²¹ He ^tthat hath my commandments, and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father ; and I will love him, and will manifest myself to him."

²² Judas ^usaith unto him (not Iscariot), "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" ²³ Jesus answered and said unto him, "If ^va man love me, he will keep my words ; and my Father will love him, ^wand we will come unto him, and make our abode with him. ²⁴ He that loveth me not, keepeth not my sayings ; and ^xthe word which ye hear is not mine, but the Father's which sent me. ²⁵ These things have I spoken unto you, being *yet* present with you ; ²⁶ but ^ythe Comforter (*which is* the Holy Ghost, whom the Father will send in my name), he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. ²⁷ Peace ^zI leave with you, my peace I give unto you : not as the world giveth, give I unto you. ^aLet not your heart be troubled, neither let it be afraid. ²⁸ Ye have heard how ^bI said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because [I said], ^cI go unto the Father ; for my Father is greater than I. ²⁹ And ^dnow I have told you before it come to pass, that, when it is come to pass, ye might believe.

³⁰ "Hereafter I will not talk much with you. ^eFor the prince of this world cometh, and hath nothing in me. ³¹ But that the world may know that I love the Father ; and ^fas the Father gave me commandment, even so I do : arise, let us go hence." ⁱ

^{*} Or, *orphans*.

^r ch. 16. 16.

¹ Cor. 15. 20.

^s ver. 10. ch. 10. 38. & 17. 21, 23, 26.

^t 1 John 2. 5. & 5. 3.

^u Luke 6. 16.

^v ver. 15.

^w 1 John 2. 24. Rev. 3. 20.

^x ver. 10. ch. 5. 19, 38. & 7. 16. & 8. 28. & 12. 49.

^y ver. 16. Luke 24. 49. ch. 2. 22. & 12. 16. & 15. 26. & 16. 7, 13. 1 John 2. 20, 27.

^z Phil. 4. 7. Col. 3. 15.

^a ver. 1.

^b ver. 3, 18.

^c ver. 12. ch. 5. 18. & 10. 30. & 16. 16. & 20. 17. Phil. 2. 6.

^d ch. 13. 19. & 16. 4.

^e ch. 12. 31. & 16. 11.

^f ch. 10. 18. Phil. 2. 8. Heb. 5. 8.

ⁱ See Note 32.

SECTION XXXVI.—*Christ goes with his Disciples to the Mount of Olives.*

MATT. XXVI. 30.—MARK XIV. 26.—LUKE XXII. 39.

¹ Mark xiv. 26. ¹ AND when they had sung a ^{*}hymn, ²he ^acame out, and went as he was wont, to the Mount of Olives ; and his disciples also followed him.

MATT. XXVI. 30. And when they had sung a thymn, they went out into the Mount of Olives.

MARK XIV. *part of ver.* 26. — they went out into the Mount of Olives.

LUKE XXII. *beginning of ver.* 39. And—.

SECT. XXXVI.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^{*} Or, *psalm*.

^a John 18. 1.

[†] Or, *psalm*.

SECTION XXXVII.—*Christ declares Himself to be the True Vine.*

JOHN XV. 1–8.

¹ "I AM the true Vine, and my Father is the Husbandman. ² Every ^abranch in me that beareth not fruit he taketh away ; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ³ Now ^bye are clean through the word which I have spoken unto you. ⁴ Abide ^cin me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. ⁵ I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much ^dfruit ; for ^{*}without me ye can do nothing. ⁶ If a man abide not in me, ^ehe is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned. ⁷ If ye abide in me, and my words abide in you, ^fye shall ask what ye will, and it shall be done unto you. ⁸ Herein ^gis my Father glorified, that ye bear much fruit ; so shall ye be my disciples."

SECT. XXXVII.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^a Matt. 15. 13.

^b ch. 13. 10. & 17. 17. Ephes. 5. 26. 1 Pet. 1. 22.

^c Col. 1. 23.

¹ John 2. 6.

^d Hos. 14. 8.

¹ John 1. 11. & 4. 13.

^{*} Or, *severed from me*. Acts 4. 12.

^e Matt. 3. 10. & 7. 19.

^f ver. 16. ch. 14. 13, 14. & 16. 23.

^g Matt. 5. 16. ch. 8. 31. & 13. 35. Phil. 1. 11.

SEC. XXXVIII. SECTION XXXVIII.—*Christ exhorts his Apostles to mutual Love, and to prepare for Persecution.*

V. Æ. 29.

J. P. 4742.

Jerusalem.

JOHN XV. 9, to the end; and xvi. 1-4.

a ch. 14. 15, 21, 23.
b ch. 16. 24. & 17.
13. 1 John 1. 4.
c ch. 13. 34.
1 Thess. 4. 9.
1 Pet. 4. 8.
1 John 3. 11. &
4. 21.
d ch. 10. 11, 15.
Rom. 5. 7, 8.
Eph. 5. 2.
1 John 3. 16.
e ch. 14. 15, 23.
See Matt. 12. 50.
f See Gen. 18. 17.
ch. 17. 26. Acts
20. 27.
g ch. 6. 70. & 13.
18. 1 John 4. 10,
19.
h Matt. 28. 19.
Mark 16. 15.
Col. 1. 6.
i ver. 7. ch. 14. 13.
j ver. 12.
k 1 John 3. 1, 13.
l 1 John 4. 5.
m ch. 17. 14.
n Matt. 10. 24.
Luke 6. 40.
ch. 13. 16.
o Ezek. 3. 7.
p Matt. 10. 22. &
24. 9. ch. 16. 3.
q ch. 9. 41.
r Rom. 1. 20.
James 4. 17.
* Or, excuse.
s 1 John 2. 23.
t ch. 3. 2. & 7. 31.
& 9. 32.
u Ps. 35. 19. &
69. 4.
v Luke 24. 49.
ch. 14. 17, 26.
& 16. 7, 13.
Acts 2. 33.
w 1 John 5. 6.
x Luke 1. 2. &
24. 48. Acts 1.
8, 21, 22. & 2. 32.
& 3. 15. & 4. 20,
33. & 5. 32. &
10. 39. & 13. 31.
1 Pet. 5. 1.
2 Pet. 1. 16.
1 John 1. 1, 2.
y Matt. 11. 6. &
24. 10. & 26. 31.
z ch. 9. 22, 34. &
12. 42.
a Acts 8. 1. &
9. 1. & 26. 9-11.
b ch. 15. 21.
Rom. 10. 2.
1 Cor. 2. 8.
1 Tim. 1. 13.
c ch. 13. 19. &
14. 29.
d See Matt. 9. 15.

⁹ “As the Father hath loved me, so have I loved you: continue ye in my love. ¹⁰ If ^aye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.

¹¹ “These things have I spoken unto you, that my joy might remain in you, and ^bthat your joy might be full. ¹² This ^cis my commandment, That ye love one another, as I have loved you. ¹³ Greater ^dlove hath no man than this, that a man lay down his life for his friends. ¹⁴ Ye ^eare my friends, if ye do whatsoever I command you. ¹⁵ Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, ^ffor all things that I have heard of my Father I have made known unto you. ¹⁶ Ye ^ghave not chosen me, but I have chosen you, and ^hordained you, that ye should go and bring forth fruit, and that your fruit should remain; that ⁱwhatsoever ye shall ask of the Father in my Name, He may give it you. ¹⁷ These ^jthings I command you, that ye love one another.

¹⁸ “If ^kthe world hate you, ye know that it hated me before *it hated* you. ¹⁹ If ^lye were of the world, the world would love his own; but ^mbecause ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. ²⁰ Remember the word that I said unto you, ‘The ⁿservant is not greater than his lord.’ If they have persecuted me, they will also persecute you; ^oif they have kept my saying, they will keep yours also. ²¹ But ^pall these things will they do unto you for my Name’s sake, because they know not Him that sent me. ²² If ^qI had not come and spoken unto them, they had not had sin; ^rbut now they have no ^scloak for their sin. ²³ He ^tthat hateth me hateth my Father also. ²⁴ If I had not done among them ^uthe works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. ²⁵ But *this cometh to pass*, that the word might be fulfilled that is written in their Law, ‘They ^vhated me without a cause.’

²⁶ “But ^wwhen the Comforter is come, whom I will send unto you from the Father (*even* the Spirit of Truth, which proceedeth from the Father), ^xhe shall testify of me; ²⁷ and ^yye also shall bear witness, because ye have been with me from the beginning.

¹ “These things have I spoken unto you, that ye ^zshould not be offended. ² They ^ashall put you out of the synagogues: yea, the time cometh, ^bthat whosoever killeth you will think that he doeth God service. ³ And ^cthese things will they do unto you, because they have not known the Father, nor me. ⁴ But ^dthese things have I told you, that when the time shall come, ye may remember that I told you of them. And ^ethese things I said not unto you at the beginning, because I was with you.”

John xvi. 1-4.

SECT. XXXIX.

V. Æ. 29.

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SECTION XXXIX.—*Christ promises the Gifts of the Holy Spirit.*

JOHN XVI. 5, to the end.

a ver. 10, 16. ch.
7. 33. & 13. 3.
& 14. 28.
b ver. 22. ch. 14. 1.
c ch. 7. 39. & 14.
16, 26. & 15. 26.
Acts 2. 33.
Eph. 4. 8.
* Or, convince.
d Acts 2. 22-37.

⁵ “BUT now ^aI go my way to Him that sent me; and none of you asketh me, ‘Whither goest thou?’ ^bbut because I have said these things unto you, ^csorrow hath filled your heart. ⁷ Nevertheless I tell you the truth—it is expedient for you that I go away. For if I go not away, ^dthe Comforter will not come unto you; but if I depart, I will send Him unto you. ⁸ And when He is come He will ^ereprove the world of sin, and of righteousness, and of judgment. ⁹ Of ^fsin,

because they believe not on me; ¹⁰ of ^erighteousness, because I go to my Father, and ye see me no more; ¹¹ of ^fjudgment, because the prince of this world is judged. ¹² I have yet many things to say unto you, ^gbut ye cannot bear them now; ¹³ howbeit when He, ^hthe Spirit of Truth, is come, He will guide you into all truth. For He shall not speak of himself, but whatsoever He shall hear, *that* shall He speak, and He will show you things to come. ¹⁴ He shall glorify me; for He shall receive of mine, and shall show *it* unto you. ¹⁵ All ⁱthings that the Father hath are mine; therefore said I, that He shall take of mine, and show *it* unto you. ¹⁶ A ^jlittle while, and ye shall not see me; and again, a little while, and ye shall see me, ^kbecause I go to the Father."

¹⁷ Then said *some* of his disciples among themselves, "What is this that he saith unto us, 'A little while, and ye shall not see me; and again, a little while, and ye shall see me;' and, 'Because I go to the Father?'" ¹⁸ They said therefore, "What is this that he saith, 'A little while?' we cannot tell what he saith." ¹⁹ Now Jesus knew that they were desirous to ask him, and said unto them, "Do ye inquire among yourselves of that I said, 'A little while, and ye shall not see me;' and again, 'A little while, and ye shall see me?'" ²⁰ Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. ²¹ A ^lwoman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. ²² And ^mye now therefore have sorrow; but I will see you again, and ⁿyour heart shall rejoice, and your joy no man taketh from you; ²³ and in that day ye shall ask me nothing. ^oVerily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, He will give *it* you. ²⁴ Hitherto have ye asked nothing in my Name: ask, and ye shall receive, ^pthat your joy may be full.

²⁵ "These things have I spoken unto you in ^qproverbs; but the time cometh, when I shall no more speak unto you in ^rproverbs, but I shall show you plainly of the Father. ²⁶ At ^sthat day ye shall ask in my Name; and I say not unto you, that I will pray the Father for you; ²⁷ for ^tthe Father himself loveth you, because ye have loved me, and ^uhave believed that I came out from God. ²⁸ I ^v'came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."

²⁹ His disciples said unto him, "Lo! now speakest thou plainly, and speakest no ^wproverb. ³⁰ Now are we sure that ^xthou knowest all things, and needest not that any man should ask thee. By this ^ywe believe that thou camest forth from God." ³¹ Jesus answered them, "Do ye now believe? ³² behold! ^zthe hour cometh, yea, is now come, that ye shall be scattered, ^aevery man to his own, and shall leave me alone: and ^byet I am not alone, because the Father is with me. ³³ These things I have spoken unto you, that ^cin me ye might have peace. "In the world ye shall have tribulation; ^dbut be of good cheer, I have overcome the world."

SECTION XL.—*Christ intercedes for his Followers.*

JOHN xvii.

¹ THESE words spake Jesus, and lifted up his eyes to heaven, and said, "Father! ^athe hour is come; glorify thy Son, that thy Son also may glorify Thee; ² as ^bThou hast given him power over all flesh, that he should give eternal life to as many ^cas Thou hast given him.

^e ch. 3. 14. & 5. 32. Acts 2. 32.
^f Luke 10. 18. ch. 12. 31. Acts 26. 18. Eph. 2. 2. Col. 2. 15. Heb. 2. 14.
^g Mark 4. 33. 1 Cor. 3. 2. Heb. 5. 12.
^h ch. 14. 17, 26. & 15. 26. 1 John 2. 20, 27.
ⁱ Matt. 11. 27. ch. 3. 35. & 13. 3. & 17. 10.
^j ver. 10. ch. 7. 33. & 13. 33 & 14. 19.
^k ver. 28. ch. 13. 3.

^l Is. 26. 17.
^m ver. 6.
ⁿ Luke 24. 41, 52. ch. 14. 1, 27. & 20. 20. Acts 2. 46. & 13. 52. 1 Pet. 1. 8.
^o Mat. 7. 7. ch. 14. 13. & 15. 16.
^p ch. 15. 11.
^q Or, *parables*.
^r Or, *parables*.
^s ver. 23.
^t ch. 14. 21, 23.
^u ver. 30. ch. 3. 13. & 17. 8.
^v ch. 13. 3.
^w Or, *parable*.
^x ch. 21. 17.
^y ver. 27. ch. 17. 8.
^z Matt. 26. 31. Mark 14. 27.
^a ch. 20. 10.
^b Or, *his own home*.
^c ch. 8. 29. & 14. 10, 11.
^d Is. 9. 6. ch. 14. 27. Rom. 5. 1. Ephes. 2. 14. Col. 1. 20.
^e ch. 15. 19, 20, 21. 2 Tim. 3. 12.
^f ch. 14. 1. Rom. 8. 37. 1 John 4. 4. & 5. 4.

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^a ch. 12. 23. & 13. 32.
^b Dan. 7. 13, 14. Matt. 11. 27. & 16. 28. & 28. 18. Luke 1. 32. & 10. 22. ch. 3. 35. & 5. 22, 27. & 12. 34. & 13. 3. Acts 2. 36. & 17. 31. Rom. 14. 9. 1 Cor. 15. 25, 27. Ephes. 1. 10, 21. Phil. 2. 9, 10. Heb. 1. 2. & 2. 8. 1 Pet. 3. 22. Rev. 17. 14.
^c ver. 6, 9, 24. ch. 6. 37.

d Is. 53. 11. Jer. 9. 24.
e 1 Cor. 8. 4. 1 Thess. 1. 9.
f ch. 3. 34. & 5. 36, 37. & 6. 29, 57. & 7. 29. & 10. 36. & 11. 42.
g ch. 4. 34. & 5. 36. & 9. 3. & 13. 31. & 14. 13, 31. & 15. 10. & 19. 30.
h ch. 1. 1, 2. & 10. 30. & 14. 9. Phil. 2. 6. Col. 1. 15, 17. Heb. 1. 3, 10.
i ver. 26. Ps. 22. 22.
j ver. 2, 9, 11. ch. 6. 37, 39. & 10. 29. & 15. 19.
k ch. 8. 28. & 12. 49. & 14. 10.
l ver. 25. ch. 16. 27, 30.
m 1 John 5. 19.
n ch. 16. 15.
o ch. 13. 1. & 16. 23.
p ver. 21, & c. ch. 10. 30. 1 Pet. 1. 5. Jude 1.
q ch. 6. 39. & 10. 28. Heb. 2. 13.
r Ps. 109. 8. ch. 6. 70. & 13. 18. & 18. 9. Acts 1. 20. 1 John 2. 19.
s ver. 8.
t ch. 15. 18, 19. 1 John 3. 13.
u ch. 8. 23. ver. 16.
v Matt. 6. 13. Gal. 1. 4. 2 Thess. 3. 3. 1 John 5. 18.
w ver. 14.
x ch. 15. 3. Acts 15. 9. Eph. 5. 26. 1 Pet. 1. 22.
y 2 Sam. 7. 28. Ps. 119, 142, 151. ch. 8. 40.
z ch. 20. 21.
a 1 Cor. 1. 2, 30. 1 Thess. 4. 7. Heb. 10. 10.
** Or, truly sanctified.*
b ver. 11, 22, 23. ch. 10. 16, 38. & 14. 11. Rom. 12. 5. Gal. 3. 28.
c ch. 14. 29. 1 John 1. 3. & 3. 24.
d Col. 3. 14.
e [Or, *I desire*.—*Ed.*] ch. 12. 26. & 14. 3. 1 Thess. 4. 17.
f ver. 5.
g ch. 15. 21. & 16. 3.

3 And ^dthis is life eternal, that they might know Thee, ^ethe only true God, and Jesus Christ, ^fwhom Thou hast sent. ⁴I ^ghave glorified Thee on the earth, I have finished the work which Thou gavest me to do; ⁵and now, O Father! glorify Thou me with thine own self, with the glory ^hwhich I had with Thee before the world was.

⁶“I have manifested thy Name unto the men ^jwhich thou gavest me out of the world. Thine they were, and Thou gavest them me; and they have kept thy word. ⁷Now they have known that all things whatsoever Thou hast given me are of Thee; ⁸for I have given unto them the words ^kwhich Thou gavest me; and they have received *them*, ^land have known surely that I came out from Thee, and they have believed that Thou didst send me. ⁹I pray for them; ^mI pray not for the world, but for them which Thou hast given me, for they are thine; ¹⁰and all mine are thine, and ⁿthine are mine; and I am glorified in them. ¹¹And ^onow I am no more in the world, but these are in the world, and I come to Thee. Holy Father! ^pkeep, through thine own Name, those whom Thou hast given me, that they may be one, as we *are*. ¹²While I was with them in the world, ^qI kept them in thy Name, (those that Thou gavest me I have kept, and ^rnone of them is lost, but the Son of Perdition, that the Scripture might be fulfilled,) ¹³and now come I to Thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

¹⁴“I ^shave given them thy word; ^tand the world hath hated them, because they are not of the world, ^ueven as I am not of the world. ¹⁵I pray not that Thou shouldest take them out of the world, but ^vthat thou shouldest keep them from the evil. ¹⁶They ^ware not of the world, even as I am not of the world. ¹⁷Sanctify ^xthem through thy truth: ^ythy word is truth. ¹⁸As ^zThou hast sent me into the world, even so have I also sent them into the world. ¹⁹And ^afor their sakes I sanctify myself, that they also might be ^{*}sanctified through the truth.

²⁰“Neither pray I for these alone, but for them also which shall believe on me through their word; ²¹that ^bthey all may be one; as Thou, Father, *art* in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me. ²²And the glory which Thou gavest me I have given them; ^cthat they may be one, even as we are one; ²³(I in them, and Thou in me); ^dthat they may be made perfect in one, and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.

²⁴“Father! ^eI will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me, ^ffor Thou lovedest me before the foundation of the world. ²⁵O righteous Father! ^gthe world hath not known Thee; but ^hI have known Thee, and these have known That thou hast sent me; ²⁶and ⁱI have declared unto them thy Name, and will declare it; that the love ^jwherewith Thou hast loved me may be in them, and I in them.”

g ch. 15. 21. & 16. 3. *h* ver. 8. ch. 7. 29. & 8. 55. & 10. 15. & 16. 27. *i* ver. 6. ch. 15. 15. *j* ch. 15. 9.

SECT. XLI.

V. Æ. 29.
 J. P. 4742.
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SECTION XLI.—*Christ again predicts Peter's Denial of Him.*

MATT. xxvi. 31–35.—MARK xiv. 27–31.

¹ THEN saith Jesus unto them, “All ^aye shall be offend- ¹ Matt. xxvi. 31.
 ed because of me this night; for it is ^bwritten,—

‘I will smite the Shepherd,
 And the sheep of the flock shall be scattered abroad.’

² But after I am risen again, I will go before you into Gal- ² Matt. xxvi. 32.
 ilee.” ³ Peter answered and said unto him, “Though all ³ Matt. xxvi. 33.

a Matt. 11. 6.
 Mark 14. 27.
 John 16. 32.
b Zech. 13. 7.
c Matt. 23. 7, 10.
 Mark 14. 28.
 & 16. 7.

men shall be offended because of thee, *yet* will I never be offended." ⁴ And Jesus saith unto him, "Verily ^dI say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice." ⁵ Jesus said unto him, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." ⁶ Peter ⁷spake the more vehemently, [and] ⁸said unto him, "Though I should die with thee, yet will I not deny thee ⁹in any wise." ¹⁰ Likewise also said all the disciples.

MARK XIV. *ver.* 27, 28, 29, and part of *ver.* 31.—27 ^eAnd Jesus saith unto them, "All ye shall be offended because of me this night: for it is ^fwritten,—'I will smite the Shepherd, And the sheep shall be scattered.' 28 But ^gafter that I am risen, I will go before you into Galilee." 29 ^hBut Peter said unto him, "Although all shall be offended, yet will not I." 31 But he—"If I should die with thee, I will not deny thee—ⁱLikewise also said they all.

SECTION XLII.—*Christ goes into the Garden of Gethsemane—His Agony there.*

MATT. XXVI. 36–46.—MARK XIV. 32–42.—LUKE XXII. 40–46.—JOHN XVIII. 1, 2.

¹ John xviii. 1. ¹ WHEN Jesus had spoken these words, ^ahe went forth with his disciples ²unto a place called^k Gethsemane, ³over ^bthe brook Cedron, where was a garden into the which he entered, and his disciples. ⁴ And Judas also, which betrayed him, knew the place, ^cfor Jesus oftentimes resorted thither with his disciples; ⁵and saith unto the disciples, "Sit ye here, while I go and pray yonder." ⁶ And he taketh with him, Peter and James and John, ⁷the ^dtwo sons of Zebedee. ⁸ And when he was at the place, he ⁹began to be sorrowful, and ¹⁰to be sore amazed, and to be very^l heavy. ¹¹ Then saith he unto them, "My ^esoul is exceeding sorrowful, even unto death: tarry ye here, and watch with me, [and] ¹²pray that ye enter not into temptation. ¹³ And he went forward a little, ¹⁴and he was withdrawn from them about a stone's cast, and kneeled down, ¹⁵and fell on his face ¹⁶on the ground, and ^fprayed that if it were possible, ¹⁷the hour might pass from him. ¹⁷ And he said, "Abba, ^gFather! ¹⁸O my Father! if it be possible, let this cup pass from me: ¹⁹all things *are* possible unto Thee; ²⁰if Thou be ^{*}willing, remove this cup from me; nevertheless, not my will but thine be done." ²¹ And there appeared ^han angel unto him from heaven, strengthening him. ²² And ⁱbeing in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. ²³ And when he rose up from prayer, ²⁴he cometh unto the disciples, and findeth them ²⁵sleeping for sorrow, ²⁶and said unto them, "Why sleep ye?" ²⁷and [he] saith unto Peter, "Simon, sleepest thou? ²⁸What, could ye not watch with me one hour? ²⁹Watch ye, ³⁰rise and pray, ³¹that ye enter not into temptation: ^jthe spirit indeed is willing but the flesh is weak." ³² He went away again the second time, and prayed, ³³and spake the same words, ³⁴saying, "O my Father! if this cup may not pass away from me, except I drink it, thy will be done." ³⁵ And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. ³⁶ And he left them, and went away again, and prayed the third time, saying the same words. ³⁷ Then cometh he to his disciples ³⁸the third time, and saith unto them, "Sleep on

SECT. XLII.

V. Æ. 29.

J. P. 4742.

Garden of Gethsemane.

^a Mark 14. 32–35.^k See Note 33.^b 2 Sam. 15. 23.^c Luke 21. 37.^d Matt. 4. 21.^e Luke 21. 37.^f Heb. 5. 7.^g Matt. 20. 22. &^h Matt. 4. 11.ⁱ John 12. 27.^j Heb. 5. 7.^k See Note 33.^l See Note 34.^m See Note 35.ⁿ See Note 36.^o See Note 37.^p See Note 38.^q See Note 39.^r See Note 40.^s See Note 41.^t See Note 42.^u See Note 43.^v See Note 44.^w See Note 45.^x See Note 46.^y See Note 47.^z See Note 48.^{aa} See Note 49.^{ab} See Note 50.^{ac} See Note 51.^{ad} See Note 52.^{ae} See Note 53.^{af} See Note 54.^{ag} See Note 55.^{ah} See Note 56.^{ai} See Note 57.^{aj} See Note 58.^{ak} See Note 59.^{al} See Note 60.^{am} See Note 61.^{an} See Note 62.^{ao} See Note 63.^{ap} See Note 64.^{aq} See Note 65.^{ar} See Note 66.^{as} See Note 67.^{at} See Note 68.^{au} See Note 69.^{av} See Note 70.^{aw} See Note 71.^{ax} See Note 72.^{ay} See Note 73.^{az} See Note 74.

k Knapp punctuates this sentence so as to require this rendering — “*Sleep ye still and take your rest? it is enough! the hour is come.*”—ED.

l See John 1. 51.

m Matt. 26. 46.

John 18. 1, 2.

n Mark 14. 32–35.

Luke 22. 39.

John 18. 1.

o John 5. 30. & 6. 38. Phil. 2. 8.

p Mark 13. 33.

& 14. 38. Luke 22. 40, 46.

Ephes. 6. 18.

q See John 1. 51.

r Mark 14. 42.

John 18. 12.

s Matt. 26. 36.

Luke 22. 39.

John 18. 1.

t Matt. 26. 38.

John 12. 27.

u John 5. 30. & 6. 38.

v Matt. 26. 42.

Rom. 7. 23. Gal. 5. 17.

now, and take *your* rest: it is enough, the hour is come;^k behold! ‘the Son of Man is betrayed into the hands of sinners. ³⁹ Rise ^mup, let us go; lo! he that betrayeth me is ³⁹ Mark xiv. 42. at hand.”

MATT. xxvi. *part of ver. 36, 37, 39, 40, 41, ver. 43, part of ver. 45, and ver. 46.*—36 “Then cometh Jesus with them — 37 And he took with him Peter and — and — very heavy. 39 And he went a little farther, — and prayed, saying, — nevertheless, ^onot as I will, but as Thou wilt.” 40 And — and findeth them asleep, and saith unto Peter, — 41 ^pWatch and pray, — 43 And he came and found them asleep again, (for their eyes were heavy.) 45 — and saith unto them, “Sleep on now, and take *your* rest: behold! the hour is at hand, and ^qthe Son of Man is betrayed into the hands of sinners. 46 ^rRise, let us be going: behold! he is at hand that doth betray me.”

MARK xiv. *ver. 32, part of ver. 33, ver. 34, part of ver. 35, 36, 37, 38, 39, and 41.*—32 ^eAnd they came to a place which was named Gethsemane: and he saith to his disciples, “Sit ye here, while I shall pray.” 33 — and began — 34 And saith unto them, “My ^ssoul is exceeding sorrowful unto death: tarry ye here, and watch.” 35 — and fell — 36 — take away this cup from me: “nevertheless not what I will, but what Thou wilt.” 37 And he cometh, and findeth them sleeping, — couldest not thou watch one hour?” 38 — and pray, lest ye enter into temptation. ^tThe spirit truly is ready, but the flesh is weak.” 39 And again he went away, and prayed, — 41 And he cometh —

LUKE xxii. *part of ver. 40, 41, 42, 45, and 46.*—40 — said unto them, — 41 — and prayed, 42 saying, “Father, — 45 — and was come to his disciples, he found them — 46 lest ye enter into temptation.”

SECT. XLIII.

V. Æ. 29.

J. P. 4742.

Garden of Gethsemane.

a Matt. 26. 47.

Luke 22. 47.

Acts 1. 16.

b 2 Sam. 20. 9.

c Ps. 41. 9. & 55. 13.

d See John 1. 51.

m See Note 35.

e John 17. 12.

f Luke 22. 50.

SECTION XLIII.—*Christ is betrayed and apprehended—The Resistance of Peter.*

MATT. xxvi. 47–56.—MARK xiv. 43–50.—LUKE xxii. 47–53.—JOHN xviii. 3–11.

¹ AND “immediately, while He yet spake, cometh Judas ¹ Mark xiv. 43. one of the Twelve, ² then, having received a band of men ² John xviii. 3. and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons; ³ and with him a great multitude, with swords and staves, from the Chief Priests and the Scribes and the elders ⁴ of the people. ⁵ Now he that betrayed him ⁶ had given them a token, saying, “Whomsoever I shall kiss, that same is he; take him, ⁷ hold him fast, ⁸ and lead him away safely.” ⁹ And as soon as he was come, [he] ¹⁰ went before them, and drew near unto Jesus to kiss him. ¹¹ And forthwith he came to Jesus, and said, “Hail, Master!” ^b and kissed him. ¹² And Jesus said unto him, “Friend, ^cwherefore art thou come?” ¹³ Judas, betrayest thou ^dthe Son of Man with a kiss?” ¹⁴ Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, “Whom seek ye?” ¹⁵ They answered him, “Jesus of Nazareth.” Jesus saith unto them, “I am *he*.” (And Judas also, which betrayed him, stood with them.) ¹⁶ As ¹⁶ John xviii. 6. soon then as he had said unto them, “I am *he*,” they went backward, and fell to the ^m ground. ¹⁷ Then asked he them again, “Whom seek ye?” And they said, “Jesus of Nazareth.” ¹⁸ Jesus answered, “I have told you that I am *he*; if therefore ye seek me, let these go their way.” ¹⁹ That ¹⁹ John xviii. 9. the saying might be fulfilled which he spake, “Of ^ethem which Thou gavest me have I lost none.” ²⁰ Then came ²⁰ Matt. xxvi. 50. they, and laid hands on Jesus, and took him. ²¹ When ²¹ Luke xxii. 49. they which were about him saw what would follow, they said unto him, “Lord, shall we smite with the sword?” ²² And, behold! one of them which were with Jesus, ²³ Simon Peter, ²⁴ stretched out his hand, and drew ²⁴ Matt. xxvi. 51. his sword, and ^fstruck a servant of the high priest, and

²⁵ John xviii.11. smote off ²⁵ his right ear. The servant's name was Mal-
²⁶ Luke xxii.51. chus. ²⁶ And Jesus answered and said, "Suffer ye thus
²⁷ John xviii.11. far!" And he touched his ear, and healed him. ²⁷ Then
²⁸ Matt. xxvi. 52. said Jesus unto Peter, ²⁸ "Put up again thy sword into his
place: ²⁸ for all they that take the sword shall perish with
the sword. ²⁹ Thinkest thou that I cannot now pray to my
³⁰ Matt. xxvi. 54. Father, and he shall presently give me ^h more than twelve
legions of angels? ³⁰ But how then shall the Scriptures be
³¹ John xviii.11. fulfilled, ⁱ that thus it must be? ³¹ The ^j cup which my Father
³² Matt. xxvi. 55. hath given me, shall I not drink it?" ³² In that same hour
³³ Mark xiv. 48. ³³ Jesus answered and said ³⁴ unto the Chief Priests, and
³⁴ Luke xxii.52. captains of the temple, [and] ³⁵ to the multitudes, ³⁶ and
³⁵ Matt. xxvi. 55. the elders, which were come to him, ³⁷ "Are ye come out,
³⁶ Luke xxii.52. as against a thief, with swords and staves for to take me?
³⁷ Matt. xxvi. 55. I sat daily with you teaching in the temple, and ye laid no
³⁸ Luke xxii.53. hold on me, ³⁸ ye stretched forth no hands against me; ³⁹ but
³⁹ Mark xiv. 49. ^k the Scriptures must be fulfilled; ⁴⁰ but ^l this is your hour,
⁴⁰ Luke xxii.53. and the power of darkness." ⁴¹ But all this was done, that
⁴¹ Matt. xxvi. 56. the Scriptures of the Prophets might be fulfilled. ^m Then
all the disciples forsook him and fled.

MATT. xxvi. *part of ver. 47, 48, 51, 52, and 55.*—47 And while ⁿ he yet spake, lo! Judas,
one of the Twelve, came, and with him a great multitude with swords and staves, from
the Chief Priests and elders — 48 — gave them a sign, saying, "Whomsoever I shall
kiss, that same is he : —. 51 — his ear. 52 Then said Jesus unto him, — 55 — said Jesus —.

MARK xiv. *part of ver. 44, 45, ver. 46, 47, part of ver. 48, 49, and ver. 50.*—44 And
he that betrayed him — 45 — he goeth straightway to him, and ^o saith, "Master ! master !"
and kissed him. 46 And they laid their hands on him, and took him. 47 And ^p one of
them that stood by drew a sword, and smote a servant of the high priest, and cut off his
ear. 48 And — unto them, "Are ^q ye come out, as against a thief, with swords and *with*
staves to take me? 49 I was daily with you in the temple teaching, and ye took me not :—
50 ^r And they all forsook him, and fled.

LUKE xxii. *part of ver. 47, 48, ver 50, part of ver. 52, and 53.*—47 And ^s while he yet
spake, behold a multitude, and he that was called Judas, one of the Twelve, — 48 But
Jesus said unto him, — 50 And ^t one of them smote the servant of the high priest, and
cut off his right ear. 52 ^u Then Jesus said — "Be ye come out, as against a thief, with
swords and staves? 53 When I was daily with you in the temple, —.

JOHN xviii. *part of ver. 3, 10, and 11.*—3 Judas — 10 ^v Then — having a sword, drew it,
and smote the high priest's servant, and cut — 11 — "Put up thy sword into the sheath :—.

^g Gen. 9. 6. Rev.
13. 10.

^h 2 Kings 6. 17.
Dan. 7. 10.

ⁱ Is. 53. 7, &c.
Matt. 26. 24.
Luke 24. 25, 44,
46.

^j Matt. 20. 22. &
26. 39, 42.

^k Ps. 22. 6. Is. 53
7, &c. Lam. 4.
20. Matt. 26. 54.
56. Luke 22. 37.
& 24. 44.

^l John 12. 27.
^m Mark 14. 50.
See John 18. 15.
ⁿ Mark 14. 43.
Luke 22. 47.
John 18. 3.
Acts 1. 16.

^o Matt. 26. 49.

^p Matt. 26. 51.
Luke 22. 50.
John 18. 10.

^q Matt. 26. 55.
Luke 22. 52.

^r Matt. 26. 56.
See John 18. 15.

^s Matt. 26. 47.
Mark 14. 43.
John 18. 3.

^t Matt. 26. 51.
Mark 14. 47.
John 18. 10.

^u Matt. 26. 55.
Mark 14. 48.

^v Matt. 26. 51.
Mark 14. 47.
Luke 22. 49, 50.

PART VII.

FROM THE APPREHENSION OF CHRIST TO THE CRUCIFIXION.

SECTION I.—*Christ is taken to Annas, and to the Palace of Caiaphas.*

MATT. xxvi. 57.—MARK xiv. 51–53.—LUKE xxii. 54.—JOHN xviii. 12–14.

¹ John xviii.12. ¹ THEN the band, and the captain, and officers of the
² John xviii.13. Jews took Jesus, and bound him, ² and ^a led him away to
Annas^a first (for he was father-in-law to Caiaphas), which
³ John xviii.14. was the high priest that same year. ^{*} ³ Now ^b Caiaphas was
he, which gave counsel to the Jews, that it was expedient
⁴ Mark xiv. 51. that one man should die for the people. ⁴ And there fol-
lowed him a certain young man, having a linen cloth cast
about *his* naked *body*; and the young men laid hold on
⁵ Mark xiv. 52. him. ⁵ And he left the linen cloth, and fled from them

SECT. I.

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^a See Matt. 26.57.
Luke 3. 2.

^a See Note 1.

^{*} And Annas sent
Christ bound un-
to Caiaphas the
high priest, John
xviii. 24.

^b John 11. 50.

naked. ⁶ And they that had laid hold on Jesus, ⁷ then took him, and led him ⁸ away to Caiaphas the high priest, ⁹ and brought him into the high priest's house: ¹⁰ and with him were assembled all the Chief Priests, and the elders, and the Scribes. ¹¹ And ^c Peter followed afar off.

^c Matt. 26. 58.
John 18. 15.

⁶ Mat. xxvi. 57.
⁷ Luke xxii. 54.
⁸ Matt. xxvi. 57.
⁹ Luke xxii. 54.
¹⁰ Mark xiv. 53.
¹¹ Luke xxii. 54.

MATT. xxvi. *part of ver.* 57. — led him — where the Scribes and the elders were assembled.

MARK xiv. *part of ver.* 53. And they led Jesus away to the high priest: —.

LUKE xxii. *part of ver.* 54. — they —.

SECT. II.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^a Matt. 26. 69.
Mark 14. 66.
Luke 22. 54.

^b John 18. 25.

SECTION II.—*Peter and John follow their Master.*

MATT. xxvi. 58.—MARK xiv. 54.—LUKE xxii. 55.—JOHN xviii. 15, 16.

¹ AND Simon Peter followed Jesus, ² afar off, unto the high priest's palace, ³ and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest; ⁴ but ^a Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. ⁵ And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them ⁶ (the servants), and ^b warmed himself at the fire; ⁷ and sat with the servants, to see the end.

¹ John xviii. 15.
² Matt. xxvi. 58.
³ John xviii. 15.
⁴ John xviii. 16.

⁵ Luke xxii. 55.

⁶ Mark xiv. 54.

⁷ Matt. xxvi. 58.

MATT. xxvi. *part of ver.* 58. But Peter followed him — and went in, —.

MARK xiv. *part of ver.* 54. And Peter followed him afar off, even unto the palace of the high priest: and he sat with —.

SECT. III.

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^a Matt. 26. 55.
Luke 4. 15.
John 7. 14, 26,
28. & 8. 2.

^b Jer. 20. 2. Acts 25. 2.

^{*} Or, *with a rod.*

^c Matt. 26. 57.

^d Ps. 27. 12. & 35. 11. Mark 14. 55. So Acts 6. 13.

^e Deut. 19. 15.

^f John 2. 19.

^g Is. 53. 7. Matt. 27. 12, 14.

SECTION III.—*Christ is first examined and condemned in the House of the High Priest.*

MATT. xxvi. 59–66.—MARK xiv. 55–64.—JOHN xviii. 19–24.

¹ THE high priest then asked Jesus of his disciples, and of his doctrine. ²⁰ Jesus answered him, “I ^a spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. ²¹ Why askest thou me? ask them which heard me, what I have said unto them; behold! they know what I said.” ²² And when he had thus spoken, one of the officers which stood by ^b struck Jesus ^{*} with the palm of his hand, saying, “Answerest thou the high priest so?” ²³ Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?” ²⁴ Now ^c Annas had sent him bound unto Caiaphas the high priest. ² Now the Chief Priests, and elders, and all the Council, sought false witness against Jesus, to put him to death; ³ but found none: yea, ^d though many false witnesses came, *yet* found they none; ⁴ for many bare false witness against him, but their witness agreed not together. ⁵ At the last came ^e two false witnesses, ⁶ and bare false witness against him, saying, ⁷ “This *fellow* said, ⁸ we heard him say, ⁹ ‘I ^f am able to destroy the temple of God, and to build it in three days; ¹⁰ I will destroy this temple that is made with hands, and within three days I will build another made without hands.’” ¹¹ But neither so did their witness agree together. ¹² And the high priest arose, ¹³ and stood up in the midst, and asked Jesus, ¹⁴ and said unto him, “Answerest thou nothing? what *is it which* these witness against thee?” ¹⁵ But ^g Jesus held his peace, ¹⁶ and answered nothing. Again the high priest asked him, and said unto him, “Art thou The Christ, the Son of The

¹ John xviii. 19–24.

² Matt. xxvi. 59.

³ Matt. xxvi. 60.

⁴ Mark xiv. 56.

⁵ Matt. xxvi. 60.

⁶ Mark xiv. 57.

⁷ Mat. xxvi. 61.

⁸ Mark xiv. 58.

⁹ Matt. xxvi. 61.

¹⁰ Mark xiv. 58.

¹¹ Mark xiv. 59.

¹² Matt. xxvi. 62.

¹³ Mark xiv. 60.

¹⁴ Matt. xxvi. 62.

¹⁵ Matt. xxvi. 63.

¹⁶ Mark xiv. 61.

being his kinsman whose ear Peter cut off, saith, "Did I not see thee in the garden with him?" ¹⁷ Peter then denied ¹⁷ John xviii.27. again. ¹⁸ And he went out into the porch; ¹⁹ and immediately the cock crew.^h ¹⁸ Mark xiv. 68. ¹⁹ John xviii.27.

^h See Note 8.

MATT. xxvi. *part of ver.* 69, and 70.—69 — and a damsel came unto him, saying, "Thou also wast with Jesus — 70 But he denied —.

MARK xiv. *part of ver.* 68. But he denied, saying, — and the cock crew.

LUKE xxii. *part of ver.* 56, and 57. But a certain maid — and — looked upon him, — 57 — saying, —.

JOHN xviii. *part of ver.* 17, and 25.—17 Then saith — 25 And Simon Peter stood and warmed himself. —.

SECT. VI.

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Jerusalem.

SECTION VI.—*After Midnight—Peter's second Denial of Christ, at the Porch of the Palace of the High Priest.*

MATT. xxvi. 71, 72.—MARK xiv. 69, and *part of ver.* 70.—LUKE xxii. 58.

¹ AND when he was gone out into the porch, ² after a little while another saw him, and said, "Thou art also of them." And Peter said, "Man, I am not." [And] ³ another maid saw him, ⁴ and began to say to them that stood by, ⁵ "This fellow was also with Jesus of Nazareth; ⁶ this is one of them." ⁷ And again he denied with an oath, "I do not know the man." ¹ Matt. xxvi. 71. ² Luke xxii.58. ³ Matt. xxvi. 71. ⁴ Mark xiv. 69. ⁵ Matt. xxvi. 71. ⁶ Mark xiv. 69. ⁷ Matt. xxvi. 72.

MATT. xxvi. *part of ver.* 71. — and said unto them that were there, —.

MARK xiv. *part of ver.* 69, 70.—69 And a maid saw him again, — 70 And he denied it again. —.

LUKE xxii. *beginning of ver.* 58. And —.

SECT. VII.

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Jerusalem.

SECTION VII.—*Friday, the Day of the Crucifixion—Time, about three in the Morning. Peter's third Denial of Christ, in the Room where Christ was waiting among the Soldiers till the Dawn of Day.*

MATT. xxvi. 73, to the end.—MARK xiv. *part of ver.* 70, to the end.—LUKE xxii. 59–62.

¹ AND about the space of one hour after, another confidently affirmed, saying, "Of a truth this fellow also was with him; for he is a Galilean." ² And Peter said, "Man, I know not what thou sayest." ³ And they that stood by said again to Peter, ⁴ "Surely thou also art one of them, ⁵ for thou art a Galilean, and thy speech agreeth thereto, ⁶ for thy speech bewrayeth thee." ⁷ Then began he to curse and to swear, saying, "I know not the man; ⁸ I know not this man of whom ye speak." ⁹ And immediately while he yet spake, the cock crew; ¹⁰ the second time the cock crew. ¹¹ And the Lord turned, and looked upon Peter. ¹² And Peter remembered the word of the Lord, how he had said unto him, "Before the cock crow, thou shalt deny me thrice; ¹³ before the cock crow twice, thou shalt deny me thrice." And ¹⁴ when he thought thereon, ¹⁵ he went out, and wept bitterly. ¹ Luke xxii.59. ² Luke xxii.60. ³ Mark xiv. 70. ⁴ Matt. xxvi. 73. ⁵ Mark xiv. 70. ⁶ Matt. xxvi. 73. ⁷ Mat. xxvi.74. ⁸ Mark xiv. 71. ⁹ Luke xxii. 60. ¹⁰ Mark xiv. 72. ¹¹ Luke xxii.61. ¹² Mark xiv. 72. ¹³ Matt. xxvi. 75.

ⁱ See Note 9.

^a Acts 2. 7.

^b Luke 22. 59.

^c Matt. 26. 34.
Mark 14. 30.
Luke 22. 34.

^{*} Or, he wept abundantly, or, he began to weep.

^d Mark 24. 30.
Luke 22. 34.

MATT. xxvi. *part of ver.* 73, 74, and 75.—73 And after a while came unto him they that stood by, and said to Peter, — 74 — And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, "Before ^a the cock crow, thou shalt deny me thrice. —.

MARK xiv. *part of ver.* 70, 71, and 72.—70 — a little after, — "Surely thou art one of them:" — 71 But he began to curse and to swear, saying, — 72 And — And Peter called to mind the word that Jesus said unto him, — he wept.

LUKE xxii. 62. And Peter went out, and wept bitterly.

SECTION VIII.—*Christ is taken before the Sanhedrin, and condemned.*MATT. xxvii. 1.—MARK xv. *part of ver. 1.*—LUKE xxii. 66, *to the end.*

¹ Mark xv. 1. ¹ AND "straightway in the morning, ² as soon as it was
² Luke xxii. 66. day, ³ the Chief Priests held a consultation with the elders
³ Mark xv. 1. of the people, ⁵ and [the] Scribes, and the whole Council,
⁴ Matt. xxvii. 1. [and] ⁶ took counsel against Jesus to put him to death.
⁵ Mark xv. 1. ⁷ And [they] led him into their Council, saying, ⁸ "Art thou
⁶ Matt. xxvii. 1. the Christ? tell us." And he said unto them, "If I tell
⁷ Luke xxii. 66. you, ye will not believe; ⁹ and if I also ask *you*, ye will
⁸ Luke xxii. 67. not answer me, nor let me go. ¹⁰ Hereafter ^b shall the Son
⁹ Luke xxii. 68. of Man sit on the right hand of the power of God." ¹¹ Then
¹⁰ Luke xxii. 69. said they all, "Art thou then 'the Son of God?'" And he
¹¹ Luke xxii. 70. said unto them, "Ye say; ^d that I am." ¹² And ^e they said,
¹² Luke xxii. 71. "What need we any further witness? for we ourselves
 have heard of his own mouth."

MATT. xxvii. *part of ver. 1.* When the morning was come, all the Chief Priests and elders —.

LUKE xxii. *part of ver. 66.* And — the elders of the people, and the Chief Priests, and the Scribes came together, —.

SECTION IX.—*Judas declares the Innocence of Christ.^k*

MATT. xxvii. 3–10.

³ THEN "Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders, ⁴ saying, "I have sinned in that I have betrayed the innocent blood." And they said, "What is that to us? see thou to that." ⁵ And he cast down the pieces of silver in the temple, ^b and departed, and went and hanged himself. ¹ ⁶ And the Chief Priests took the silver pieces, and said, "It is not lawful for to put them into the treasury, because it is the price of blood." ⁷ And they took counsel, and bought with them The Potter's Field, to bury strangers in. ⁸ Wherefore that field was called, "THE FIELD OF BLOOD, unto this day. ⁹ Then was fulfilled that which was spoken by ^d Jeremy the prophet,^m saying,—

"And they took the thirty pieces of silver
 (The price of Him that was valued,
 *Whom they of the children of Israel did value),
¹⁰ And gave them for The Potter's Field;
 As the LORD appointed me."

SECTION X.—*Christ is accused before Pilate, and is by him also declared to be innocent.*MATT. xxvii. 2, and 11–14.—MARK xv. *latter part of ver. 1, and 2–5.*—LUKE xxiii. 1–4. JOHN xviii. 28–38.

¹ Luke xxiii. 1. ¹ AND the whole multitude of them arose, ² and bound
² Mark xv. 1. Jesus. ³ And when they had bound him, they led him away
³ Matt. xxvii. 2. ⁴ from Caiaphas, unto *the hall of judgment; ⁵ and ^a delivered
⁴ John xviii. 28. him to Pontius Pilate the governor; ⁶ and it was early.
⁵ Matt. xxvii. 2. ⁶ And they themselves went not into the judgment-hall, lest
⁶ John xviii. 28. they should be defiled, but that they might eat the Passover.
⁷ John xviii. 29. ⁷ Pilate then went out unto them, and said, "What accusa-
⁸ John xviii. 30. tion bring ye against this man?" ⁸ They answered and said
⁹ John xviii. 31. unto him, "If he were not a malefactor, we would not have
 delivered him up unto thee." ⁹ Then said Pilate unto
 them, "Take ye him, and judge him according to your
 Law." The Jews therefore said unto him, "It is not
¹⁰ John xviii. 32. lawful for us to put any man to death." ¹⁰ That "the say-

SECT. VIII.

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Jerusalem.

^a Ps. 2. 2. John 18. 23. Acts 3. 13. & 4. 26. & see 22. 5.

^b See John 1. 51. Heb. 1. 5. & 8. 1.

^c See Mark 1. 1.

^d [Or, *for I am.*—Ed.] Matt. 26. 64. Mark 14. 62.

^e Matt. 26. 65. Mark 14. 63.

SECT. IX.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^k See Note 10.
^a ch. 26. 14, 15.

^b 2 Sam. 17. 23. Acts 1. 18.

^l See Note 11.

^c Acts 1. 19.

^d Zech. 11. 12, 13.
^m See Note 12.

* Or, *Whom they bought of the children of Israel.*

SECT. X.

V. Æ. 29.

J. P. 4742.

Jerusalem

* Or, *Pilate's house.* Matt. 27. 27.

^a Matt. 20. 19. Acts 3. 13.

^b Acts 10. 28. & 11. 3.

^c Matt. 20. 19. John 12. 32, 33.

ing of Jesus might be fulfilled, which he spake, signifying what death he should die.ⁿ ¹¹ And they began to accuse him, saying, “We found this *fellow*^d perverting the nation, and ^eforbidding to give tribute to Cæsar, saying, ^fthat he himself is Christ, a King.” ¹² Then Pilate entered into the judgment-hall again, and called Jesus. ¹³ And Jesus stood before the governor: and the governor asked him, saying, “Art thou the King of the Jews?” ¹⁴ Jesus answered him, “Sayest thou this thing of thyself, or did others tell it thee of me?” ¹⁵ Pilate answered, “Am I Jew? thine own nation and the Chief Priests have delivered thee unto me: what hast thou done?” ¹⁶ Jesus ^ganswered, “My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.” ¹⁷ Pilate therefore said unto him, “Art thou a king then?” ¹⁸ Jesus answered ^hand said unto him, ¹⁹ “Thou sayest ⁱthat I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that ^jis of the truth heareth my voice.” ²⁰ Pilate saith unto him, “What is truth?” And when he had said this, he went out again to the Jews, and saith unto ²¹ the Chief Priests and ^kto the people, “I ^jfind no fault in this man;—²² I find in him no fault *at all*.” ²³ And the Chief Priests accused him of many things; but ²⁴ when he was accused of the Chief Priests and elders, he answered nothing. ²⁵ Then said Pilate unto him, “Hearest thou not how many things they witness against thee?” ²⁶ And he answered him to never a word. ²⁷ And ^kPilate asked him again, saying, “Answerest thou nothing? Behold! how many things they witness against thee!” ²⁸ But Jesus yet answered nothing; ²⁹ insomuch that the governor marvelled greatly.

MATT. xxvii. *part of ver. 11, and 12.*—11 — And Jesus said unto him, “Thou sayest, — 12 And —.

MARK xv. *part of ver. 1, 2, 3, and 5.*—1 — and carried him away, and delivered him to Pilate. 2 And Pilate asked him, “Art thou the King of the Jews?” — he answering — “Thou sayest *it*.” 3 — he answered nothing. 5 — so that Pilate marvelled.

LUKE xxiii. *part of ver. 1, ver. 3, and part of ver. 4.*—1 — and led him unto Pilate. 3 And Pilate asked him, saying, “Art thou the King of the Jews?” and he ^lanswered him, and said, “Thou sayest *it*.” 4 Then said Pilate to —.

JOHN xviii. *part of ver. 28, 33, and 38.*—28 Then led they Jesus — 33 — and said unto him, “Art thou the King of the Jews?” 38 — the Jews, and saith unto them, —.

SECT. XI.

SECTION XI.—*Christ is sent by Pilate to Herod.*

V. Æ. 29.

LUKE xxiii. 5–12.

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⁵ AND they were the more fierce, saying, “He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.”

⁶ When Pilate heard of Galilee, he asked whether the man were a Galilean; ⁷ and as soon as he knew that he belonged unto “Herod’s jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. ⁸ And when Herod saw Jesus, he was exceeding glad; ^b for he was desirous to see him of a long *season*, because ^c he had heard many things of him; and he hoped to have seen some miracle done by him. ⁹ Then he questioned with him in many words; but he answered him nothing. ¹⁰ And the Chief Priests and Scribes stood and vehemently accused him. ¹¹ And ^d Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

n See Note 13.

d Acts 17. 17.

e See Matt. 17. 27. & 22. 21. Mark 12. 17.

f John 19. 12.

g Dan. 2. 44. & 7. 14. Luke 12. 14. John 6. 15. & 8. 15. 1 Tim. 6. 13.

h [Or, *for I am a king.*—ED.]

i John 8. 47. 1 John 3. 19. & 4. 6.

j 1 Pet. 2. 22.

k Is. 53. 7.

l See Note g.

a ch. 3 1.

b ch. 9. 9.

c Matt. 14. 1. Mark 6. 14.

d Is. 53. 3.

11 Luke xxiii. 2.

12 John xviii. 33.

13 Matt. xxvii. 11.

14 John xviii. 34.

15 John xviii. 35.

16 John xviii. 36.

17 John xviii. 37.

18 Mark xv. 2.

19 John xviii. 37.

20 John xviii. 38.

21 Luke xxiii. 4.

22 John xviii. 38.

23 Mark xv. 3.

24 Matt. xxvii. 12.

25 Matt. xxvii. 13.

26 Matt. xxvii. 14.

27 Mark xv. 4.

28 Mark xv. 5.

29 Matt. xxvii. 14.

¹² And the same day ^ePilate and Herod were made friends together ; for before they were at enmity between themselves.^o

^e Acts 4. 27.

^o See Note 14.

SECTION XII.—*Christ is brought back again to Pilate, who again declares Him innocent, and endeavours to persuade the People to ask for His release.*

MATT. XXVII. 15–20.—MARK XV. 6–11.—LUKE XXIII. 13–19.—JOHN XVIII. 39.

¹ Luke xxiii. 13. ¹ AND ^aPilate, when he had called together the Chief Priests and the rulers and the people, ²said unto them, “Ye ^bhave brought this man unto me, as one that perverteth the people ; and, behold ! I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him ; ³no, nor yet Herod ; for I sent you to him, and, lo ! nothing worthy of death is done unto him. ⁴I will therefore ^cchastise him, and release him.” ⁵Now at *that* feast the governor was wont to release unto the ^ppeople ⁶one prisoner, whomsoever they desired. ⁷And they had then a notable prisoner, called Barabbas, ⁸*which lay* ^abound with them that had made insurrection with him, who had committed murder in the insurrection. ⁹And the multitude crying aloud began to desire *him to do* as he had ever done unto them. ¹⁰(For of necessity he must release one unto them at the feast.)—¹¹Therefore when they were gathered together, Pilate said unto them, ¹²“Ye have a custom that I should release unto you one at the Passover ; ¹³whom will ye that I release unto you ? Barabbas, or Jesus which is called Christ ? ¹⁴will ye therefore that I release unto you the King of the Jews ?” ¹⁵For he knew that the Chief Priests had delivered him for envy. ¹⁶When he was set down on the judgment seat, his wife sent unto him, saying, “Have thou nothing to do with that just man ; for I have suffered many things this day in a dream because of him.” ¹⁷But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. ¹⁸And ^ethey cried out all at once, saying, “Away with this *man* ! and release unto us Barabbas.”

SECT. XII.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^a Matt. 27. 23.
Mark 15. 14.
John 18. 38. &
19. 4.

^b Luke 23. 1, 2.

^c [Or, *instruct him.*—Ed.]
Matt. 27. 6.
John 19. 1.

^p See Note 15.

^d Luke 23. 19.

^e Acts 3. 14.

MATT. XXVII. *part of ver. 15, and ver. 18.* —15—a prisoner, whom they would. 18/For he knew that for envy they had delivered him.

^f Mark 15. 10.

MARK XV. *part of ver. 6, 7, and ver. 9, and 11.*—6 Now at *that* feast he released unto them—7 And there was one named Barabbas, —9 But Pilate answered them, saying, “Will ye that I release unto you the King of the Jews ?” 11 But ^ethe Chief Priests moved the people, that he should rather release Barabbas unto them.

^g Matt. 27. 30.
Acts 3. 14.

LUKE XXIII. *ver. 19.* ^awho for a certain sedition made in the city, and for murder, was cast into prison.

^h Mark 15. 7.

JOHN XVIII. *beginning of ver. 39.* But—.

SECTION XIII.—*Pilate three times endeavours again to release Christ.*

SECT. XIII.

V. Æ. 29.

J. P. 4742.

Jerusalem.

MATT. XXVII. 21–23.—MARK XV. 12–14.—LUKE XXIII. 20–23.—JOHN XVIII. 40.
¹ Lukexxiii.20. ¹ PILATE ²the governor, ³therefore willing to release Jesus, ² Mat.xxvii.21. ⁴answered, [and] ⁵spake again to them, ⁶and said unto ³ Lukexxiii.20. them, “Whether of the twain will ye that I release unto ⁴ Mat.xxvii.21. you ?” They said, “Barabbas.” ⁷Then ^acried they all again, ⁵ Lukexxiii.20. saying, “Not this man, but^a Barabbas !” (Now Barabbas ⁶ Mat.xxvii.21. was a robber.) ⁸And Pilate answered and said again unto ⁷ John xviii.40. them, “What will ye then that I shall do ⁹with Jesus which is ⁸ Mark xv. 12. called Christ, ¹⁰whom ye call the King of the Jews ?” ¹¹And ⁹ Mat.xxvii.22. they cried out again, “Crucify him !” [And] ¹²they all say ¹⁰ Mark xv. 12.
¹¹ Mark xv. 13.
¹² Matt. xxvii. 22.

^a Acts 3. 14.

^q See Note 16.

unto him, ¹³ "Crucify him! crucify him!" ¹⁴ Let him be crucified!" ¹⁵ Then Pilate said unto them, ¹⁶ the third time, "Why, what evil hath he done? I have found no cause of death in him; I will therefore ^b chastise him, and let him go." ¹⁷ And they cried out the more exceedingly, "Crucify him!" ¹⁸ And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the Chief Priests prevailed.

^b [Or, instruct him.—Eo.]
Matt. 27. 6.
Luke 23. 16.

¹³ Luke xxiii. 21.
¹⁴ Matt. xxvii. 21.
¹⁵ Mark xv. 14.
¹⁶ Luke xxiii. 22.
¹⁷ Mark xv. 14.
¹⁸ Luke xxiii. 23.

MATT. xxvii. *part of ver. 22, and ver. 23.*—22 Pilate saith unto them, "What shall I do then—23 And the governor said, "Why, what evil hath he done?" But they cried out the more, saying, "Let him be crucified!"

MARK xv. *part of ver. 12, and 14.*—12 — unto him — "Why, what evil hath he done?" —.

LUKE xxiii. *part of ver. 21, and 22.*—21 But they cried, saying, — 22 And he said unto them —.

SECT. XIV.

SECTION XIV.—*The Jews imprecate the Punishment of Christ's Death upon themselves.*

V. Æ. 29.

J. P. 4742.

Jerusalem.

MATT. xxvii. 24, 25.

²⁴ WHEN Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he ^a took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye *to it*." ²⁵ Then answered all the people, and said, "His ^b blood be on us, and on our children!" ^r

^a Deut. 21. 6.
^b Deut. 19. 10.
Josh. 2. 19.
1 Kings 2. 32.
2 Sam. 1. 16.
Acts 5. 28.
^r See Note 17.

SECTION XV.—*Pilate releases Barabbas, and delivers Christ to be crucified.*

SECT. XV.

V. Æ. 29.

J. P. 4742.

Jerusalem.

MATT. xxvii. 26–30.—MARK xv. 15–19.—LUKE xxiii. 24, 25.—JOHN xix. 1–15, and *part of ver. 16.*

¹ AND so Pilate, willing to content the people, ² ^{*} gave sentence that it should be as they required. ³ And he released unto them ^a him that for sedition and murder was cast into prison, whom they had desired. ⁴ Then ^b Pilate therefore took Jesus, and scourged him; ⁵ and when he had scourged him, ⁶ he delivered Jesus to their will, ⁷ to be crucified. ⁸ Then the soldiers of the governor took Jesus, [and] ⁹ led him away ¹⁰ into the [†] common hall, ¹¹ called Prætorium; and they call together the whole band ¹² of soldiers. ¹³ And they stripped him, and they put on ^c him a scarlet robe, ¹⁴ a purple robe. ^t ¹⁵ And ^d when they had platted a crown of thorns, ^u they put it upon his head, and a reed in his right hand; and they bowed the knee before him, ¹⁶ and worshipped him, ¹⁷ and mocked him, saying, "Hail, King of the Jews!" ¹⁸ And they smote him with their hands. ¹⁹ And ^e they spit upon him, and took the reed, and smote him on the head. ²⁰ Pilate therefore went forth again, and saith unto them, "Behold! I bring him forth to you, ^f that ye may know that I find no fault in him." ⁵ (Then came Jesus forth, wearing the crown of thorns, and the purple robe.) And *Pilate* saith unto them, "Behold the man!" ⁶ When ^g the Chief Priests therefore and officers saw him, they cried out, saying, "Crucify him! crucify him!" Pilate saith unto them, "Take ye him, and crucify him; for I find no fault in him." ⁷ The Jews answered him, "We ^h have a Law, and by our Law he ought to die, because ⁱ he made himself the Son of God."

⁸ When Pilate therefore heard that saying, he was the more afraid; ⁹ and went again into the judgment-hall, and saith unto Jesus, "Whence art thou?" ^j But Jesus gave him no answer. ^x ¹⁰ Then saith Pilate unto him, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release

^{*} Or, assented.
Exod. 23. 2.
^a Mark 15. 7.
Luke 23. 19.
John 18. 40.
^b Is. 53. 5. Matt. 20. 19. & 27. 26.
Mark 15. 15.
Luke 18. 33.
^s See Note 18.
[†] Or, governor's house.
^c Luke 23. 11.
^t See Note 19.
^d Ps. 69. 19.
Is. 53. 3.
^u See Note 20.

^e Is. 50. 6. Matt. 26. 67.
^f John 18. 38. & 19. 6.

^g Acts 3. 13.

^h Lev. 24. 16.
ⁱ Matt. 26. 65.
See Mark 1. 1.
John 5. 18. & 10. 33.

^j Is. 53. 7. Matt. 27. 12, 14.
^x See Note 21.

¹ Mark xv. 15.
² Luke xxiii. 24.
³ Luke xxiii. 25.
⁴ John xix. 1.
⁵ Mark xv. 15.
⁶ Luke xxiii. 25.
⁷ Matt. xxvii. 26.
⁸ Matt. xxvii. 27.
⁹ Mark xv. 16.
¹⁰ Mt. xxvii. 27.
¹¹ Mark xv. 16.
¹² Mt. xxvii. 27.
¹³ Mt. xxvii. 28.
¹⁴ John xix. 2.
¹⁵ Mt. xxvii. 29.
¹⁶ Mark xv. 19.
¹⁷ Matt. xxvii. 29.
¹⁸ John xix. 3.
¹⁹ Mt. xxvii. 30.
²⁰ Jn. xix. 4–16.

thee?" ¹¹ Jesus answered, "Thou ^kcouldst have no power *at all* against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." ¹² And from thenceforth Pilate sought to release him; but the Jews cried out, saying, "If 'thou let this man go, thou art not Cæsar's friend: ^mwhosoever maketh himself a king speaketh against Cæsar."

^k Luke 22. 53
John 7. 30.

^l Luke 23. 2.
^m Acts 17. 7.

¹³ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha; ¹⁴ (and ⁿit was the preparation of the Passover, and about the sixth hour;) and he saith unto the Jews, "Behold your King!" ¹⁵ But they cried out, "Away with him! away with him! crucify him!" Pilate saith unto them, "Shall I crucify your King?" The Chief Priests answered, "We ^ohave no king but Cæsar." ¹⁶ Then ^pdelivered he him therefore unto them to be crucified.

ⁿ Matt. 27. 62.

^o Gen. 49. 10.

^p Matt. 27. 26, 31
Mark 15. 15.
Luke 23. 24.

MATT. xxvii. *part of ver. 26, and 27.*—26 Then released he Barabbas unto them; and when ^qhe had scourged Jesus, he delivered him — 27 — and gathered unto him the whole band —.

^q Is. 53. 5. Mark
15. 15. Luke 23.
16, 24, 25. John
19. 1, 16.

MARK xv. *part of ver. 15, 16, ver. 17, 18, and part of ver. 19.*—15 — released Barabbas unto them, — delivered Jesus, — to be crucified. 16 And the soldiers — into the hall, — 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, 18 and began to salute him, "Hail, King of the Jews!" 19 And they smote him on the head with a reed, and did spit upon him — bowing their knees —.

LUKE xxiii. *beginning of ver. 24.* And Pilate —.

JOHN xix. *part of ver. 2, and 3.*—2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him — 3 And said, "Hail, King of the Jews! —.

SECTION XVI.—Christ is led away from the Judgment-Hall of Pilate to Mount Calvary.

MATT. xxvii. 31, 32.—MARK xv. 20, 21.—LUKE xxiii. 26–32.—JOHN xix. *part of ver. 16, and ver. 17.*

¹ AND they took Jesus, and led him away. ² And after that they had mocked him, ³ they took off the purple from him, and put his own clothes on him, and led him out to crucify him. ⁴ And ^ahe bearing his cross ¹went forth into a place called *the place OF A SKULL*, which is called in the Hebrew, GOLGOTHA. ⁵ And as they led him away, ⁶ as ^cthey came out, ⁷ they laid hold upon one Simon, a Cyrenian, ⁸ who passed by, coming out of the country, the father of Alexander and ^yRufus; ⁹ him they compelled to bear his cross; ¹⁰ and on him they laid the cross, that he might bear it after Jesus. ²⁷ And there followed him a great company of people, and of women, which also bewailed and lamented him. ²⁸ But Jesus turning unto them said, "Daughters of Jerusalem! weep not for me; but weep for yourselves, and for your children. ²⁹ For, ^dbehold! the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck! ³⁰ Then ^eshall they begin to say to the mountains, Fall on us! and to the hills, Cover us! ³¹ For ^fif they do these things in a green tree, what shall be done in the dry?" ³² And ^gthere were also two others (malefactors) led with him to be put to death.

MATT. xxvii. *part of ver. 31, and 32.*—31 — they took the robe off from him, and put his own raiment on him, ^hand led him away to crucify him. 32 And — they found a man of Cyrene, Simon by name: —.

MARK xv. *part of ver. 20, 21.*—20 And when they had mocked him, — 21 And they compel one Simon, a Cyrenian, — to bear his cross.

LUKE xxiii. *part of ver. 26.* — coming out of the country, —.

SECT. XVI.

V. Æ. 29.

J. P. 4247.

On the way to Calvary.

^a Matt. 27. 31, 33.
Mark 15. 21, 22.
Luke 23. 26, 33.

^b Numb. 15. 36.
Heb. 13. 12.

^c Numb. 15. 35.
1 Kings 21. 13.
Acts 7. 58.

Heb. 13. 12.

^y See Note 22.

^d Matt. 24. 19.
Luke 21. 23.

^e Is. 2. 19. Hos.
10. 8. Rev. 6. 16.
& 9. 6.

^f Prov. 11. 31.
Jer. 25. 29.

Ezek. 20. 47.
& 21. 3, 4.
1 Pet. 4. 17.

^g Is. 53. 12.
Matt. 27. 38.

^h Is. 53. 7.

SECT. XVII.

V. Æ. 20.

J. P. 4742.

Calvary.

SECTION XVII.—*Christ arrives at Mount Calvary, and is crucified.*

MATT. xxvii. 33, 34, 37, 38.—MARK xv. 22, 23, 26, 27, 28.—LUKE xxiii. 33, 38.—

JOHN xix. 18–22.

^a It is doubted by some whether Calvary was a mount. Perhaps its present condition is not a criterion by which to judge of its former state.
—ED.

z See Note 23.

* Or, *Place of a Skull.*b Matt. 27. 38.
Mark 15. 27.
John 19. 18.c Is. 53. 12.
Mark 15. 28.
Luke 23. 33.
John 19. 18.

a See Note 24.

¹ AND when they were come unto a place called GOLGOTHA (that is to say, a place of a skull), ² they gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. ³ And they gave him to drink wine mingled with myrrh; but he received it not.^z ⁴ And when they were come to the place which is called *CALVARY, ^b there they crucified him, and the malefactors, one on the right hand, and the other on the left, ⁵ and Jesus in the midst. ⁶ And the ^cScripture was fulfilled, which saith, “And he was numbered with the transgressors.”

⁷ And Pilate wrote a ^atitle, ⁸ the superscription of his accusation, ⁹ and set up over his head his accusation written, ¹⁰ and put it on the cross. And the writing was ¹¹ in letters of Greek, ¹² “JESUS OF NAZARETH THE KING OF THE JEWS;” ¹³ and Latin, ¹⁴ “THE KING OF THE JEWS;” ¹⁵ and Hebrew, ¹⁶ “THIS IS JESUS THE KING OF THE JEWS.” ¹⁷ This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. ¹⁸ Then said the Chief Priests of the Jews to Pilate, “Write not, ‘The King of the Jews;’” but that he said, ‘I am King of the Jews.’” ¹⁹ Pilate answered, “What I have written I have written.”

MATT. xxvii. *ver.* 38. “Then were there two thieves crucified with him, one on the right hand, and another on the left.

MARK xv. *ver.* 22, *part of ver.* 26, and *ver.* 27.—22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. 26 And—was written over,— 27 “And with him they crucify two thieves; the one on his right hand, and the other on his left.

LUKE xxiii. *part of ver.* 38. And a superscription also was written over him—“THIS IS THE KING OF THE JEWS.”

JOHN xix. *part of ver.* 18. “Where they crucified him, and two others with him, on either side one,—

SECT. XVIII.

V. Æ. 29.

J. P. 4742.

Calvary.

SECTION XVIII.—*Christ prays for his Murderers.*LUKE xxiii. *part of ver.* 34.

THEN said Jesus, “Father! ^aforgive them; for they know not what they do.”

^a Matt. 5. 44.
Acts 3. 17. &
7. 60. 1 Cor. 4,
12.

SECTION XIX.—*The Soldiers divide and cast Lots for Christ's Raiment.*MATT. xxvii. 35, 36.—MARK xv. 24, 25.—LUKE xxiii. *part of ver.* 34.—

JOHN xix. 23, 24.

SECT. XIX.

V. Æ. 29.

J. P. 4247.

Calvary.

¹ AND they crucified him.^b ² Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat. Now the coat was without seam, ^cwoven from the top throughout. ³ They said therefore among themselves, “Let us not rend it, but cast lots for it, whose it shall be.” ⁴ And they parted his raiment, and cast lots; ⁵ [that the ^aScripture might be fulfilled, ⁶ which was spoken by the Prophet, ⁷ which saith,—

“They parted my raiment among them,
And for my vesture they did cast lots.”]

These things therefore the soldiers did. ⁸ And it was the third hour, and they crucified him. ⁹ And sitting down they watched him there.

¹ Matt. xxvii. 33.² Matt. xxvii. 34.³ Mark xv. 23⁴ Luke xxiii. 33.⁵ John xix. 18.⁶ Mark xv. 28.⁷ John xix. 19.⁸ Mark xv. 26.⁹ Matt. xxvii. 37.¹⁰ John xix. 19.¹¹ Luke xxiii. 38.¹² John xix. 19.¹³ Luke xxiii. 38.¹⁴ Mark xv. 26.¹⁵ Luke xxiii. 38.¹⁶ Matt. xxvii. 37.¹⁷ John xix. 20.¹⁸ John xix. 21.¹⁹ John xix. 22.¹ Matt. xxvii. 35.² John xix. 23.³ John xix. 24.⁴ Luke xxiii. 34.⁵ John xix. 24.⁶ Matt. xxvii. 35.⁷ John xix. 24.⁸ Mark xv. 25.⁹ Matt. xxvii. 36.

MATT. xxvii. *part of ver.* 35. — and parted his garments, casting lots : that it might be fulfilled — “They ^aparted my garments among them, and upon my vesture did they cast lots.” *a* Ps. 22. 18.

MARK xv. 24. And when they had crucified him, they ^aparted his garments, casting lots upon them, what every man should take.

SECTION XX.—*Christ is reviled, when on the Cross, by the Chief Priests, the Rulers, the Soldiers, the Passengers, and the Malefactors.*

MATT. xxvii. 39–44.—MARK xv. 29–32.—LUKE xxiii. 35–37.

¹ Luke xxiii. 35. ¹ AND “the people stood beholding. And the rulers also with them derided *him*, saying, “He saved others ; let him save himself, if he be Christ, the chosen of God.” ² And the soldiers also mocked him, coming to him, and offering him vinegar, ³ and saying, “If thou be the King of the Jews, save thyself.” ⁴ And ^bthey that passed by reviled him, and ⁵railed on him, wagging their heads, and saying, “Ah ! thou ^cthat destroyest the temple, and buildest it in three days, ⁶save thyself, and come down from the cross. ⁷If thou be ^dthe Son of God, come down from the cross.” ⁸Likewise also the Chief Priests mocking him, with the Scribes and elders, said, ⁹among themselves, “He saved others ; himself he cannot save. ¹⁰If he be the King of Israel, let him now come down from the cross, and we will believe him. ¹¹He ^etrusted in God ; let him deliver him now, if he will have him : for he said, I am ^fthe Son of God. ¹²Let Christ, the King of Israel, descend now from the cross, that we may see and believe.” And they that were crucified with him reviled him. ¹³The thieves also, which were crucified with him, cast the same in his teeth.

MATT. xxvii. *part of ver.* 39, 40, and 42.—39 — wagging their heads, 40 and saying, “Thou ^gthat destroyest the temple, and buildest it in three days, save thyself.—42 He saved others ; himself he cannot save.

MARK xv. *part of ver.* 29, and 31.—29 — they that passed by — 31 Likewise also the Chief Priests mocking said — with the Scribes,—

SECTION XXI.—*Christ, when dying as a Man, asserts his Divinity in his Answer to the Penitent Thief.^c*

LUKE xxiii. 39–43.

³⁹ AND “one of the malefactors which were hanged, ⁴⁰railed on Him, saying, “If thou be the Christ, save thyself and us.” ⁴¹But the other answering rebuked him, saying, “Dost not thou fear God, seeing thou art in the same condemnation ? ⁴²And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss.” ⁴³And he said unto Jesus, “Lord remember me when thou comest into thy kingdom !” ⁴⁴And Jesus said unto him, “Verily I say unto thee, To-day, shalt thou be with me in Paradise.”

SECTION XXII.—*Christ commends his Mother to the care of John.*

JOHN xix. 25–27.

²⁵ Now “there stood by the cross of Jesus, his mother, and his mother’s sister, Mary the wife of *Cleophas, and Mary Magdalene. ²⁶When Jesus therefore saw his mother, and ^bthe disciple standing by, whom he loved, he saith unto his mother, “Woman, ^cbehold thy son !” ²⁷Then saith he to the disciple, “Behold thy mother !” And from that hour that disciple took her ^dunto his own home.

SECTION XXIII.—*The Death of Christ, and its attendant Circumstances.*

MATT. xxvii. 45–51, 54–56.—MARK xv. 33–41.—LUKE xxiii. 44–49.—JOHN xix. 28–37.

¹ Mark xv. 33. ¹ AND when the sixth hour was come, ²there was a darkness over all the ^eearth until the ninth hour ; ³and the sun

SECT. XX.

V. Æ. 29.

J. P. 4247.

Calvary.

a Ps. 22. 17.
Zech. 12. 10.
Matt. 27. 39.
Mark 15. 29.

b Ps. 22. 7. &
109. 25.

c Mark 14. 58.
John 2. 19.

d See Mark 1. 1.

e Ps. 22. 8.
Wisd. 2. 16, 17,
18.

f See Mark 1. 1.

g Matt. 26. 61.
John 2. 19.

SECT. XXI.

V. Æ. 29.

J. P. 4742.

Calvary.

c See Note 26.
a Matt. 27. 44.

SECT. XXII.

V. Æ. 29.

J. P. 4742.

Calvary.

a Matt. 27. 55.
Mark 15. 40.
Luke 23. 49.

* Or, *Cleopas*.
Luke 24. 18.

b ch. 13. 23. & 20.
2. & 21. 7, 20, 24.

c ch. 2. 4.

d ch. 1. 11. & 16.
32.

SECT. XXIII.

V. Æ. 29.

J. P. 4742.

Calvary.

* Or, *land*.

- was darkened. ⁴ And at the ninth hour Jesus cried with a loud voice, saying, "Eloi, ^aEloi, lama sabachthani!" ^d ⁵ Eli, Eli, lama sabachthani!" ⁶ which is, being interpreted, "My God, my God, why hast thou forsaken me!" ⁷ And some of them that stood by, when they heard *it*, said, "Behold! he calleth Elias." ⁸ After this, Jesus, knowing that all things were now accomplished, that the ^bScripture might be fulfilled, saith, "I thirst." ⁹ Now there was set a vessel full of vinegar; ¹⁰ and straightway one of them ran, and took a sponge, and filled it with vinegar, ¹¹ and put it upon hyssop, ¹² and on a reed, ¹³ and put it to his mouth, ¹⁴ to drink. ¹⁵ The rest said, "Let be; let us see whether Elias will come to save him,—¹⁶ will come to take him down." ¹⁷ When Jesus therefore had received the vinegar, he said, "It ^cis finished!" ¹⁸ Jesus, when he had cried again with a loud voice, ¹⁹ he said, "Father, ^dinto thy hands I commend my spirit!" And having said thus, ²⁰ he bowed his head, and gave up the ghost. ^f ²¹ And, behold! ^ethe veil of the temple was rent in twain, ²² in the midst, ²³ from the top to the bottom; and the earth did quake, and the rocks rent; ²⁴ and the graves were opened. ²⁵ Now when the centurion ²⁶ which stood over against him, ²⁷ and they that were with him, watching Jesus, saw the earthquake, and those things that were done; [and] ²⁸ that he so cried out, and gave up the ghost, ²⁹ they feared greatly, saying, "Truly this was ^fthe Son of God!" [and] ³⁰ he glorified God, saying, "Certainly, this was a righteous man!" ³¹ And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. ³² And ^gall his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things; ³³ among whom was Mary Magdalene, and Mary, the mother of James the Less and of Joses, and Salomé, ³⁴ the mother of Zebedee's children, ³⁵ who also, when he was in Galilee, ^hfollowed him, and ministered unto him; and many other women, which came up with him unto Jerusalem. ³⁶ The Jews therefore, ⁱbecause it was the Preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day), besought Pilate that their legs might be broken, and *that* they might be taken away. ³² Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. ³³ But when they came to Jesus, and saw that he was dead already, they brake not his legs; ³⁴ but one of the soldiers, with a spear, pierced his side, and forthwith ^jcame thereout blood and water. ³⁵ And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe. ³⁶ For these things were done that the ^kScripture should be fulfilled, "A bone of Him shall not be broken." ³⁷ And again, another ^lScripture saith, "They shall look on Him whom they have pierced."
- MATT. XXVII. *ver. 45, part of ver. 46, ver. 47, part of ver. 48, 50, ver. 55, and part of ver. 56.—45* ^mNow from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour ⁿJesus cried with a loud voice, saying,—that is to say, "My ^oGod, my God, why hast thou forsaken me!" 47 Some of them that stood there, when they heard *that*, said, "This *man* calleth for Elias." 48 — put it — and gave him — 50 — yielded up the ghost. 55 And many women were there beholding afar off, ^pwhich followed Jesus from Galilee, ministering unto him; 56 ^qamong which was Mary Magdalene, and Mary, the mother of James and Joses, and —
- MARK XV. *part of ver. 33, 36, ver. 37, 38, part of ver. 39, and 40.—33* — there was darkness over the whole land until the ninth hour. 36 And one ran and filled a sponge full
- ^a Ps. 22. 1.
^d See Note 27.
- ^b Ps. 69. 21.
- ^c John 17. 4.
^e See Note 28.
^d Ps. 31. 5.
1 Pet. 2. 23.
- ^f See Note 29.
^e Exod. 26. 31.
2 Chron. 3. 14.
- ^f See Mark 1. 1
- ^g Ps. 38. 11.
Matt. 27. 55.
Mark 15. 40.
See John 19. 25
- ^h Luke 8. 2, 3.
- ⁱ Deut. 21. 23.
Mark 15. 42.
John 19. 42.
- ^j 1 John 5. 6, 8.
- ^k Exod. 12. 46.
Numb. 9. 12.
Ps. 34. 20.
- ^l Ps. 22. 16, 17.
Zech. 12. 10.
Rev. 1. 7.
- ^m Amos 8. 9.
Mark 15. 33.
Luke 23. 44.
- ⁿ Heb. 5. 7.
- ^o Ps. 22. 1.
- ^p Luke 8. 2, 3.
^q Mark 15. 40.
- ⁴ Mark xv. 34.
⁵ Mat. xxvii. 46.
⁶ Mark xv. 34.
⁷ Mark xv. 35
⁸ John xix. 28.
⁹ John xix. 29
¹⁰ Matt. xxvii. 48.
¹¹ John xix. 29.
¹² Matt. xxvii. 48.
¹³ John xix. 29.
¹⁴ Matt. xxvii. 48.
¹⁵ Matt. xxvii. 49.
¹⁶ Mark xv. 36.
¹⁷ John xix. 30.
¹⁸ Matt. xxvii. 50.
¹⁹ Luke xxiii. 46.
²⁰ John xix. 30.
²¹ Matt. xxvii. 51.
²² Luke xxiii. 45.
²³ Matt. xxvii. 51.
²⁴ Matt. xxvii. 52.
²⁵ Matt. xxvii. 54.
²⁶ Mark xv. 39.
²⁷ Matt. xxvii. 54.
²⁸ Mark xv. 39.
²⁹ Matt. xxvii. 54.
³⁰ Luke xxiii. 47.
³¹ Luke xxiii. 48.
³² Luke xxiii. 49.
³³ Mark xv. 40.
³⁴ Matt. xxvii. 56.
³⁵ Mark xv. 41.
³⁶ John xix. 31—37.

of vinegar, and put it on a reed, and ^rgave him to drink, saying, "Let alone; let us see whether Elias — 37 And Jesus cried with a loud voice, and gave up the ghost. 38 And ^sthe veil of the temple was rent in twain from the top to the bottom. 39 And when the centurion — saw — he said, "Truly this man was 'the Son of God.' 40 There were also women looking on ^t"afar off: — ^uPs. 69. 21.

LUKE xxiii. *part of ver. 44, 45, 46, and 47.*—44 And it was about the sixth hour, and — 45 — and the veil of the temple was rent — 46 And when Jesus had cried with a loud voice, — he gave up the ghost. 47 Now when the centurion saw what was done, — ^sMatt. 27. 51.
^tSee Mark 1. 1.
^uPs. 38. 11.

JOHN xix. *part of ver. 29, 30.*—29 — and they filled a sponge with vinegar, — 30 — and —.

PART VIII.

FROM THE DEATH OF CHRIST TO HIS ASCENSION INTO HEAVEN.

SECTION I.—*Joseph of Arimathæa and Nicodemus bury the Body of Christ.*

MATT. xxvii. 57–60.—MARK xv. 42–46.—LUKE xxiii. 50–54.—JOHN xix. 38, *to the end.*

¹ John xix. 38. ¹ AND after this, ² when the even was come,^a because it
² Mark xv. 42. was the Preparation (that is, the day before the Sabbath),
³ Mat. xxvii. 57. there came a rich man of Arimathæa, ⁴ a city of the Jews,
⁴ Lu. xxiii. 51. ⁵ named Joseph, ⁶ an honorable counsellor; ⁷ and he was a
⁵ Mat. xxvii. 57. good man, and a just; ⁸ who also himself waited for the
⁶ Mark xv. 43. kingdom of God; ⁹ being a disciple of Jesus, but secretly,
⁷ Lu. xxiii. 50. ^afor fear of the Jews, ¹⁰ (the same had not consented to the
⁸ Lu. xxiii. 51. counsel and deed of them;) ¹¹ this *man* ¹² came, and went
⁹ John xix. 38. in boldly unto Pilate, and craved the body of Jesus; ¹³ [and]
¹⁰ Luke xxiii. 51. besought Pilate, that he might take away the body of Jesus.
¹¹ Luke xxiii. 52. ¹⁴ And Pilate marvelled if he were already dead; and call-
¹² Mark xv. 43. ing *unto him* the centurion, he asked him whether he had
¹³ John xix. 38. been any while dead? ¹⁵ And when he knew *it* of the cen-
¹⁴ Mark xv. 44. turion, ¹⁶ Pilate gave him leave; [and] ¹⁷ commanded the
¹⁵ Mark xv. 45. body to be delivered ¹⁸ to Joseph.^b ¹⁹ And he bought fine
¹⁶ John xix. 38. linen, and ²⁰ he came therefore, and took the body of Jesus.
¹⁷ Matt. xxvii. 58. ²¹ And when Joseph had taken the body, he wrapped it in
¹⁸ Mark xv. 45. a clean linen cloth; ²² and there came also ^bNicodemus
¹⁹ Mark xv. 46. (which at the first came to Jesus by night), and brought a
²⁰ John xix. 38. mixture of myrrh and aloes, about an hundred pound
²¹ Mat. xxvii. 59. *weight*. ²³ Then took they the body of Jesus, and ^cwound
²² John xix. 39. it in clean linen clothes with the spices, as the manner of
²³ John xix. 40. the Jews is to bury. ²⁴ Now in the place where he was
²⁴ John xix. 41. crucified there was a garden, and in the garden a new sep-
²⁵ Mat. xxvii. 60. ulchre; ²⁵ and [Joseph] ^dlaid it in his own new tomb, which
²⁶ John xix. 41. he had hewn out in the^e rock, ²⁶ wherein was never man
²⁷ John xix. 42. yet laid. ²⁷ There laid they Jesus therefore, because of the
²⁸ Luke xxiii. 51. Jews' Preparation *day*; for the sepulchre was nigh at hand.
²⁹ Matt. xxvii. 60. ²⁸ And that day was the Preparation, and the Sabbath drew
on; ²⁹ and he rolled a great stone to the door of the sep-
ulchre, and departed.

MATT. xxvii. *part of ver. 57, and 58.*—57 When the even was come — who also himself was Jesus' disciple: 58 he went to Pilate, and begged the body of Jesus. Then Pilate —.

MARK xv. *part of ver. 42, 43, 45, 46.*—42 And now — 43 Joseph of Arimathæa, — which also waited for the kingdom of God, — 45 — he gave the body — 46 — took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

LUKE xxiii. *part of ver. 50, 51, 52, and ver. 53.*—50 And, behold! *there was* a man

SECT. I.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^a See Note 1.

^a John 9. 22. &
12. 42.

^b See Note 2.

^b John 3. 1, 2. &
7. 50.

^c Acts 5. 6.

^d Is. 53. 9.

^c See Note 3.

^e Is. 53. 9.
John 19. 39.

named Joseph, a counsellor; — 51 — *he was* of Arimathæa, — 52 — went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen, and ^elaid it in a sepulchre that was hewn in stone, wherein never man before was laid.

JOHN xix. *part of ver.* 38.— Joseph of Arimathæa —.

SECT. II.

V. Æ. 29.

J. P. 4742.

The Sepulchre.

^d See Note 4.

^a Luke 8. 2.

SECTION II.—*Mary Magdalene, and the other Mary, and the Women from Galilee observe where the Body of Christ was laid.*^d

MARK xv. 47.—LUKE xxiii. 55.

47 AND Mary Magdalene and Mary, the mother of Joses, beheld where he was laid. 55 And the women also, ^awhich came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

SECT. III.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^a Mark 16. 1.

^b Exod. 20. 10.

SECTION III.—*The Women from Galilee hasten to return Home before the Sabbath began, to prepare Spices.*

LUKE xxiii. 56.

AND they returned, and ^aprepared spices and ointments; and rested the Sabbath day ^baccording to the commandment.

SECT. IV.

V. Æ. 29.

J. P. 4742.

The Sepulchre.

^e See Note 5.

SECTION IV.—*Mary Magdalene and the other Mary continue to sit opposite the Sepulchre till it is too late to prepare their Spices.*

MATT. xxvii. 61.

AND there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.^e

SECT. V.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^f See Note 6.

^a ch. 16. 21. &
17. 23. & 20. 19.
& 26. 61. Mark
8. 31. & 10. 34.
Luke 9. 22. &
18. 33. & 24. 6,
7. John 2. 19.

^b Dan. 6. 17.

SECTION V.—*The Sabbath being ended, the Chief Priests prepare a Guard of Soldiers to watch the Sepulchre.*^f

MATT. xxvii. 62, to the end.

62 Now the next day, that followed the day of the Preparation, the Chief Priests and Pharisees came together unto Pilate, 63 saying, “Sir, we remember that that deceiver said, while he was yet alive, ‘After ^athree days I will rise again.’ 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come [by night,] and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first.” 65 Pilate said unto them, “Ye have a watch; go your way, make *it* as sure as ye can.” 66 So they went, and made the sepulchre sure, ^bsealing the stone, and setting a watch.

SECT. VI.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^a Matt. 28. 1.

Luke 24. 1.

John 20. 1.

^b Luke 23. 56.

^g See Note 7.

SECTION VI.—*The Sabbath being over, Mary Magdalene, the other Mary, and Salomé purchase their Spices to anoint the Body of Christ.*

MARK xvi. 1.

AND ^awhen the Sabbath was past, Mary Magdalene, and Mary, the mother of James, and Salomé, ^bhad bought sweet spices, that they might come and anoint him.^g

SECT. VII.

V. Æ. 29.

J. P. 4742.

The Sepulchre.

^h See Note 8.

SECTION VII.—*The Morning of Easter-Day—M. Magdalene, the other Mary, and Salomé, leave their Homes very early to go to the Sepulchre.*

MATT. xxviii. 1.—MARK xvi. *part of ver.* 2.—JOHN xx. *part of ver.* 1.

1 IN the end of the^h Sabbath 2 very early in the morning, the first day of the week, 3 when it was yet dark, 4 as it began to dawn, toward the first day of the week, came Mary Magdalene and the other Mary 5 unto the sepulchre, 6 to see the sepulchre.

1 Mat. xxviii. 1.

2 Mark xvi. 2.

3 John xx. 1.

4 Mat. xxviii. 1.

5 Mark xvi. 2.

6 Mat. xxviii. 1.

MARK xvi. *part of ver. 2.* And — they came —.
JOHN xx. *part of ver. 1.* The first day of the week cometh Mary Magdalene early,—
unto the sepulchre,—.

SECT. VIII.

V. Æ. 29.
J. P. 4742.

The Sepulchre.

* Or, *had been.*
a See Mark 16. 5.
Luke 24. 4.
John 20. 12.
i See Note 9.
b Dan. 10. 6.

SECTION VIII.—*After they had left their Homes, and before their
Arrival at the Sepulchre, Christ rises from the Dead.*

MATT. xxviii. 2-4.

² AND, behold ! there ^{*}was a great earthquake ; for ^athe Angel of the
Lord descended from heaven, and came and rolled back the stone
from the door, and sat upon it.ⁱ ³ His ^bcountenance was like lightning,
and his raiment white as snow. ⁴ And for fear of him the keepers
did shake, and became as dead men.

SECT. IX.

V. Æ. 29.
J. P. 4742.

Jerusalem.

k See Note 10.

SECTION IX.—*The Bodies of many come out of their Graves and go
to Jerusalem.*

MATT. xxvii. *part of ver. 52, and ver. 53.*

⁵² AND many bodies of the saints which slept^k arose, ⁵³ and came
out of the graves after his resurrection, and went into the holy city,
and appeared unto many.

SECT. X.

V. Æ. 29.
J. P. 4742.

The Sepulchre.

l See Note 11.

m See Note 12.

SECTION X.—*Mary Magdalene, the other Mary, and Salomé arrive at
the Sepulchre, and find the Stone rolled away.*

MARK xvi. *part of ver. 2, and ver. 3, 4.*—JOHN xx. *part of ver. 1.*

¹ Mark xvi. 3. ¹ AND they said among themselves, ² at the rising of ^lthe
² Mark xvi. 2. sun, ³ “ Who shall roll us away the stone from the door of
³ Mark xvi. 3. the sepulchre ? ” ⁴ for it was very great. And when they
⁴ Mark xvi. 4. looked, they saw that the stone was rolled^m away ⁵ from the
⁵ John xx. 1. sepulchre.

JOHN xx. *part of ver. 1.* — and seeth the stone taken away —.

SECT. XI.

V. Æ. 29.
J. P. 4742.

Jerusalem.

SECTION XI.—*Mary Magdalene leaves the other Mary and Salomé
to tell Peter.*

JOHN xx. 2.

THEN she runneth, and cometh to Simon Peter, and to the ^aother
disciple whom Jesus loved, and saith unto them, “ They have taken
away the Lord out of the sepulchre, and we know not where they
have laid him.”

a ch. 13. 23. &
19. 26. & 21. 7,
20, 24.

SECTION XII.—*Salomé and the other Mary, during the absence of Mary
Magdalene, enter the Porch of the Sepulchre, and see one Angel,
who commands them to inform the Disciples that Jesus was risen.*

MATT. xxviii. 5-7.—MARK xvi. 5-7.

SECT. XII.

V. Æ. 29.
J. P. 4742.

The Sepulchre.

¹ Mark xvi. 5. ¹ AND ^aentering into the sepulchre, they saw a young
man sitting on the right side, clothed in a long white gar-
² Mat. xxviii. 5. ment ; and they were affrighted. ² [But] the angel an-
³ Mark xvi. 6. swered and said unto the women, “ Fear not ye ; ³ be not
⁴ Mat. xxviii. 5. affrighted ; ⁴ for I know that ye seek Jesus ⁵ of Nazareth,
⁵ Mark xvi. 6. which was crucified ; ⁶ he is not here ; for he is risen, ^b as
⁶ Mat. xxviii. 6. he said. Come, see the place where the Lord lay, ⁷ behold
⁷ Mark xvi. 6. the place where they laid him ! ⁸ But go your way, ⁹ quickly,
⁸ Mark xvi. 7. ¹⁰ tell his disciples and Peter ¹¹ that he is risen from the
⁹ Mat. xxviii. 7. dead ; and, behold ! ¹² that he goeth before you into Gali-
¹⁰ Mark xvi. 7. lee : there shall ye see him, ^c as he said unto you, ¹³ lo ! I
¹¹ Mat. xxviii. 7. have told you.”

a Luke 24. 3.
John 20. 11, 12.
n See Note 13.

b Matt. 12. 40. &
16. 21. & 17. 23.
& 20. 19.

c Matt. 26. 32.
Mark 14. 28.

MATT. xxviii. *part of ver. 5, and 7.*—⁵ And — which was crucified. ⁷ And go — and
tell his disciples — he goeth before you into Galilee ; there shall ye see him.

MARK xvi. *part of ver. 6.* And he saith unto them — ye seek Jesus — he is risen ;
he is not here : —.

SECT. XIII.

SECTION XIII.—*Salomé and the other Mary leave the Sepulchre.*

V. Æ. 29.

MATT. xxviii. 8.—MARK xvi. 8.

J. P. 4742.

The Sepulchre.

o See Note 14.

¹ AND they went out quickly ² from the sepulchre, with fear, ³ and fled from the sepulchre; for they trembled, and were amazed, neither said they any thing to any man, for they were^o afraid; ⁴ and [with] great joy did run to bring his disciples word.

¹ Mark xvi. 8.² Matt. xxviii. 8.³ Mark xvi. 8.⁴ Matt. xxviii. 8.

MATT. xxviii. *beginning of ver. 8.* And they departed quickly —.

SECT. XIV.

SECTION XIV.—*Peter and John, as soon as they hear the report of Mary Magdalene, hasten to the Sepulchre, which they inspect, and immediately depart.*

V. Æ. 29.

JOHN xx. 3-10.

J. P. 4742.

The Sepulchre.

a Luke 24. 12.

p See Note 15.

b ch. 19. 40.

c ch. 11. 44.

q See Note 16.

d Ps. 16. 10.
Acts 2. 25-31. &
13. 34, 35.

³ PETER “therefore” went forth, and that other disciple, and came to the sepulchre. ⁴ So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. ⁵ And he, stooping down, *and looking in*, saw ^b the linen clothes lying; yet went he not in. ⁶ Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, ⁷ and “the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. ⁸ Then went in also that other disciple, which came first to the sepulchre, and he saw, and^a believed; ⁹ for as yet they knew not the “Scripture, that He must rise again from the dead. ¹⁰ Then the disciples went away again unto their own home.

SECT. XV.

SECTION XV.—*Mary Magdalene, having followed Peter and John, remains at the Sepulchre after their departure.*

V. Æ. 29.

JOHN xx. *part of ver. 11.*

J. P. 4742.

The Sepulchre.

a Mark 16. 5.

r See Note 17.

BUT “Mary stood without, at the sepulchre, weeping.”

SECT. XVI.

SECTION XVI.—*M. Magdalene looks into the Tomb, and sees two Angels.*JOHN xx. *part of ver. 11, ver. 12, 13, and part of ver. 14.*

V. Æ. 29.

J. P. 4742.

The Sepulchre.

s See Note 18.

a Matt. 28. 9.
Mark 16. 9.

¹¹ AND as she wept, she stooped down *and looked* into the sepulchre, ¹² and seeth two angels^s in white, sitting the one at the head, and the other at the feet, where the body of Jesus had lain. ¹³ And they say unto her, “Woman, why weepest thou?” She saith unto them, “Because they have taken away my Lord, and I know not where they have laid him.” ¹⁴ And “when she had thus said, she turned herself back, and saw Jesus standing.

SECT. XVII.

SECTION XVII.—*Christ first appears to Mary Magdalene, and commands her to inform the Disciples that he had risen.*

V. Æ. 29.

MARK xvi. 9.—JOHN xx. *part of ver. 14, and ver. 15-17.*

J. P. 4742.

The Sepulchre.

t See Note 19.

a Luke 8. 2.

b Luke 24. 16, 31.
John 21. 4.

u See Note 20.

x See Note 21.

c Ps. 22. 22. Matt.
28. 10. Rom. 8.
29. Heb. 2. 11.

d John 16. 28.

e Ephes. 1. 17.

¹ Now when Jesus was risen early the first day of the week, he appeared^t first to Mary Magdalene, “out of¹ whom he had cast seven devils, ² and [she] ^b knew not that it was Jesus. ¹⁵ Jesus saith unto her, “Woman, why weepest thou? whom seekest thou?” She, supposing him to be the gardener, saith unto him, “Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.” ¹⁶ Jesus saith unto her, “Mary!” She turned herself,^u and saith unto him, “Rabboni!” (which is to say, Master). ¹⁷ Jesus saith unto her, “Touch me not;^x for I am not yet ascended to my Father; but go to “my brethren, and say unto them, “I ascend unto my Father and your Father, and to “my God and your God.”

SECTION XVIII.—*Mary Magdalene, when going to inform the Disciples that Christ had risen, meets again with Salomé and the other Mary — Christ appears to the three Women.*

MATT. xxviii. 9, 10.—JOHN xx. 18.

¹⁸ MARY MAGDALENE came and told the disciples^y that she had seen the Lord, and *that* he had spoken these things unto her. ⁹ And as they went to tell his disciples, behold! ^aJesus met them, saying, “All hail!” And they came and held him by the feet, and worshipped him. ¹⁰ Then said Jesus unto them, “Be not afraid; go tell ^bmy brethren that they go into Galilee, and there shall they see me.”

SECTION XIX.—*The Soldiers, who had fled from the Sepulchre, report to the High Priests the Resurrection of Christ.*

MATT. xxviii. 11–15.

¹¹ Now when they were going, behold! some of the watch came into the city, and showed unto the Chief Priests all the things that were done. ¹² And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, ¹³ saying, “Say ye, His disciples came by night, and stole him *away* while we ^zslept.” ¹⁴ And if this come to the governor’s ears, we will persuade him, and secure you.” ¹⁵ So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

SECTION XX.—*The second Party of Women, from Galilee, who had bought their Spices on the Evening previous to the Sabbath, having had a longer way to come to the Sepulchre, arrive after the Departure of the others, and find the Stone rolled away.*

LUKE xxiv. 1–3.

¹ Now ^aupon the first *day* of the week, very early in the morning, they came unto the ^asepulchre ^bbringing the spices which they had prepared, and certain *others* with them. ² And ^cthey found the stone rolled away from the sepulchre; ³ and they entered in, and found not the body of the Lord Jesus.

SECTION XXI.—*Two Angels appear also to the second Party of Women, from Galilee, assuring them that Christ was risen, and reminding them of his foretelling this Fact.*

LUKE xxiv. 4–9.

⁴ AND it came to pass, as they were much perplexed thereabout, ^abehold! two men stood by them in shining garments. ⁵ And, as they were afraid, and bowed down their faces to the earth, they said unto them, “Why seek ye ^{*}the living among the dead?” ⁶ He is not here, but is risen. ^bRemember how He spake unto you when He was yet in Galilee, ⁷saying, ‘The ^cSon of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’” ⁸ And ^dthey remembered his words, ⁹and ^ereturned from the sepulchre, and told all these things unto the Eleven and to all the rest.^b

SECTION XXII.—*Mary Magdalene unites her Testimony to that of the Galilean Women.*

MARK xvi. 10.—LUKE xxiv. 10.

¹ It was Mary ^eMagdalene, ²and ^ashe went and told them that had been with him, as they mourned and wept, ³and ^bJoanna, and Mary, the mother of James, and other *women* that were with them, which told these things unto the apostles.

SECT. XVIII.

V. Æ. 29.

J. P. 4742.

The Sepulchre.

y See Note 22.

a See Mark 16. 9.

John 20. 14.

b See John 20. 17.

Rom. 8. 29.

Heb. 2. 11.

SECT. XIX.

V. Æ. 29.

J. P. 4742.

Jerusalem.

z See Note 23.

SECT. XX.

V. Æ. 29.

J. P. 4742

The Sepulchre.

a Matt. 28. 1.

Mark 16. 1.

John 20. 2.

a See Note 24.

b ch. 23. 56.

c Matt. 28. 2.

Mark 16. 4.

SECT. XXI.

V. Æ. 29.

J. P. 4742.

The Sepulchre.

a John 20. 12.

Acts 1. 10.

* Or, him that liveth?

b Matt. 16. 21. &

17. 23. Mark 8.

31. & 9. 31

ch. 9. 22.

c See John 1. 51.

d John 2. 22.

e Matt. 28. 8.

Mark 16. 10.

b See Note 25.

SECT. XXII.

V. Æ. 29.

J. P. 4742.

Jerusalem.

c See Note 26.

a John 20. 18.

b Luke 8. 3.

SECT. XXIII.

V. Æ. 29.
J. P. 4742.
Jerusalem.

SECTION XXIII.—*The Apostles are still incredulous.*

MARK xvi. 11.—LUKE xxiv. 11.

¹ AND they, when they had heard that He was alive, and ¹ Mark xvi. 11.
had been seen of her, believed not. ² And their words ² Luke xxiv.
seemed to them as idle tales, and they believed them not. 11.

SECT. XXIV.

V. Æ. 29.
J. P. 4742.
The Sepulchre.

SECTION XXIV.—*Peter goes again to the Sepulchre.*

LUKE xxiv. former part of ver. 12.

"THEN arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves.

a John 20. 3, 6.

SECT. XXV.

V. Æ. 29.
J. P. 4742.
Jerusalem.

LUKE xxiv. latter part of ver. 12.

AND [Peter] departed, wondering in himself at that which was come to pass.^d

d See Note 27.

SECT. XXVI.

V. Æ. 29.
J. P. 4742.
On the way to
Emmaüs.

SECTION XXVI.—*Christ appears to Cleopas, and another Disciple, going to Emmaüs.^e*

MARK xvi. 12.—LUKE xxiv. 13-32.

¹ AND, behold! ² after that he appeared in another form ¹ Lu. xxiv. 13.
unto two of them, as they walked, and went into the coun- ² Mark xvi. 12.
try ³ that same day to a village called Emmaüs, which was ³ Luke xxiv.
from Jerusalem *about* threescore furlongs, ¹⁴ and they talked together 13-32.
of all these things which had happened. ¹⁵ And it came to pass, that,
while they communed *together* and reasoned, "Jesus himself drew
near, and went with them; ¹⁶ but ^btheir eyes were holden, that they
should not know him. ¹⁷ And he said unto them, "What manner of
communications are these that ye have one to another, as ye walk,
and are sad?" ¹⁸ And the one of them, "whose name was Cleopas,
answering, said unto him, "Art thou only a stranger in Jerusalem,
and hast not known the things which are come to pass there in these
days?" ¹⁹ And he said unto them, "What things?" And they said
unto him, "Concerning Jesus of Nazareth, "which was a prophet mighty
in deed and word before God and all the people; ²⁰ and "how the Chief
Priests and our rulers delivered him to be condemned to death, and have
crucified him. ²¹ But we trusted "that it had been he which should
have redeemed Israel: and beside all this, to-day is the third day since
these things were done. ²² Yea, ^eand certain women also of our com-
pany made us astonished, which were early at the sepulchre; ²³ and
when they found not his body, they came, saying, That they had also seen
a vision of angels, which said that he was alive. ²⁴ And ^hcertain of
them which were with us went to the sepulchre, and found it even
so as the women had said; but him they saw not." ²⁵ Then he said
unto them, "O fools, and slow of heart to believe all that the prophets
have spoken! ²⁶ Ought ⁱnot Christ to have suffered these things, and
to enter into his glory?" ²⁷ And, ^jbeginning at Moses and all the
Prophets, he expounded unto them in all the Scriptures the things
concerning^f himself. ²⁸ And they drew nigh unto the village, whither
they went; and ^khe made as though he would have gone further.
²⁹ But ^lthey constrained him saying, "Abide with us; for it is toward
evening, and the day is far spent." And he went in to tarry with
them. ³⁰ And it came to pass, as he sat at meat with them, ^mhe took
bread, and blessed *it*, and brake, and gave to them. ³¹ And their eyes
were opened, and they knew him; and he ^{*}vanished out of their
sight. ³² And they said one to another, "Did not our heart burn

e See Note 28.

a Matt. 18. 20.
ver. 36.

b John 20. 14. &
21. 4.

c John 19. 25.

d Matt. 21. 11.
ch. 7. 16.

John 3. 2. & 4.
19. & 6. 14.

Acts 2. 22. &
7. 22.

e ch. 23. 1. Acts
13. 27, 28.

f ch. 1. 68. &
2. 38. Acts 1. 6.

g Matt. 28. 8.
Mark 16. 10.

ver. 9, 10. John
20. 18.

h ver. 12.

i ver. 46. Acts 17.
3. 1 Pet. 1. 11.

j Gen. 3. 15. &
22. 18. & 26. 4.

& 49. 10. Num.
21. 9. Deut. 18.

15, 18. Ps. 16. 9,
10. & 22. & 132.

11. 1s. 4. 2. &
7. 14. & 9. 6, 7.

& 40. 10, 11. &
50. 6. & 53. 2.

Jer. 23. 5. & 33.
14, 15. Ezek. 34.

23. & 37. 25.
Dan. 7. 13, 14.

& 9. 24. Mic.
5. 2. & 7. 20.

Zech. 6. 12. & 9.
9. & 13. 7. Mal.

3. 1. & 4. 2.

f See Note 29.

g Gen. 32. 26.
& 42. 7. Mark

6. 48.

l Gen. 19. 3.
Acts 16. 15.

m Matt. 14. 19.

* Or, ceased to be
seen of them. See
ch. 4. 30. John
8. 59.

within us, while he talked with us by the way, and while he opened to us the Scriptures?"

LUKE xxiv. *part of ver.* 13. — two of them went —.

SECTION XXVII.—*Cleopas and his Companion return to Jerusalem, and assure the Apostles that Christ had certainly risen.*

MARK xvi. 13.—LUKE xxiv. 33–35.

¹ Mark xvi. 13. ¹ AND they went and told it unto the residue; neither
² Luke xxiv. 33–35. believed they them. ² And they rose up the same hour, and returned to Jerusalem, and found the Eleven gathered together, and them that were with them, ³⁴ saying, "The Lord is risen indeed, and hath appeared to Simon." ³⁵ And they told what things were *done* in the way, and how he was known of them in breaking of bread.

SECT. XXVII.

V. Æ. 29.

J. P. 4742.

Jerusalem.

a 1 Cor. 15. 5.

g See Note 30.

SECTION XXVIII.—*Christ appears to the assembled Apostles, Thomas only being absent, convinces them of the Identity of the Resurrection Body, and blesses them.*

LUKE xxiv. 36–43.—JOHN xx. 19–23.

¹ John xx. 19. ¹ THEN "the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, ² as they thus spake, and stood in the midst of them, and saith unto them, "Peace be unto you!" ³ But they were terrified and affrighted, and supposed that they had seen ^b a spirit. ⁴ And he said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? ⁵ Behold my hands and my feet, that it is I myself; ^c handle me, and see; for a spirit hath not flesh and bones, as ye see me have." ⁶ And when he had thus spoken, he showed them his hands, and his feet, ⁷ and his side. ^d Then were the disciples glad, when they saw the Lord. ⁸ And while they yet believed not ^e for joy, and wondered, he said unto them, "Have ^f ye here any meat?" ⁹ And they gave him a piece of broiled fish, and of a honeycomb. ¹⁰ And ^g he took *it*, and did eat before them. ¹¹ Then said Jesus to them again, "Peace be unto you: ^h as my Father hath sent me, even so send I you." ¹² And when he had said this, he breathed on *them*, and saith unto them, "Receive ye the Holy Ghost. ¹³ Whose ⁱ soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

SECT. XXVIII.

V. Æ. 29.

J. P. 4742.

Jerusalem.

a Mark 16. 14.
1 Cor. 15. 5.

b Mark 6. 49.

c John 20. 27.

d John 16. 22.

e Gen. 45. 26.

f John 21. 5.

g Acts 10. 41.

h Matt. 28. 18.
John 17. 18, 19.
Heb. 3. 1.
2 Tim. 2. 2.

i Matt. 10. 19. &
18. 18.

LUKE xxiv. *part of ver.* 36. — [Jesus] himself —.

JOHN xx. *part of ver.* 19, and 20.—19 — and stood in the midst, and saith unto them, "Peace be unto you!" 20 And when he had so said, he showed unto them his hands —.

SECTION XXIX.—*Thomas is still incredulous.*

JOHN xx. 24, 25.

²⁴ BUT Thomas, one of the Twelve, called Didymus, was not with them when Jesus came. ²⁵ The other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

SECT. XXIX.

V. Æ. 29.

J. P. 4742.

Jerusalem.

SECT. XXX.

SECTION XXX.—*Christ appears to the Eleven, Thomas being present.*

V. Æ. 29.

J. P. 4742.

Jerusalem.

a Luke 24. 36.

1 Cor. 15. 5.

* Or, together.

h See Note 31.

i See Note 32.

b 1 John 1. 1

k See Note 33.

c 2 Cor. 5. 7.

1 Pet. 1. 8.

MARK XVI. 14.—JOHN XX. 26-29.

¹ AFTERWARD "He appeared unto the Eleven as they sat ¹ Mark xvi. 14
^{*}at meat, and ^hupbraided them with their unbelief and
hardness of heart, because they believed not them which
had seen him after he was risen. ² And after eight days ² John xx. 26-
²⁹ again his disciples were within, and Thomas with them. Then came
Jesus, the doors being shut, and stood in the midst, and said, "Peace
be unto you!" ²⁷ Then saith he to Thomas, "Reach hither thy finger,
and behold my hands, and ^breach hither thy hand, and thrust it into
my side; and be not faithless, but believing. ²⁸ And Thomas answered
and said unto him, "My Lord and my ^kGod!" ²⁹ Jesus saith unto
him, "[Thomas,] because thou hast seen me, thou hast believed:
"blessed are they that have not seen, and yet have believed!"

SECT. XXXI.

SECTION XXXI.—*Christ appears to a large number of his Disciples
on a Mountain in Galilee.*

V. Æ. 29.

J. P. 4742.

A mountain in
Galilee.a ch. 26. 32. &
28. 7.

l See Note 34.

m See Note 35.

MATT. xxviii. ver. 16, 17, and part of ver. 18.

¹⁶ THEN the eleven disciples went away into Galilee, into a moun-
tain "where Jesus had appointed them. ¹⁷ And when they saw him,
they worshipped him; but some^l doubted. ¹⁸ And Jesus came and
spake unto them.^m

SECT. XXXII.

SECTION XXXII.—*Christ appears again at the Sea of Tiberias—His
Conversation with Peter.ⁿ*

V. Æ. 29.

J. P. 4742.

Sea of Tiberias.

n See Note 36.

a ch. 1. 45.

b Matt. 4. 21.

c ch. 20. 14.

d Luke 24. 41.

* Or, Sirs.

e Luke 5. 4, 6, 7.

f ch. 13. 23. & 20.
2.

g Acts 10. 41.

h See ch. 20. 19,
26.

o See Note 37.

JOHN XXI. 1-24.

¹ AFTER these things, Jesus showed himself again to the disciples
at the sea of Tiberias. And on this wise showed he *himself*. ² There
were together Simon Peter, and Thomas called Didymus, and "Nathanael
of Cana in Galilee, and ^bthe sons of Zebedee, and two other of
his disciples. ³ Simon Peter saith unto them, "I go a fishing." They
say unto him, "We also go with thee." They went forth, and en-
tered into a ship immediately, and that night they caught nothing.
⁴ But when the morning was now come, Jesus stood on the shore;
but the disciples ^cknew not that it was Jesus. ⁵ Then ^dJesus saith
unto them, "^{*}Children, have ye any meat?" They answered him,
" No." ⁶ And he said unto them, "Cast ^ethe net on the right side of
the ship, and ye shall find." They cast therefore, and now they were
not able to draw it for the multitude of fishes. ⁷ Therefore ^fthat
disciple whom Jesus loved saith unto Peter, "It is the Lord!" Now
when Simon Peter heard that it was the Lord, he girt his fisher's coat
unto him (for he was naked), and did cast himself into the sea. ⁸ And
the other disciples came in a little ship (for they were not far from
land, but as it were two hundred cubits), dragging the net with fishes.
⁹ As soon then as they were come to land, they saw a fire of coals
there, and fish laid thereon, and bread. ¹⁰ Jesus saith unto them,
"Bring of the fish which ye have now caught." ¹¹ Simon Peter went
up, and drew the net to land full of great fishes, an hundred and fifty
and three; and for all there were so many, yet was not the net broken.
¹² Jesus saith unto them, "Come ^gand dine." And none of the dis-
ciples durst ask him, Who art thou? knowing that it was the Lord.
¹³ Jesus then cometh, and taketh bread, and giveth them, and fish
likewise. ¹⁴ This is now ^hthe third time^o that Jesus showed himself
to his disciples, after that he was risen from the dead.

¹⁵ So when they had dined, Jesus saith to Simon Peter, "Simon,
son of Jonas, lovest thou me more than these?" He saith unto him,

“Yea Lord, thou knowest that I love thee.” He saith unto him, “Feed my lambs.”¹⁶ He saith to him again the second time, “Simon, son of Jonas, lovest thou me?” He saith unto him, “Yea, Lord, thou knowest that I love thee.” He saith unto him, “Feed my sheep.”¹⁷ He saith unto him, the third time, “Simon, son of Jonas, lovest thou me?” Peter was grieved because he said unto him the third time, “Lovest thou me?” and he said unto him, “Lord, thou knowest all things; thou knowest that I love thee.” Jesus saith unto him, “Feed my sheep.”¹⁸ Verily,^k verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee,^p and carry thee whither thou wouldest not.”¹⁹ This spake he, signifying^l by what death he should glorify God. And when he had spoken this, he saith unto him, “Follow me.”

²⁰ Then Peter, turning about, seeth the disciple^m whom Jesus loved following (which also leaned on his breast at supper, and said, “Lord, which is he that betrayeth thee?”) ²¹ Peter seeing him saith to Jesus, “Lord, and what *shall* this man *do*?” ²² Jesus saith unto him, “If I will that he tarryⁿ till I come, what is that to thee? follow thou me.” ²³ Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus said not unto him, He shall not die; but, “If I will that he tarry till I come, what is that to thee?” ²⁴ This is the disciple which testifieth of these things, and wrote these things; and^o we know that his testimony is true.

ⁱ Acts 20. 28.
^l Heb. 13. 20.
^l 1 Pet. 2. 25. &
5. 2, 4.
^j ch. 2. 24, 25. &
16. 30.
^k ch. 13. 36. Acts
12. 3, 4.
^p See Note 38.
^l 2 Pet. 1. 14.
^m ch. 13. 23, 25. &
20. 2.
ⁿ Matt. 16. 27, 28.
& 25. 31. 1 Cor.
4. 5. & 11. 26.
Rev. 2. 25. &
3. 11. & 22 7,
20.
^o ch. 19. 35.
3 John 12.

SECT. XXXIII.

V. Æ. 29.
J. P. 4742.
Jerusalem.

* Or, *eating to-
gether with them.*
^q See Note 39.
^a John 14. 16, 26,
27. & 15. 26. &
16. 7. Acts 2. 33.
^b Matt. 3. 11.
Acts 11. 16. &
19. 4.
^c Joel 3. 18.
Acts 2. 4. & 11.
15.
^d Matt. 16. 21. &
17. 22. & 20. 18.
Mark 8. 31.
Luke 9. 22. &
18. 31.
^e See Luke 24. 27.
^f Acts 16. 14.
^g Luke 24. 46.
Ps. 22. 1s. 50. 6.
& 53. 2, &c.
Acts 17. 3.
^h Dan. 9. 24.
Acts 13. 38, 46.
1 John 2. 12.
ⁱ Gen. 12. 3.
Ps. 22. 27.
Is. 49. 6, 22.
Jer. 31. 34.
Hos. 2. 23. Mic.
4. 2. Mal. 1. 11.
^j John 15. 27.
Acts 1. 8, 22. &
2. 32. & 3. 15.
^k Is. 44. 3. Joel
2. 28. John 14.
16, 26. & 15. 26.
& 16. 7. Acts 1.
4. & 2. 1, &c.

SECTION XXXIII.—*Christ appears to his Apostles at Jerusalem, and commissions them to convert the World.*

LUKE XXIV. 44–49.—ACTS I. 4, 5.

¹ Acts i. 4. ¹ AND *being assembled together with them, [He] commanded them that they should not depart from Jerusalem,^a but wait for the promise of the Father,^a which, saith he, ye have heard of me; ² for^b John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. ³ And he said unto them, “These^d are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the^e Law of Moses, and in the Prophets, and in the Psalms, concerning me.” ⁴⁵ Then^f opened he their understanding, that they might understand the Scriptures, ⁴⁶ and said unto them, “Thus^g it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, ⁴⁷ and that repentance and^h remission of sins should be preached in his Nameⁱ among all nations, beginning at Jerusalem. ⁴⁸ And^j ye are witnesses of these things. ⁴⁹ And,^k behold! I send the promise of my Father upon you; but tarry ye in the city [of Jerusalem,] until ye be endued with power from on high.”

SECT. XXXIV.

V. Æ. 29.
J. P. 4742.
Bethany.

SECTION XXXIV.—*Christ leads out his Apostles to Bethany, within sight of Jerusalem, gives them their final Commission, blesses them, and ascends up visibly into Heaven—from whence he will come to judge the Living and the Dead.^r*

MATT. XXVIII. *part of ver. 18, ver. 19, 20.*—MARK. XVI. 15, *to the end.*—LUKE XXIV. 50, *to the end.*—ACTS I. 6–12.

¹ Luke xxiv. 50. ¹ AND He led them out as far as to Bethany.^s ² When they therefore were come together, they asked of him, saying, “Lord, wilt thou at this time^b restore again the kingdom to Israel?” ³ And he said unto them, “It^c is not for

^r See Note 40.
^s See Note 41.
^a Matt. 24. 3.
^b Is. 1. 26. Dan.
7. 27. Amos 9.
11.
^c Matt. 24. 36.
Mark 13. 32.
1 Thess. 5. 1.

d Acts 2. 1, 4.

* Or, *the power of the Holy Ghost coming upon you.*
Luke 24. 49.

t See Note 42.

e Luke 24. 48.
John 15. 27.
Acts 1. 22. & 2. 32.

f Dan. 7. 13, 14.
Matt. 11. 27.
& 16. 28. Luke
1. 32. & 10. 22.
John 3. 35. &
5. 22, 27. & 12.
34. & 13. 3. &
17. 2. Acts 2. 36.
& 17. 31. Rom.
14. 9. 1 Cor. 15.
25, 27. Ephes.
1. 10, 21. Phil.
2. 9, 10. Heb. 1.
2. & 2. 8. 1 Pet.
3. 22. Rev. 17.
14.

g Col. 1. 23.

† Or, *make disciples, or, Christians of all nations.*

h Acts 2. 42.

i John 3. 13, 36.
Acts 2. 38. &
16. 30, 31, 32.
Rom. 10. 9.
1 Pet. 3. 21.

j John 12. 48.

k Luke 10. 17.
Acts 5. 16. & 8.
7. & 16. 18. &
19. 12.

l Acts 2. 4. & 10.
46. & 19. 6.
1 Cor. 12. 10, 28.

m Luke 10. 19.
Acts 28. 5.

n Acts 5. 15, 16.
& 9. 17. & 28. 8.
James 5. 14, 15.

o 2 Kings 2. 11.
Ephes. 4. 8.

p Ps. 110. 1.
Acts 7. 55.

q Acts 2. 7. & 13.
31.

r Dan. 7. 13.
Matt. 24. 30.
Mark 13. 26.
Luke 21. 27.
John 14. 3.

1 Thess. 1. 10.
& 4. 16. 2 Thes.
1. 10. Rev. 1. 7.

u See Note 43.

s Acts 2. 46. &
5. 42.

t Acts 5. 12. &
14. 3. 1 Cor. 2.
4, 5. Heb. 2. 4.

you to know the times or the seasons which the Father hath put in his own power; ⁴ but ^aye shall receive ^{*}power,^t after that the Holy Ghost is come upon you; and ^eye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

⁵ And he said unto them, ⁶ "All ^fpower is given unto me in heaven and in earth. ⁷ Go ^gye, therefore, ⁸into all the world, ⁹and [†]teach all nations, ¹⁰and preach the Gospel to every creature, ¹¹baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; ¹²teaching ^hthem to observe all things whatsoever I have commanded you.

¹³ He ⁱthat believeth and is baptized shall be saved; ^jbut he that believeth not shall be damned. ¹⁴ And these signs shall follow them that believe; ^kIn my name shall they cast out devils; ^lthey shall speak with new tongues; ¹⁵ they ^mshall take up serpents; and if they drink any deadly thing, it shall not hurt them; ⁿthey shall lay hands on the sick, and they shall recover: ¹⁶ and, lo! I am with you alway, *even unto the end of the world!*" [Amen.]

¹⁷ So then after the Lord had spoken unto them ¹⁸ these things, ¹⁹ he lifted up his hands and blessed them. ²⁰ And ^oit came to pass, while he blessed them, ²¹ while they beheld, ²² he was parted from them, ²³ [and] he was taken ²⁴ and carried up into heaven, ²⁵ and a cloud received him out of their sight; ²⁶ he was received up into heaven, and ^psat on the right hand of God. ²⁷ And they worshipped him. ²⁸ And while they looked steadfastly toward heaven, as he went up, behold! two men stood by them in white apparel; ²⁹ which also said, "Ye ^qmen of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, ^rshall so come in like manner as ye have seen him go into heaven."

³⁰ Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's^u journey, ³¹ and returned to Jerusalem with great joy, ³² and were continually ^sin the temple, praising and blessing God. [Amen.] ³³ And they went forth, and preached every where, the Lord working with *them*, ^tand confirming the word with signs following. [Amen.]

MATT. xxviii. *part of ver.* 18. — Saying —

MARK xvi. *part of ver.* 15. — Go ye —

LUKE xxiv. *part of ver.* 50. — and —

ACTS i. *beginning of ver.* 9. And when he had spoken —

4 Acts i. 8

5 Mark xvi. 15

6 Matt. xxviii. 18.

7 Mat. xxviii. 19.

8 Mark xvi. 15.

9 Mat. xxviii. 19.

10 Mark xvi. 15.

11 Mat. xxviii. 19.

12 Matt. xxviii. 20.

13 Mark xvi. 16.

14 Mark xvi. 17.

15 Mark xvi. 18.

16 Matt. xxviii. 20.

17 Mark xvi. 19.

18 Acts i. 9.

19 Luke xxiv. 50.

20 Luke xxiv. 51.

21 Acts i. 9.

22 Luke xxiv. 51.

23 Acts i. 9.

24 Luke xxiv. 51.

25 Acts i. 9.

26 Mark xvi. 19.

27 Luke xxiv. 52.

28 Acts i. 10.

29 Acts i. 11.

30 Acts i. 12.

31 Luke xxiv. 52.

32 Luke xxiv. 53.

33 Mark xvi. 20.

SECT. XXXV.

V. Æ. 29.

J. P. 4742.

x See Note 44.

a See Mark 1. 1.

b Amos 7. 10.

SECTION XXXV.—*St. John's Conclusion to the Gospel History of Jesus Christ.*

JOHN xx. 30, 31, and xxi. 25.

³⁰ AND many other signs ^xtruly did Jesus in the presence of his disciples, which are not written in this book; ³¹ but these are written, that ye might believe that Jesus is the Christ, ^athe Son of God, and that believing ye might have life through his Name. ²⁵ And there are also many other things which Jesus did, the which if they should be written every one, ^bI suppose that even the world itself could not contain the books that should be written. [Amen.]

THE

NEW TESTAMENT.

PART IX.

FROM THE ASCENSION OF CHRIST TO THE TERMINATION OF THE PERIOD
IN WHICH THE GOSPEL WAS PREACHED TO THE PROSELYTES
OF RIGHTEOUSNESS, AND TO THE JEWS ONLY.

PRELIMINARY OBSERVATIONS.

HAVING thus far proceeded through the magnificent temple of the Christian religion, till we have arrived at that holy altar on which the Great Sacrifice was offered, we are about to contemplate the wonderful gift of the Holy Spirit which the now-glorified Victim sent down from the Holy of Holies. We will pause, however, at the threshold of the rising Church, and appeal to all who have hitherto refused to enter in and worship, if they have been able to discover any God so worthy of their homage, as the God of Christianity ; or any temple so firmly established as this beautiful fabric of eternal truth. The Christian challenges the world to produce another system which is at all comparable to Christianity, in the evidences of its truth, the purity of its precepts, the philosophy of its discoveries, both concerning God and man ; or in all the other essential qualities which the speculations, the fancy, or the sober reason of the reflecting or the learned in all ages have considered essential to any proposed scheme of religion. The Christian world have hitherto been, for the most part, too patient under the repeated attacks of their antagonists. They have been contented with defence, and with maintaining the walls of their fortress ; in replying to, rather than assailing the enemies of their sublime and holy faith. It is true that one considerable advantage has accrued to the cause of truth from this plan of action. Every argument which sophistry has been able to invent, and ignorance or vice to advance, has been fully and fairly met, discussed, and refuted. The external and internal evidence of Christianity has been so amply displayed—the facts on which the whole system rests have been so ably and repeatedly established, that no possible danger can be apprehended, if the Church of God continues its vigilance, from any future efforts of the great adversary of mankind. The danger to which alone it is exposed, is the offence which arises from the negligent lives of its professed followers, or their too indolent security in the goodness of their cause.

Let us then leave for a short time the impregnable walls of the Christian truth, and make our incursion into the entrenched camp of the enemy. Let us at once inquire who are these proud boasters who have so long encouraged themselves in their empty blasphemies against the light of Revelation ? What are their claims to our veneration ? What are their discoveries ? What will they substitute in the place of Christianity ? Where is to be found a complete and perfect system of truth and morals among these pretended illuminators of the human race ? I appeal to the records of all ages for an answer, and implore the impartial inquirer to search into the history of all nations, in all periods from the day of the creation to the present moment, and see whether human reason has been able to frame a consistent religion for itself. If the same one, only true religion, which is revealed in Scripture under the three several forms of the Patriarchal, Levitical, and Christian dispensations, had been withheld from the world, have we any reason whatever to suppose, that its advantages could have been supplied to the world by any human discovery ?

One thing only is necessary to be premised—the Christian in this great controversy appeals to facts, experience, and history. While he shrinks from no abstract reasoning, from no metaphysical inquiry, from no supposed philosophical deductions, he asserts that his religion is established

throughout upon divinely-attested and undeniable *facts*. He demands only of the opponents of Christianity, that the religion they would establish in its place be founded upon facts equally well attested, and upon evidences equally satisfactory and undeniable.

It is certain that evil is every where around us. It is concealed in our hearts within—it is visible in our bodies without, in a countless train of infirmities, diseases, and afflictions. It is seen above us in the storms of heaven, around us in the evils of life, and beneath us in the graves of the dead.

The question, Whence and why is evil permitted in this world? baffles all but the Christian. If God could prevent evil and did not, where is his benevolence? if he wished to prevent evil, and could not, where is his power? Here the infidel is baffled, and his proud reason stayed. Reason without Revelation has not solved, and cannot solve, the dark and mysterious difficulty. Christianity alone unfolds to man the origin of evil in this world, and while it explains the cause, appoints the remedy. “An enemy hath done this,”—and “the seed of the woman shall bruise the serpent’s head.” We are assured that an evil and malignant spirit, superior to man, influenced the mind of man to an act of disobedience. This is the recorded fact, and daily experience confirms its reasonableness and probability. Evil is still continued by the same means by which it originated. Thousands are hourly misled by one powerful or depraved mind. The sophistries of infidelity, the splendor of ambition, the gold of avarice are demons all pointing to the forbidden fruit—to a transgression of the sacred Law: and the authority of custom, the fear of ridicule, the false shame of the cowardice that dares not differ from the multitude, are all the enemies of our virtue, and poisoners of our happiness. Man tempts man to sin: if wicked men, ambitious conquerors, &c. can continue the dominion of evil solely from their superiority of talent (and such has been in every age the history of crime); if their own habits of evil were induced by the prior example of others acting upon minds liable to sin; is it irrational to believe that the influence and mental superiority of an Evil Being originated the first crime that contaminated the human race? The causes which continue evil may naturally be supposed to bear some analogy to the cause which primarily produced it; and no cause is more probable than the influence of mental superiority over a mind capable of error, and endowed with the liberty of choice. Hence we find, “that they who remain in the state in which the fall left them are called the children of the devil; and it is their pleasure to propagate that sin and death which their father introduced. As he was a liar from the beginning, so they are liars against God, as well as man; he was a murderer, and they are murderers; he was a tempter, a deceiver, a subtle serpent, a devouring lion; and their works, like his, abound with deceit, enmity, subtlety, avarice, and rapacity. There have been two parties from the beginning—the sons of God, and the seed of the serpent. Their opinions are contrary, and their works contrary. Christianity is at the head of one party, and infidelity at the head of the other. As time is divided into light and darkness, so is the world between these two. The dispute between them has subsisted throughout all ages past, it is now in agitation, and it will never cease till the consummation, when the Judge of men and angels shall interpose to decide it^a.”

We are called upon to believe rather than to fathom these depths of Omnipotence; and we know and are assured, that the two great works of the Destroyer, sin and death, shall be finally annihilated by the Saviour of mankind, who was revealed from the beginning as the conqueror of evil.

But what are the discoveries of infidelity which could supersede this religion? What philosopher in ancient days, or what speculator in modern times, who has dared to reject that account of the origin of evil in the world which is given us in revelation, has been able for one moment to propose any satisfactory explanation of this great mystery; or offer any thing either to allay its bitterness, or to remove its sting? All is wild and vain conjecture: they know only that evil exists, and they have no remedy whatever for the melancholy conviction, but a gloomy patience without hope of future good, or deliverance from present sorrow.

Shall we go on to the next great event after the birth of the world? The testimony of Revelation has sometimes been rejected in this question also. If, however, the discoveries of our present eminent geologist, and the conclusions of scientific or curious observers, both at home and abroad, may be received as arguments, there is sufficient evidence to assure us that at no very remote period a universal deluge overspread the whole surface of the globe, the traces of which are every where distinguishable. The traditions of all nations confirm the same truth. Their records in no one instance proceed higher than this event; the chronology of the Egyptians, and of the Hindoos, which boasted a more ancient descent, have been long since consigned to oblivion. Let me then ask, Whether any invention of natural religion, that vain idol of the

^a Jones’ (of Nayland) *Works*, vol. vii. p. 294.

imagination, can discover an adequate cause of this universal deluge; or does tradition relate any thing concerning it, which does not confirm the only rational and consistent account which is revealed to us in Scripture^b? There is abundant evidence to prove that the most absurd and superstitious ceremonies, and the most inconsistent and irrational theories of the pagan world were at first useful emblems or remembrances instituted in commemoration of this great event, though they were subsequently perverted; and every species of idolatry, from the Hindoo to the savage, originated in the corruption of some primeval truth revealed to their patriarchal ancestors^c.

On this view of the subject, every difficulty respecting the polytheism of antiquity is solved. All the mystery of its early origin, and the causes of the institution of barbarous rites and absurd notions respecting the Deity, are easily and satisfactorily explained. Let him, who rejects Revelation, and yet believes in the power of the unassisted reason of man to frame for itself a consistent system of rational religion, contemplate the history of his species, and account for the incomprehensible series of mysterious absurdities he there surveys. Was it not the real, genuine, undoubted majesty of human reason which fully displayed itself when the scientific Chaldean paid his homage to fire, as to a God—when the dignified Persian bowed down to the host of heaven—and the deeply-learned Egyptian acknowledged the divinity of the reptile or the vegetable? If the advocate of the supremacy of human reason would be further gratified, I would refer him to the contemplation of the more northern nations, and bid him there behold its triumphs in the massacre of human victims, when the blood-bedewed priest, as in the plains of Mexico, in a subsequent period, tore the palpitating heart from the still living breast of the sacrifice, and spoke in his mystic augury the will of a ferocious deity. Human reason proposed the worship of the sword of God, Attila, and revelled in the banquet of those warriors, who drank mead from the skulls of their enemies in the halls of Valhalla. Human reason, unencumbered by Revelation, gradually instructed the passive population of Hindostan to burn their widows, to murder their infants, and to torture their own bodies. Cruelty, lust, and ignorance assumed the place of repentance, faith, and knowledge; and the conquest of unassisted reason over the mind of man, was consummated in the golden clime of India, till the white horse of Brunswick pastured on its fair meadows, and the sons of Japhet forsook the shores of England to overthrow this proud temple of the idol god.

We will now consider human reason in its most admired form in the schools of philosophy in Greece, of which the Pythagorean or Italic was the most distinguished for the reasonableness of its doctrines, the purity of its precepts, and the excellence of its discipline. Among the Pythagoreans was taught the existence of a Supreme Being, the Creator, and providential Preserver of the Universe, the immortality of the soul, and future rewards and punishments. Though these opinions were blended with many sentiments which are not warranted by Revelation, there is certainly much to be admired and wondered at in the systems of Pythagoras. Yet even here, if the advocates of the sufficiency of human intellect should feel inclined to triumph, they must do so upon Christian principles only; for it is demonstrable that this great philosopher kindled his faint taper at the ever-burning fire on the holy altar of truth. He conversed, we have reason to believe, with those favored people who held in their hands the sacred records of Moses and the prophets. For Pythagoras, it is asserted by all the remaining evidence, travelled among the Jews in their dispersion, both in Egypt and in Babylon, and also with the remnant of them who were left in their own country at Mount Carmel. Before he proceeded on these travels he visited Thales, at Miletus, who happened to be in Egypt at the time when Jehoahaz was brought there a prisoner of war by Pharaoh-Necho^d, with many of his captive countrymen; and these were the two men who founded the Ionic and Italic schools, from which descended all the schools of

^b That which the modern speculators call natural religion is the offspring of cultivated minds, thoroughly imbued with an early and extensive knowledge of religion, and endeavouring, by subtle distinctions, to separate the doctrines and duties which could only have been known by Revelation, from those which they suppose to be discoverable by the power of human reason only. After all the reasonings of Wollaston, Clarke, and others on this subject, the only point of real importance has been disregarded. The question is, Whether there has ever been found a nation who has been governed by natural religion? or, Whether this natural religion has made any discoveries concerning God, or the soul of man, or the nature of the future world, or on any of these sublimer subjects, which are at all comparable to those which are given to us in Revelation. Natural religion, says Faber, denotes that religion which man might frame to himself by the unassisted exercise of his intellectual powers, if he were placed in the world by his Creator, without any communication being made to him relative to that Creator's will and attributes.—Faber *On the Three Dispensations*, vol. i. p. 74.

^c See Stillingfleet's *Origines Sacre*; Faber's *Origin of Pagan Idolatry*; Gale's *Court of the Gentiles*; Young *On Idolatry*.

^d See Gale's *Court of the Gentiles*; Enfield's *Origin of Philosophy*; and Note 40, in the *Arrangement of the Old Testament*, Period VII. part iv. sect. 8.

philosophy in Greece. Their predecessors had by no means such clear ideas of a Supreme God and a Superintending Providence; and the reason seems to be, that they had no communication with the depositaries of truth, but were embarrassed with the mixed traditions of ancient times, and the stupid idolatry of their own days. Socrates and Plato were the two principal philosophers who next distinguished themselves by their superiority to their countrymen. These seem to have been permitted to show to the world to what height of excellence the intellect of man could attain without the possession of the Inspired Volume. Both taught the existence of one God, though both practised the worship of the numerous gods of their country. And such is the superiority of Revelation, that a little child, of our own day, who has been made acquainted with the common truths of Christianity, is a wiser philosopher than either of them.

If, then, the learned, deeply-reasoning, and talented Greek was not able, by his own powers of reasoning, to frame any consistent code of religion by which to govern himself, or to benefit mankind, much less shall we find that the more modern philosophers, who have ventured to reject Christianity, are more perfect guides, or are favored with greater discernment. Shall we, for instance, follow Lord Herbert of Cherbury, who assures us that the indulgence of the passions is no greater crime than the quenching of thirst, or yielding to sleep?—Or shall we believe, with Mr. Hobbes, that inspiration is madness, and religion ridiculous, and that the civil law of a country is the only criterion of right and wrong?—Shall we agree with Blount, the disappointed, self-possessed suicide, that the soul is material?—Or with Lord Shaftesbury, that the Scriptures are an artful invention, that the idea of salvation is absurd, and join in his untranscribable blasphemies against the meek and blameless Jesus? Shall the Jew Spinoza direct us, when he teaches us that God is the soul of the world and not the ruler; and that all things proceed, not from the will or government of an All-wise Creator, but from a necessary emanation from the physical energy of the material universe, the passive fountain of existence? Shall we agree with him that there is no Creator, no providence, no necessity for worship, nor any well-grounded expectation of a future state?—Or shall we rather become the votaries of Collins, and believe that man is a mere machine, and the soul is material and mortal?—Or praise, with Tindal and Morgan, and Chubb and Bolingbroke, the dignity of reason, the excellence of natural religion, professing to admire Christianity, while we deny its doctrines and ridicule its truths?—If these hierophants are not received as our guides into the temple of their natural religion, shall we turn to Gibbon, to pander to our frailties, and lead us to the shrine of vice, “a worthy priest, where satyrs are the gods?”—Or shall we rather submit our intellects to the wisdom of Hume, to learn from him that we cannot reason from cause and effect, and therefore (oh sublime discovery!) the beauty of the visible creation does not prove the existence of God? or, that experience is our only guide, and therefore miracles are impossible, and not to be credited on any evidence whatever! If these lights of the world are not to have the honor of conducting us, shall we rather barter our veneration for the Christian Scriptures, for the reveries of Drummond, who would change the Bible into an almanac; or the still worthier votaries of infidelity, who are alike distinguished from their countrymen by the double infamy of their politics and their religion? The good principles of England have rejected the teaching of such men with scorn and contempt. “The ethereal light has purged off its baser fire victorious.” Not even their names shall pollute my pages. In other lands, the follies of the rejectors of Revelation have been known in the misery of millions. These were the men, who, professing themselves wise, became indeed fools. God, with them, was the sensorium of the universe, or the intelligent principle of nature. They rejected, therefore, all idea of a Providence, and a moral Governor of the world. They ascribed every effect to fate or fortune, to necessity or chance; they denied the existence of a soul distinct from the body; they conceived man to be nothing more than an organized lump of matter, a mere machine, an ingenious piece of clock-work, which, when the wheels refuse to act, stands still, and loses all power and motion for ever. They acknowledged nothing beyond the grave; no resurrection, no future existence, no future retribution; they considered death as an eternal sleep, as the total extinction of our being; and they stigmatized all opinions different from these with the name of superstition, bigotry, priestcraft, fanaticism, and idolatry^e.

Let us now advert, for a moment, to the effects produced by these principles on an *entire people*, and also on *individuals*^f. The only instance in which the avowed rejectors of Revelation have possessed the supreme power and government of a country, and have attempted to dispose of human happiness according to their own doctrines and wishes, is that of France during the greater part of the revolution, which it is now well known was effected by the abettors of infidelity. The great majority of the nation had become infidels. The name and profession of

^e Bishop Porteus's *Charge*, Tracts 266, 267. Horne's *Critical Introduction*, vol. i. p. 32.

^f Horne, vol. i. p. 31–35.

Christianity was renounced by the legislature. Death was declared, by an act of the republican government, to be an eternal sleep. Public worship was abolished. The churches were converted into "temples of reason," in which atheistical and licentious homilies were substituted for the proscribed service; and an absurd and ludicrous imitation of the pagan mythology was exhibited, under the title of the Religion of Reason. In the principal church of every town a tutelary goddess was installed, with a ceremony equally pedantic, frivolous, and profane; and the females selected to personify this new divinity were mostly prostitutes, who received the adorations of the attendant municipal officers, and of the multitudes, whom fear, or force, or motives of gain, had collected together on the occasion. Contempt for religion, or decency, became the test of attachment to the government; and the gross infraction of any moral or social duty was deemed a proof of civism, and a victory over prejudice. All distinctions of right and wrong were confounded. The grossest debauchery triumphed. Then proscription followed upon proscription, tragedy followed after tragedy, in almost breathless succession, on the theatre of France; the whole nation seemed to be converted into a horde of assassins. Democracy and atheism, hand in hand, desolated the country, and converted it into one vast field of rapine and of blood. The moral and social ties were unloosed, or rather torn asunder. For a man to accuse his own father was declared to be an act of civism worthy of a true republican; and to neglect it was pronounced a crime that should be punished with death. Accordingly women denounced their husbands, and mothers their sons, as bad citizens and traitors. While many women—not of the dress of the common people, nor of infamous reputation, but respectable in character and appearance—seized with savage ferocity between their teeth the mangled limbs of their murdered countrymen. The miseries suffered by that single nation have changed all the histories of the preceding sufferings of mankind into idle tales. The kingdom appeared to be changed into one great prison; the inhabitants converted into felons; and the common doom of man commuted for the violence of the sword and the bayonet, the sucking boat and the guillotine. To contemplative men it seemed, for a season, as if the knell of the whole nation was tolled, and the world summoned to its execution and its funeral. Within the short space of ten years not less than three millions of human beings are supposed to have perished in that single country, by the influence of atheism, and the legislature of infidelity. I well know it will be thought by many, that this part of the subject has been exhausted. But, in one sense, it can never be exhausted. The fearful warnings of that dreadful revolution ought to be indelibly impressed upon society, so long as a sovereign, or a state, remains in the civilized world.

Thus it appears that man has never yet been able, by the mere light of nature to attain to a competent knowledge of religious truth. Let us now take a different view of the subject, and endeavour to show, by arguments of another kind, how impossible it is for him to lay any foundation for such knowledge, other than that which is already laid in the revealed will of God.

From a consideration of the powers and faculties of the human understanding, it is demonstrable that it cannot attain to knowledge of any kind without some external communication. It cannot perceive unless the impression be made on the organs of perception; it cannot form ideas without perceptions; it cannot judge without a comparison of ideas; it cannot form a proposition without this exercise of its judgment; it cannot reason, argue, or syllogize, without this previous formation of propositions to be examined and compared. Such is the procedure of the human understanding in the work of ratiocination; whence it clearly follows that it can, in the first instance, do nothing of itself; that is, it cannot begin its operations till it be supplied with the materials to work upon, which materials must come from without; and that the mind, unfurnished with these, is incapable of attaining even to the lowest degree of knowledge.

Without Revelation, therefore, it is certain that man never could have discovered the mind or will of God, or have obtained any knowledge of spiritual things. That he never did attain to it appears from a fair and impartial statement of the condition of the heathen world before the preaching of Christianity, and of the condition of barbarous and uncivilized countries at the present moment. That he could never attain to it is proved by showing that human reason, unenlightened by Revelation, has no foundation on which to construct a solid system of religion; that all human knowledge is derived from external communications, and conveyed either through the medium of the senses, or immediately by divine inspiration; that those ideas which are formed in the mind through the medium of the senses can communicate no knowledge of spiritual things; and that, consequently, for this knowledge he must be indebted wholly to Divine Revelation⁶.

If, then, we find, from the very nature of man, as well as from the records of all history, that

⁶ Bishop Van Mildert's *Boyle's Lectures*, vol. ii. p. 63. This is one of the most valuable books ever given to the world. See also Dr. Dwight's excellent *Discourses on Infidelity*.

he has never been able to invent for himself a consistent scheme of religion ; if his human reason is utterly incapable of arriving at any satisfactory conclusions respecting God and his Providence, the nature of the soul, or his own destiny in another state—if all his ideas on these subjects are clearly traceable to Revelation, and as soon as he steps over this boundary he launches at once into the chaos of conjecture and uncertainty ; we have the most undoubted evidence in our favor, to prove that Revelation was necessary to man, and that he is unable of himself to discover those interesting and important truths which relate both to his present and future existence ; and the decided superiority of Revelation over every other system which the ingenuity or sagacity of man has either invented or proposed is the hallowed and ratifying seal of its divine origin. Who, then, will yet refuse to enter this holy temple of Christianity ? who will still reject the religion of Christ, for infidel philosophy and metaphysical uncertainty—for endless and useless theories—for premises without conclusions—death without hope—and a God, without other proofs of his mercy than he has bestowed alike upon the beasts of the field and the fowls of the air ?

SECT. I.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^aSECTION I.—*After the Ascension of Christ the Apostles return to Jerusalem.*

Acts i. ver. 1–3, and 12–14.

^a See Note 1.^a Luke 1. 3.^b Mark 16. 19.

Luke 9. 51. & 24. 51. ver. 9. 1 Tim. 3. 16.

^c Matt. 28. 19.

Mark 16. 15.

John 20. 21.

ch. 10. 41, 42.

^d Mark 16. 14.

Luke 24. 36.

John 20. 19, 26.

& 21. 1, 14.

1 Cor. 15. 5.

^e Luke 24. 52.^f ch. 9. 37, 39. & 20. 8.^g Matt. 10. 2, 3, 4.^h Luke 6. 15.ⁱ Jude 1.^j ch. 2. 1, 46.^k Luke 23. 49, 55.

& 24. 10.

^l Matt. 13. 55.

¹THE former treatise have I made, ^aO Theophilus ! of all that Jesus began both to do and teach, ²until ^bthe day in which he was taken up, after that he, through the Holy Ghost, ^chad given commandments unto the apostles whom he had chosen. ³To ^dwhom also he showed himself alive after his passion by many infallible proofs ; being seen of them forty days, and speaking of the things pertaining to the kingdom of God. ¹²Then ^ereturned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. ¹³And when they were come in, they went up ^finto an upper room, where abode both ^gPeter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and ^hSimon Zelotes, and ⁱJudas the brother of James. ¹⁴These ^jall continued with one accord in prayer [and supplication,] with ^kthe women, and Mary the mother of Jesus, and with ^lhis brethren.

SECTION II.—*Matthias by lot appointed to the Apostleship, in the place of Judas.*^b

Acts i. 15, to the end.

SECT. II.

V. Æ. 29.

J. P. 4742.

Jerusalem.

^b See Note 2.^a Rev. 3. 4.^b Ps. 41. 9.

John 13. 18.

^c Luke 22. 47.

John 18. 3.

^d Matt. 10. 4.

Luke 6. 16.

^e ver. 25. ch. 12.

25. & 20. 24. &

21. 19.

^f Matt. 27. 5, 7, 8.^g Matt. 26. 15.² Pet. 2. 15.^c See Note 3.^h Ps. 69. 25.ⁱ Ps. 109. 8.^{*} Or, office, or,

charge.

^d See Note 4.^j Mark 1. 1.^k ver. 9.^l John 15. 27.

ver. 8. ch. 4. 33.

¹⁵AND in those days Peter stood up in the midst of the disciples, and said, (the number ^aof the names together were about an hundred and twenty,) ¹⁶“Men and brethren ! this Scripture must needs have been fulfilled, ^bwhich the Holy Ghost by the mouth of David spake before concerning Judas, ^cwhich was guide to them that took Jesus ; ¹⁷for ^dhe was numbered with us, and had obtained part of ^ethis ministry. ¹⁸Now ^fthis man purchased a field with ^gthe reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. ¹⁹(And it was known unto all the dwellers at Jerusalem ; insomuch as that field is called in their proper tongue, ACELDAMA, that is to say, THE FIELD OF BLOOD.)^c ²⁰For it is written in the Book of ^hPsalms,—

‘Let his habitation be desolate,
And let no man dwell therein ;’

‘And,—

‘His ^{*}bishoprick let another take.’^d

²¹Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, ²²beginning ^jfrom the baptism of John, unto that same day that ^khe was taken up from us, must one be ordained ^lto be a witness with us of his resurrection !”

²³ And they appointed two, Joseph, called ^mBarsabas (who was surnamed Justus), and Matthias. ²⁴ And they prayed, and said, “Thou, ^e Lord! ⁿwhich knowest the hearts of all *men*, show whether of these two thou hast chosen, ²⁵ that ^ohe may take part of this ministry and ^papostleship, from which Judas by transgression fell, that he might go to his own place.”^f ²⁶ And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

^m ch. 15. 22.
^e See Note 5.
ⁿ 1 Sam. 16. 7.
1 Chron. 28. 9.
& 29. 17. Jer. 11
20. & 17. 10. ch.
15. 8. Rev. 2. 23.
^o ver. 17.
^p [Or, *apostleship*
which Judas de-
serted.—Ed.]
^f See Note 6.

SECTION III.—*Descent of the Holy Spirit on the Day of Pentecost.*^g
Acts ii. 1–13.

¹ AND when ^athe day of Pentecost was fully come,^h they were all with one accord in one place.ⁱ ² And suddenly there came a sound from heaven as of a rushing mighty wind, and ^bit filled all the house where they were sitting. ³ And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, ⁴ and ^cthey were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

⁵ And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. ⁶ Now ^{*}when this was noised abroad, the multitude came together, and were [†]confounded, because that every man heard them speak in his own language. ⁷ And they were all amazed, and marvelled, saying one to another, “Behold! are not all these which speak ^dGalileans? ⁸ and how hear we every man in our own tongue, wherein we were born? ⁹ Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, ¹⁰ Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, ¹¹ Cretes and Arabians, ^edo we hear them speak in our tongues the wonderful works of God?” ¹² And they were all amazed, and were in doubt, saying one to another, “What meaneth this?” ¹³ Others mocking said, “These men are full of new wine!”^k

SECT. III.
V. Æ. 29.
J. P. 4742.
Jerusalem.
^g See Note 7.
^a Lev. 23. 15.
Deut. 16. 9.
ch. 1. 14. & 20.
16.
^h See Note 8.
ⁱ See Note 9.
^b ch. 4. 31.
^c ch. 1. 5. Mark
16. 17. ch. 10. 46.
& 19. 6. 1 Cor. 12.
10, 28, 30. & 13.
1. & 14. 2, &c.
^{*} Gr. *when this*
voice was made.
[†] Or, *troubled in*
mind.
^d ch. 1. 11.

^e Both Griesbach
and Knapp point
this sentence in-
terrogatively.
—Ed.
^k See Note 10.

SECTION IV.—*Address of St. Peter to the Multitude.*
Acts ii. 14–36.

¹⁴ BUT Peter, standing up with the Eleven, lifted up his voice, and ^asaid unto them, “Ye men of Judæa, and all *ye* that dwell at Jerusalem,¹ be this known unto you, and hearken to my words. ¹⁵ For these are not drunken, as ye suppose, ^bseeing it is *but* the third hour of the day; ¹⁶ but this is that which was spoken by the prophet Joel:—

¹⁷ ^cAnd ^cit shall come to pass in the last days, saith God,
I ^dwill pour out of my Spirit upon all flesh:
And your sons and ^eyour daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams;
¹⁸ And on my servants and on my handmaidens
I will pour out in those days of my Spirit, ^fand they shall prophesy.
¹⁹ And ^gI will show wonders in heaven above,
And signs in the earth beneath,
Blood, and fire, and vapor of smoke.
²⁰ The ^hsun shall be turned into darkness,
And the moon into blood,
Before that great and notable day of the LORD come.
²¹ And it shall come to pass,
That ⁱwhosoever shall call on the name of the LORD shall be saved.’

²² Ye men of Israel, hear these words! Jesus of Nazareth, a man ap-

SECT. IV.
V. Æ. 29.
J. P. 4742.
Jerusalem.
^a The Greek word
here implies that
he spake by di-
vine impulse.—
Ed.
¹ See Note 11.
^b 1 Thess. 5. 7.
^c Is. 44. 3. Ezek.
11. 19. & 36. 27.
Joel 2. 28, 29.
Zech. 12. 10.
John 7. 38.
^d ch. 10. 45.
^e ch. 21. 9.
^f ch. 21. 4, 9, 10.
1 Cor. 12. 10, 28.
& 14. 1, &c.
^g Joel 2. 30, 31.

^h Matt. 24. 29.
Mark 13. 24.
Luke 21. 25.

ⁱ Rom 10. 13.

j John 3. 2. & 14.
10, 11. ch. 10. 38.
Heb. 2. 4.

k Matt. 26. 24.
Luke 22. 22. &
24. 44. ch. 3. 18.
& 4. 28.

l ch. 5. 30.

m ver. 32. ch. 3.
15. & 4. 10. &
10. 40. & 13. 30,
34. & 17. 31.
Rom. 4. 24. &
8. 11. 1 Cor. 6.
14. & 15. 15.
2 Cor. 4. 14.
Gal. 1. 1. Eph. 1.
20. Col. 2. 12.
1 Thess. 1. 10.
Heb. 13. 20.
1 Pet. 1. 21.

n Ps. 16. 8.

o See Note 12.

* Or, *I may.*

o 1 Kings 2. 10.
ch. 13. 36.

p 2 Sam. 7. 12, 13.
Ps. 132. 11.
Luke 1. 32, 69.
Rom. 1. 3.
2 Tim. 2. 8.

q Ps. 16. 10.
ch. 13. 35.

r ver. 24.

s ch. 1. 8.

t ch. 5. 31. Phil.
2. 9. Heb. 10. 12.

u John 14. 26. &
15. 26. & 16. 7,
13. ch. 1. 4.

v ch. 10. 45.
Eph. 4. 8.

n See Note 13.

o Ps. 110. 1.
Matt. 22. 44.
1 Cor. 15. 25.
Eph. 1. 20.
Heb. 1. 13.

x ch. 5. 31.

proved of God among you ^jby miracles and wonders and signs (which God did by him in the midst of you, as ye yourselves also know),
²³ Him, ^kbeing delivered by the determinate counsel and foreknowledge of God, ^lye have taken, and by wicked hands have crucified and slain.
²⁴ Whom ^mGod hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. ²⁵ For David speaketh concerning him,—

‘I ⁿforesaw the Lord always before my face,
For he is on my right hand, that I should not be moved.

²⁶ Therefore did my heart rejoice, and my tongue was glad;
Moreover also, my flesh shall rest in hope;

²⁷ Because thou wilt not leave my soul in hell,
Neither wilt thou suffer thine Holy One to see corruption.^m

²⁸ Thou hast made known to me the ways of life;
Thou shalt make me full of joy with thy countenance.’

²⁹ Men and brethren! ^{*}let me freely speak unto you ^oof the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. ³⁰ Therefore being a prophet, ^pand knowing that God had sworn with an oath to him, that of the fruit of his loins, [according to the flesh, he would raise up Christ] to sit on his throne; ³¹ he, seeing this before, spake of the resurrection of Christ, that ‘[^qhis soul] was not left in hell, neither his flesh did see corruption.’ ³² This ^rJesus hath God raised up, ^swhereof we all are witnesses. ³³ Therefore ^tbeing by the right hand of God exalted, and ^uhaving received of the Father the promise of the Holy Ghost, he ^vhath shed forth this, which ye now see and hear.ⁿ ³⁴ For David is not ascended into the heavens; but he saith himself,—

‘The ^wLORD said unto my lord,
Sit thou on my right hand,
³⁵ Until I make thy foes thy footstool.’

³⁶ Therefore let all the house of Israel know assuredly, that God ^xhath made that same Jesus, whom ye have crucified, both Lord and Christ.”

SECT. V.

V. Æ. 29.

J. P. 4742.

Jerusalem.

a Zech. 12. 10.
Luke 3. 10.
ch. 9. 6. & 16. 30.

b Luke 24. 47.
ch. 3. 19.

c Joel 2. 28. ch. 3.
25. & 10. 45. &
11. 15. 18. & 14.
27. & 15. 3. 8. 14.
Eph. 2. 13. 17.

d ver. 46. ch. 1. 14.
Rom. 12. 12.
Eph. 6. 18. Col.
4. 2. Heb. 10. 25.

SECT. VI.

V. Æ. 29.

J. P. 4742.

Jerusalem.

a Mark 16. 17.
ch. 4. 33. & 5. 12.
b ch. 4. 32. 34.

c See Note 14.

SECTION V.—*Effects of St. Peter's Address.*

Acts ii. 37-42.

³⁷ Now when they heard *this*, ^athey were pricked in the heart, and said unto Peter, and to the rest of the apostles, “Men and brethren! what shall we do?” ³⁸ Then Peter said unto them, “Repent, ^band be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. ³⁹ For the promise is unto you, and ^cto your children, and to all that are afar off, *even* as many as the Lord our God shall call.” ⁴⁰ And with many other words did he testify and exhort, saying, “Save yourselves from this untoward generation.” ⁴¹ Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls; ⁴² and ^dthey continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers.

SECTION VI.—*Union of the first Converts in the primitive Church.*

Acts ii. 43, to the end.

⁴³ AND fear came upon every soul, and “many wonders and signs were done by the apostles. ⁴⁴ And all that believed were together, and ^bhad all things common, ⁴⁵ and sold their possessions^o and goods,

and ^cparted them to all *men*, as every man had need; ⁴⁶ and ^dthey, continuing daily with one accord ^ein the temple, and ^fbreaking bread ^gfrom house to house,^p did eat their meat with gladness and singleness of heart, ⁴⁷ praising God, and ^hhaving favor with all the people. And ⁱthe Lord added to the Church daily *such as should be saved*.

^c Is. 58. 7.
^d ch. 1. 14.
^e Luke 24. 53.
^f ch. 5. 42.
^g ch. 20. 7.
^h Or, *at home*.
ⁱ See Note 15.
^j Luke 2. 52. ch. 4. 33. Rom. 14. 18.
^k ch. 5. 14. & 11. 24.

SECTION VII.—*A Cripple is miraculously and publicly healed by St. Peter and St. John.*

Acts iii. 1–10.

¹ Now Peter and John went up together ^ainto the temple at the hour of prayer, ^bbeing the ninth hour. ² And ^ca certain man lame from his mother's womb was carried; whom they laid daily at the gate of the temple which is called BEAUTIFUL, ^dto ask alms of them that entered into the temple. ³ Who seeing Peter and John about to go into the temple asked an alms. ⁴ And Peter, fastening his eyes upon him with John, said, "Look on us." ⁵ And he gave heed unto them, expecting to receive something of them. ⁶ Then Peter said, "Silver and gold have I none; but such as I have give I thee: ^eIn the name of Jesus Christ of Nazareth rise up and walk!" ⁷ And he took him by the right hand, and lifted him up. And immediately his feet and ankle bones received strength, ⁸and he ^fleaping up, stood, and walked; and entered with them into the temple, walking, and leaping, and praising God. ⁹ And ^gall the people saw him walking and praising God; ¹⁰ and they knew that it was he which ^hsat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

SECT. VII.
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V. Æ. 30.
J. P. 4743.
Jerusalem.
—
^a ch. 2. 46.
^b Ps. 55. 17.
^c ch. 14. 8.
^d John 9. 8.

^e ch. 4. 10.

^f Is. 35. 6.
^g ch. 4. 16, 21.
^h Like John 9. 8.

SECTION VIII.—*St. Peter again addresses the People.*

Acts iii. 11, to the end.

¹¹ AND as the lame man which was healed held Peter and John, all the people ran together unto them in the porch ^athat is called Solomon's, greatly wondering. ¹² And when Peter saw it, he answered unto the people, "Ye men of Israel! why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? ¹³ The ^bGod of Abraham, and of Isaac, and of Jacob, the God of our fathers, ^chath glorified his Son Jesus, whom ye ^ddelivered up, and ^edenied him in the presence of Pilate, when he was determined to let him go. ¹⁴ But ye denied ^fthe Holy One ^gand the Just, and desired a murderer to be granted unto you, ¹⁵and killed the ^h*Prince of Life; ⁱwhom God hath raised from the dead, ^jwhereof we are witnesses. ¹⁶ And ^khis Name, through faith in his Name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

¹⁷ "And now, brethren, I wot that ^lthrough ignorance ye did it, as *did* also your rulers.^q ¹⁸ But ^rthose things, which God before had showed ^mby the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled. ¹⁹ Repent ⁿye therefore, and be converted, that your sins may be blotted out, when the times of refreshing^r shall come from the presence of the Lord, ²⁰and he shall send Jesus Christ, which before was preached^s unto you; ²¹ whom ^othe heaven must receive until the times of ^prestitution of all ^tthings, ^qwhich God hath spoken by the mouth of all his holy Prophets [since the world began]. ²² For Moses truly said unto the fathers, 'A ^rProphet shall the LORD your God raise up unto you of your brethren, like unto me; ⁿHim shall ye

SECT. VIII.
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V. Æ. 30.
J. P. 4743.
Jerusalem.
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^a John 10. 23.
ch. 5. 12.
^b ch. 5. 30.
^c John 7. 39. & 12. 16. & 17. 1.
^d Matt. 27. 2.
^e Matt. 27. 20.
Mark 15. 11.
Luke 23. 18, 20, 21. John 18. 40. & 19. 15. ch. 13. 28.
^f Ps. 16. 10. Mark 1. 24. Luke 1. 35. ch. 2. 27. & 4. 27.
^g ch. 7. 52. & 22. 14.
^h Or, *Author*.
Heb. 2. 10. & 5. 9. 1 John 5. 11.
ⁱ ch. 2. 24.
^j ch. 2. 32.
^k Matt. 9. 22.
ch. 4. 10. & 14. 9.
^l Luke 23. 34.
John 16. 3. ch. 13. 27. 1 Cor. 2. 8.
1 Tim. 1. 13.
^m See Note 16.
ⁿ Luke 24. 44. ch. 26. 22.
^o Ps. 22. Is. 50. 6. & 53. 5, & c.
Dan. 9. 26.
1 Pet. 1. 10, 11.
^p ch. 2. 38.
^q See Note 17.
^r See Note 18.
^s ch. 1. 11.
^t Matt. 17. 11.
^u See Note 19.
^v Luke 1. 70.
^w Deut. 18. 15, 18. 19. ch. 7. 37.
^x See Note 20.

hear in all things whatsoever he shall say unto you. ²³ And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.' ²⁴ Yea, and all the Prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. ²⁵ Ye ^aare the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, 'And 'in thy seed shall all the kindreds of the earth be blessed.' ²⁶ Unto ^uyou first God, having raised up his Son [Jesus], ^vsent him to bless you, ^win turning away every one of you from his iniquities."

SECT. IX.

V. Æ. 30.

J. P. 4743.

Jerusalem.

* Or, *ruler*. Luke 22. 4. ch. 5. 21.
a Matt. 22. 23.
Acts 23. 8.

SECTION IX.—*St. Peter and St. John are imprisoned by Order of the Sanhedrin.*

ACTS iv. 1-7.

¹ AND as they spake unto the people, the priests, and the ^{*}captain of the temple, and the Sadducees, came upon them, ²being ^agrieved that they taught the people, and preached through Jesus the resurrection from the dead. ³ And they laid hands on them, and put them in hold unto the next day: for it was now eventide. ⁴ Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

b Luke 3. 2. John 11. 49. & 18. 13.

x See Note 21.

c Matt. 21. 23.
ch. 7. 27.

⁵ And it came to pass on the morrow, that their rulers, and elders, and Scribes, ⁶and ^bAnnas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.^x ⁷ And when they had set them in the midst, they asked, "By ^cwhat power, or by what name, have ye done this?"

SECT. X.

V. Æ. 30.

J. P. 4743.

Jerusalem.

a Luke 12. 11, 12.

b ch. 3. 6, 16.

c ch. 2. 24.

d Ps. 118. 22.

Is. 28. 16.

Matt. 21. 42.

e Matt. 1. 21. ch. 10. 43. 1 Tim. 2. 5, 6.

f Matt. 11. 25.
1 Cor. 1. 27.

g ch. 3. 11.

h John 11. 47.

i ch. 3. 9, 10.

j Again, ch. 5. 40.

k ch. 5. 29.

y See Note 22.

l ch. 1. 8. & 2. 32.

m ch. 22. 15.

1 John 1. 1, 3.

SECTION X.—*St. Peter's Address to the assembled Sanhedrin.*

ACTS iv. 8-22.

⁸ THEN ^aPeter, filled with the Holy Ghost, said unto them, "Ye rulers of the people, and elders of Israel! ⁹if we this day be examined of the good deed done to the impotent man, by what means he is made whole; ¹⁰be it known unto you all, and to all the people of Israel, ^bthat by the Name of Jesus Christ of Nazareth, whom ye crucified, ^cwhom God raised from the dead, *even* by him doth this man stand here before you whole. ¹¹This ^dis the Stone which was set at nought of you builders, which is become the head of the corner. ¹²Neither ^eis there salvation in any other; for there is none other Name under heaven given among men, whereby we must be saved."

¹³ Now when they saw the boldness of Peter and John, ^fand perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus; ¹⁴and beholding the man which was healed ^gstanding with them, they could say nothing against it. ¹⁵ But when they had commanded them to go aside out of the Council, they conferred among themselves, ¹⁶saying, "What ^hshall we do to these men? for that indeed a notable miracle hath been done by them ⁱis manifest to all them that dwell in Jerusalem, and we cannot deny it; ¹⁷but that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this Name." ¹⁸ And ^jthey called them, and commanded them not to speak at all nor teach in the name of Jesus. ¹⁹ But Peter and John answered and said unto them, "Whether ^kit be right in the sight of God to hearken unto you more than unto God, judge ye! ²⁰For ^lwe cannot but speak the things which ^mwe have

seen and heard.” ²¹ So when they had further threatened them, they let them go, finding nothing how they might punish them, “because of the people ; for all *men* glorified God ^ofor that which was done. ²² For the man was above forty years old, on whom this miracle of healing was showed.

ⁿ Matt. 21. 26.
^o Luke 20. 6, 19.
& 22. 2. ch. 5. 26.
^o ch. 3. 7, 8.

SECTION XI.—*The Prayer of the Church on the Liberation of St. Peter and St. John.*

Acts iv. 23-31.

²³ AND being let go, ^athey went to their own company, and reported all that the Chief Priests and elders had said unto them. ²⁴ And when they heard that, they lifted up their voice to God with one accord, and said, “ Lord ! ^bThou art God, which hast made heaven and earth, and the sea, and all that in them is, ²⁵ who by the mouth of thy servant David hast said,—

‘ Why ^cdid the heathen rage,
And the people imagine vain things ?
²⁶ The kings of the earth stood up,
And the rulers were gathered together
Against the LORD, and against his Christ.’

²⁷ For ^dof a truth, against ^ethy holy child Jesus, ^fwhom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, ²⁸ for ^gto do whatsoever thy hand and thy counsel determined before to be done.^z ²⁹ And now, Lord ! behold their threatenings, and grant unto thy servants ^hthat with all boldness they may speak thy word, ³⁰ by stretching forth thine hand to heal, ⁱand that signs and wonders may be done, ^jby the name of ^kthy holy child Jesus.”

³¹ And when they had prayed, ^lthe place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, ^mand they spake the word of God with boldness.

SECT. XI.
V. Æ. 30.
J. P. 4743.
Jerusalem.

^a ch. 12. 12.

^b 2 Kings 19. 15.

^c Ps. 2. 1.
^d Matt. 26. 3.
Luke 22. 2. &
22. 1, 8.
^e Luke 1. 35.
^f Luke 4. 18.
John 10. 36.
^g ch. 2. 23. & 3.
18.
^z See Note 23.
^h ver. 13, 31. ch.
9. 27. & 13. 46.
& 14. 3. & 19. 8.
& 26. 26. & 28.
31. Ephes. 6. 19.
ⁱ ch. 2. 43. & 5. 12.
^j ch. 3. 6, 16.
^k ver. 27.
^l ch. 2. 2, 4. & 16.
26.
^m ver. 29.

SECTION XII.—*The Union and Munificence of the Primitive Church.*

Acts iv. 32, to the end.

³² AND the multitude of them that believed ^awere of one heart and of one soul ; ^bneither said any *of them* that aught of the things which he possessed was his own, but they had all things common. ³³ And with ^cgreat power gave the apostles ^dwitness of the resurrection of the Lord Jesus ; and ^egreat grace was upon them all. ³⁴ Neither was there any among them that lacked ; ^ffor as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, ³⁵ and ^glaid them down at the apostles’ feet ; ^hand distribution was made unto every man according as he had need.

³⁶ And Joses, who by the apostles was surnamed BARNABAS (which is, being interpreted, THE SON OF CONSOLATION), a Levite, *and* of the country of Cyprus, ³⁷ having ⁱland, sold it, and brought the money, and laid it at the apostles’ feet.^a

SECT. XII.
V. Æ. 30.
J. P. 4743.

^a ch. 5. 12. Rom.
15. 5, 6. 2 Cor.
13. 11. Phil. 1.
27. & 2. 2. 1 Pet.
3. 8.
^b ch. 2. 44.
^c ch. 1. 8.
^d ch. 1. 22.
^e ch. 2. 47.
^f ch. 2. 45.
^g ver. 37. ch. 5. 2.
^h ch. 2. 45. & 6. 1.
ⁱ ver. 34, 35.
ch. 5. 1, 2.
^a See Note 24.

SECTION XIII.—*Deaths of Ananias and Sapphira.*

Acts v. 1-10.

¹ BUT a certain man named Ananias, with Sapphira his wife, sold a possession ; ² and kept back *part* of the price, his wife also being privy *to it* ; ^aand brought a certain part, and laid *it* at the apostles’ feet. ³ But ^bPeter said, “ Ananias ? why hath ^cSatan filled thine heart ^{*}to

SECT. XIII.
V. Æ. 31.
J. P. 4744.
Jerusalem.

^a ch. 4. 37.
^b Num. 30. 2.
Deut. 23. 21.
Eccles. 5. 4.
^c Luke 22. 3.

^{*} Or, *to deceive.*
ver. 9.

lie to the Holy Ghost, and to keep back *part* of the price of the land?
⁴ Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart?^b thou hast not lied unto men, but unto God.”⁵ And Ananias hearing these words ^dfell down, and gave up the ghost. And great fear came on all them that heard these things. ⁶ And the young men arose, ^ewound him up, and carried him out, and buried him.

b See Note 25.

d ver. 10, 11.

e John 19. 40.

⁷ And it was about the space of three hours after, when his wife, not knowing what was done, came in. ⁸ And Peter answered unto her, “Tell me whether ye sold the land for so much?” And she said, “Yea, for so much.” ⁹ Then Peter said unto her, “How is it that ye have agreed together ^fto tempt the Spirit of the Lord? behold! the feet of them which have buried thy husband are at the door, and shall carry thee out.” ¹⁰ Then ^gfell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and, carying her forth, buried her by her husband.

f ver. 3. Matt. 4. 7.

g ver. 5.

SECT. XIV.

V. Æ. 31.

J. P. 4744.

Jerusalem.

a ver. 5. ch. 2. 43. & 19. 17.

b John 9. 22. & 12. 42. & 19. 38.

c See Note 26.

c ch. 2. 47. & 4. 21.

d ch. 3. 11. & 4. 32.

e ch. 2. 43. & 14. 3. & 19. 11. Rom. 15. 19. 2 Cor. 12. 12. Heb. 2. 4.

* Or, *in every street*.

f Matt. 9. 21. & 14. 36. ch. 19. 12.

g Mark 16. 17, 18. John 14. 12.

SECTION XIV.—*State of the Church at this time.*

ACTS v. 11–16.

¹¹ AND ^agreat fear came upon all the Church, and upon as many as heard these things. ¹³ And ^bof the rest durst no man join himself^c to them: ^cbut the people magnified them. ¹⁴ And believers were the more added to the Lord, multitudes both of men and women. ¹² And ^dthey were all with one accord in Solomon’s Porch. And ^eby the hands of the apostles were many signs and wonders wrought among the people; ¹⁵ insomuch that they brought forth the sick ^{*}into the streets, and laid them on beds and couches, ^fthat at the least the shadow of Peter passing by might overshadow some of them. ¹⁶ There came also a multitude *out* of the cities round about unto Jerusalem, bringing ^gsick folks, and them which were vexed with unclean spirits; and they were healed every one.

SECT. XV.

V. Æ. 32.

J. P. 4745.

Jerusalem.

a ch. 4. 1, 2, 6.

* Or, *envy*.

b Luke 21. 12.

c ch. 12. 7. & 16. 26.

d John 6. 68. & 17. 3. 1 John 5. 11.

SECTION XV.—*An Angel delivers the Apostles from Prison.*

ACTS v. 17–20, and part of ver. 21.

¹⁷ THEN ^athe high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with ^{*}indignation, ¹⁸ and ^blaid their hands on the apostles, and put them in the common prison. ¹⁹ But ^cthe Angel of the Lord by night opened the prison doors, and brought them forth, and said, ²⁰ “Go, stand and speak in the temple to the people ^dall the words of this life.” ²¹ And when they heard *that*, they entered into the temple early in the morning, and taught.

SECT. XVI.

V. Æ. 32.

J. P. 4745.

Jerusalem.

a ch. 4. 5, 6.

SECTION XVI.—*The Sanhedrin again assemble—St. Peter asserts before them the Messiahship of Christ.*

ACTS v. part of ver. 21, and ver. 22–33.

²¹ BUT ^athe high priest came, and they that were with him, and called the Council together, and all the Senate of the children of Israel, and sent to the prison to have them brought. ²² But when the officers came, and found them not in the prison, they returned, and told, ²³ saying, “The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within.” ²⁴ Now when the high priest and

^bthe captain of the temple and the Chief Priests heard these things, they doubted of them whereunto this would grow. ²⁵ Then came one and told them, [saying,] “Behold! the men whom ye put in prison are standing in the temple, and teaching the people.” ²⁶ Then went the captain with the officers, and brought them without violence; ^cfor they feared the people, lest they should have been stoned. ²⁷ And when they had brought them, they set them before the Council. And the high priest asked them, ²⁸ saying, “Did ^dnot we straitly command you that ye should not teach in this Name? and, behold! ye have filled Jerusalem with your doctrine, ^eand intend to bring this man’s ^fblood ^gupon us!”

²⁹ Then Peter and the *other* apostles answered and said, “We ^hought to obey God rather than men. ³⁰ The ⁱGod of our fathers raised up Jesus, whom ye slew and ^jhanged on a tree; ³¹ Him ^khath God exalted with his right hand *to be* ^la Prince and ^ma Saviour, ⁿfor to give repentance to Israel, and forgiveness of sins. ³² And ^owe are his witnesses of these things, and *so is* also the Holy Ghost, ^pwhom God hath given to them that obey Him.”

³³ When ^qthey heard *that*, they were cut *to the heart*, and took counsel to slay them.

^b Luke 22. 4. ch. 4. 1.
^c Matt. 21. 26.
^d ch. 4. 18.
^e ch. 2. 23, 36. & 3. 15. & 7. 52.
^f Matt. 23. 35. & 27. 25.
^g See Note 27.
^h ch. 4. 19.
ⁱ ch. 3. 13, 15. & 22. 14.
^j ch. 10. 39. & 13. 29. Gal. 3. 13.
^k 1 Pet. 2. 24.
^l ch. 2. 33, 36.
^m Phil. 2. 9.
ⁿ Heb. 2. 10. & 12. 2.
^o ch. 3. 15.
^p Matt. 1. 21.
^q Luke 24. 47.
^r ch. 3. 26. & 13. 38. Eph. 1. 7.
^s Col. 1. 14.
^t John 15. 26, 27.
^u ch. 2. 4. & 10. 44.
^v ch. 2. 37. & 7. 54.

SECTION XVII.—*By the Advice of Gamaliel the Apostles are dismissed.*

ACTS v. 34, to the end.

³⁴ THEN stood there up one in the Council (a Pharisee, named ^aGamaliel, ^ba doctor of the Law, had in reputation among all the people), and commanded to put the apostles forth a little space. ³⁵ And said unto them, “Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. ³⁶ For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves; who was slain, and all, as many as ^cobeyed him, were scattered, and brought to nought. ³⁷ After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him; he also perished, and all, *even* as many as obeyed him, were dispersed. ³⁸ And now I say unto you, Refrain from these men, and let them alone: ^dfor if this counsel or this work be of men, it will come to ^enought; ³⁹ but ^fif it be of God, ye cannot overthrow it, lest haply ye be found ^geven ^hto fight against God.”

⁴⁰ And to him they agreed: and when they had ⁱcalled the apostles, ^jand beaten them, they commanded that they should not speak in the name of Jesus, and let them go. ⁴¹ And they departed from the presence of the Council, ^krejoicing that they were counted worthy to suffer shame for his Name; ⁴² and daily ^lin the temple, and in every house, ^mthey ceased not to teach and preach Jesus Christ.

SECT. XVII.
V. Æ. 32.
J. P. 4745.
Jerusalem.

^a ch. 22. 3.
^b See Note 28.
^c Or, *believed*.
^d Prov. 21. 30.
^e Is. 8. 10. Matt. 15. 13.
^f The third Year before the Account called Anno Domini.
^g See Note 29.
^h Luke 21. 15.
ⁱ 1 Cor. 1. 25.
^j d ch. 7. 51. & 9. 5. & 23. 9.
^k e ch. 4. 18.
^l f Matt. 10. 17. & 23. 34. Mark 13. 9.
^m g Matt. 5. 12.
ⁿ Rom. 5. 3. 2 Cor. 12. 10. Phil. 1. 29. Heb. 10. 34. James 1. 2.
^o 1 Pet. 4. 13, 16.
^p h ch. 2. 46.
^q i ch. 4. 20, 29.

SECTION XVIII.—*The Appointment of the seven Deacons.*

ACTS vi. 1-6.

¹ AND in those days, ^awhen the number of the disciples was multiplied, there arose a murmuring of the ^bGrecians against the Hebrews, because their widows were neglected ^cin the daily ministration. ² Then the Twelve called the multitude of the disciples *unto them*, and said, “It ^dis not reason that we should leave the word of God, and serve tables. ³ Wherefore, brethren, ^elook ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this ^fbusiness; ⁴ but we ^gwill give ourselves continually to prayer, and to the ministry of the word.”

SECT. XVIII.
V. Æ. 32.
J. P. 4745.
Jerusalem.

^a ch. 2. 41. & 4. 4. & 5. 14. & ver. 7.
^b ch. 9. 29. & 11. 20.
^c ch. 4. 35.
^d Exod. 18. 17.
^e Deut. 1. 13. ch. 1. 21. & 16. 2.
^f 1 Tim. 3. 7.
^g See Note 30.
^h ch. 2. 42.

g ch. 11. 24.
h ch. 8. 5, 26. &
 21. 8.
i Rev. 2. 6, 15.
h See Note 31.
j ch. 1. 24.
k ch. 8. 17. & 9.
 17. & 13. 3.
 1 Tim. 4. 14. &
 5. 22. 2 Tim. 1.
 6.

⁵ AND the saying pleased the whole multitude; and they chose Stephen (^ea man full of faith and of the Holy Ghost), and ^hPhilip, and Prochorus, and Nicanor, and Timon, and Parmenas, and ⁱNicolas (a proselyte of ^hAntioch), ⁶whom they set before the apostles: and ^jwhen they had prayed, ^kthey laid *their* hands on them.

SECTION XIX.—*The Church continues to increase in Number.*¹

ACTS vi. 7.

SECT. XIX.

V. Æ. 33.
 J. P. 4746.
 Jerusalem.

AND ^athe word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company ^bof the priests were obedient to the faith.

i See Note 32
a ch. 12. 24. & 19.
 20. Col. 1. 6.
b John 12. 42.

SECTION XX.—*Stephen, having boldly asserted the Messiahship of Christ, is accused of Blasphemy before the Sanhedrin.*

ACTS vi. 8-14.

SECT. XX.

V. Æ. 33 or 4.
 J. P. 4746 or 7.
 Jerusalem.

⁸ AND Stephen, full of faith and power, did great wonders and miracles among the people.

k See Note 33.
a Luke 21. 15. ch.
 5. 39. See Exod.
 4. 12. Is. 54. 17.
b 1 Kings 21. 10,
 13. Matt. 26. 59,
 60.

⁹ Then there arose certain of the synagogue, which is called the synagogue of the Libertines,^k and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen; ¹⁰ and ^athey were not able to resist the wisdom and the spirit by which he spake.

c ch. 25. 8.
d Dan. 9. 26.
 * Or, *rites*.

¹¹ Then ^bthey suborned men, which said, “We have heard him speak blasphemous words against Moses, and *against* God.” ¹² And they stirred up the people, and the elders, and the Scribes, and came upon him, and caught him, and brought him to the Council, ¹³ and set up false witnesses, which said, “This man ceaseth not to speak [blasphemous] words against this holy place, and the Law. ¹⁴ For ^cwe have heard him say, that this Jesus of Nazareth shall ^ddestroy this place, and shall change the ^ecustoms which Moses delivered us.”

SECT. XXI.

V. Æ. 33 or 4.
 J. P. 4746 or 7.
 Jerusalem.

SECTION XXI.—*Stephen defends himself before the Sanhedrin.*

ACTS vi. 15, and vii. 1-50.

¹⁵ AND all that sat in the Council, looking steadfastly on him, saw his face as it had been the face of an angel.

a ch. 22. 1.
l See Note 34.
b Gen. 12. 1.

¹ Then said the high priest, “Are these things so?” ² And he said, “Men, ^abrethren, and fathers, hearken! ¹ The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, ³ and said unto him, ‘Get ^bthee out of thy country, and from thy kindred, and come into the land which I shall show thee.’ ⁴ Then ^ccame he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell; ⁵ and He gave him none inheritance in it, no, not *so much as* to set his foot on; ^dyet He promised that He would give it to him for a possession, and to his seed after him, when, *as yet* he had no child. ⁶ And God spake on this wise, ‘That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil ^efour hundred years.’ ^m ⁷ And the nation to whom they shall be in bondage will I judge, said God; and after that shall they come forth, and ^eserve Me in this place.

c Gen. 11. 31. &
 12. 4, 5.

d Gen. 12. 7. &
 13. 15. & 15. 3,
 18. & 17. 8. &
 26. 3.

e Gen. 15. 13, 16.
f Exod. 12. 40.
 Gal. 3. 17.

m See Note 35.
g Ex. 3. 12.
h Gen. 17. 9, 10,
 11.

i Gen. 21. 2, 3, 4.
j Gen. 25. 26.

k Gen. 29. 31, &c.
 & 30. 5, &c.
 & 35. 18, 23.

l Gen. 37. 4, 11,
 28. Ps. 105. 17.

n Gen. 39. 2, 21,
 23.
n Gen. 41. 37. &
 42. 6.

⁸ (“And ^hHe gave him the covenant of circumcision: ⁱand so Abraham begat Isaac, and circumcised him the eighth day; ^jand Isaac begat Jacob; and ^kJacob begat the twelve patriarchs.

⁹ “And ^lthe patriarchs, moved with envy, sold Joseph into Egypt; ^mbut God was with him, ¹⁰ and delivered him out of all his afflictions, ⁿand gave him favor and wisdom in the sight of Pharaoh king of Egypt;

and he made him governor over Egypt and all his house. ¹¹ Now ^othere came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance. ¹² But ^pwhen Jacob heard that there was corn in Egypt, he sent out our fathers first; ¹³ and ^qat the second time Joseph was made known to his brethren, and Joseph's kindred was made known unto Pharaoh. ¹⁴ Then ^rsent Joseph, and called his father Jacob to *him*, and all [his] ^skindred, three-score and fifteen souls. ¹⁵ So ^t'Jacob went down into Egypt, ^uand died, he, and our fathers. ¹⁶ And ^vwere carried over into Sychem, and laid in ^wthe sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.)ⁿ

¹⁷ " But when ^xthe time of the promise drew nigh, which God had sworn to Abraham, ^ythe people grew and multiplied in Egypt; ¹⁸ till another king arose, which knew not Joseph. ¹⁹ The same dealt subtilly with our kindred, and evil entreated our fathers, ^zso that they cast out their young children, to the end they might not live.

²⁰ " In ^awhich time Moses was born, and ^bwas ^{*}exceeding fair, and nourished up in [his] father's house three months. ²¹ And ^cwhen he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. ²² And Moses was learned in all the wisdom of the Egyptians; and was ^dmighty in words and in deeds. ²³ And ^ewhen he was full forty years old, it came into his heart to visit his brethren the children of Israel. ²⁴ And seeing one *of them* suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian. ²⁵ † For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. ²⁶ And ^fthe next day he showed himself unto them as they strove, and would have set them at one again, saying, 'Sirs, ye are brethren! why do ye wrong one to another?' ²⁷ But he that did his neighbour wrong thrust him away, saying, 'Who ^gmade thee a ruler and a judge over us?' ²⁸ Wilt thou kill me, as thou didst the Egyptian yesterday?' ²⁹ Then ^hfled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

³⁰ " And ⁱwhen forty years were expired, there appeared to him in the wilderness of Mount Sina an Angel of the Lord in a flame of fire in a bush. ³¹ When Moses saw *it*, he wondered at the sight; and as he drew near to behold *it*, the voice of the Lord came [unto him], ³² *saying*, 'I ^jam the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.' Then ^kMoses trembled, and durst not behold. ³³ Then said the Lord to him, 'Put off thy shoes from thy feet; for the place where thou standest is holy ground. ³⁴ I ^lhave seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them; and now come, I will send thee into Egypt.'

³⁵ " This Moses whom they refused, (saying, 'Who made thee a ruler and a judge?') the same did God send *to be* a ruler and a deliverer ^mby the hand of the Angel which appeared to him in the bush. ³⁶ He ⁿbrought them out, after that he had ^oshowed wonders and signs in the land of Egypt, ^pand in the Red Sea, ^qand in the wilderness forty years.

³⁷ " This is that Moses which said unto the children of Israel, 'A ^rProphet shall the Lord [your] God raise up unto you of your brethren, †like unto me; ^shim shall ye hear.' ³⁸ This ^t'is He that was in the Church in the wilderness with ^uthe Angel which spake to him in the Mount Sina, and *with* our fathers, ^vwho received the lively ^woracles to give unto us; ³⁹ to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, ⁴⁰ saying

^o Gen. 41. 54.

^p Gen. 42. 1.

^q Gen. 45. 4. 16.

^r Gen. 45. 9, 27.

^s Gen. 46. 27.

Deut. 10. 22.

^t Gen. 46. 5.

^u Gen. 49. 33.

Exod. 1. 6.

^v Exod. 13. 19.

Josh. 24. 32.

^w Gen. 23. 16. & 35. 19.

ⁿ See Note 36.

^x Gen. 15. 13.

ver. 6.

^y Ex. 1. 7, 8, 9.

Ps. 105. 24, 25.

^z Ex. 1. 22.

^a Ex. 2. 2.

^b Heb. 11. 23.

^{*} Or, *fair to God*.

^c Ex. 2. 3-10.

^d Luke 24. 19.

^e Ex. 2. 11, 12.

† Or, *Now*.

^f Exod. 2. 13.

^g See Luke 12. 14. ch. 4. 7.

^h Exod. 2. 15, 22 & 4. 20. & 18. 3, 4.

ⁱ Ex. 3. 2.

^j Matt. 22. 32.

Heb. 11. 16.

^k Ex. 3. 5. Josh. 5. 15.

^l Ex. 3. 7.

^m Ex. 14. 19.

Num. 20. 16.

ⁿ Ex. 12. 41. & 33. 1.

^o Ex. 7. & 8. & 9. & 10. & 11. & 14. Ps. 105. 27.

^p Ex. 14. 21, 27, 28, 29.

^q Ex. 16. 1, 35.

^r Deut. 18. 15, 18. ch. 3. 22.

† Or, *as myself*.

^s Matt. 17. 5.

^t Ex. 19. 3, 17.

^u Is. 63. 9. Gal. 3. 19. Heb. 2. 2.

^v Ex. 21. 1. Deut. 5. 27, 31. & 33. 4. John 1. 17.

^w Rom. 3. 2.

^z Ex. 32. 1.
^y Deut. 9. 16.
 Ps. 106. 19.
^z Ps. 81. 12.
 Ezek. 20. 25, 39.
 Rom. 1. 24.
 2 Thess. 2. 11.
^a Deut. 4. 19. &
 17. 3. 2 Kings 17.
 16. & 21. 3. Jer.
 19. 13.
^b Amos 5. 25, 26.
^o See Note 37.
^{*} Or, *who spake*.
^c Exod. 25. 40. &
 26. 30. Heb. 8. 5.
^d Josh. 3. 14.
[†] Or, *having re-*
ceived.
^e i. e. Joshua.—
 Ep.
^f Neh. 9. 24. Ps.
 44. 2. & 78. 55.
 ch. 13. 19.
^g 1 Sam. 16. 1.
 2 Sam. 7. 1. Ps.
 89. 19. ch. 13. 22.
^h 1 Kings 8. 17.
 1 Chron. 22. 7.
 Ps. 132. 4, 5.
ⁱ 1 Kings 6. 1. &
 8. 20. 1 Chron.
 17. 12. 2 Chron.
 3. 1.
^j 1 Kings 8. 27.
 2 Chron. 2. 6. &
 6. 18. ch. 17. 24.
^k Is. 66. 1, 2.
 Matt. 5. 34, 35.
 & 23. 22.

 SECT. XXII.

V. Æ. 33 or 4.
 J. P. 4746 or 7.
 Jerusalem.

^a Exod. 32. 9. &
 33. 3. Is. 48. 4.
^b Lev. 26. 41.
 Deut. 10. 16.
 Jer. 4. 4. & 6. 10.
 & 9. 26. Ezek.
 44. 9.
^c 2 Chron. 36. 16
 Matt. 21. 35. &
 23. 34, 37.
 1 Thess. 2. 15.
^d ch. 3. 14.
^e Exod. 20. 1.
 Gal. 3. 19.
 Heb. 2. 2.
^p See Note 38.

 SECT. XXIII.

V. Æ. 33 or 4.
 J. P. 4746 or 7.
 Jerusalem.

^a ch. 5. 33.
^b ch. 6. 5.
^c Ezek. 1. 1.
 Matt. 3. 16.
 ch. 10. 11.
^d Dan. 7. 13.
 See John 1. 51.
^q See Note 39.
^e 1 Kings 21. 13.
 Luke 4. 29.
 Heb. 13. 12.
^f Lev. 24. 16.
^g Deut. 13. 9, 10.
 & 17. 7. ch. 8. 1.
 & 22. 20.
^r See Note 40.
^h ch. 9. 14.
^s See Note 41.
ⁱ Ps. 31. 5. Luke
 23. 46.
^j ch. 9. 40. & 20.
 36. & 21. 5.
^k Matt. 5. 44.
 Luke 6. 28.
 & 23. 34.

^z unto Aaron, ‘Make us gods to go before us : for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.’ ⁴¹ And ^ythey made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. ⁴² Then ^zGod turned, and gave them up to worship ^athe host of heaven ; as it is written in the Book of the Prophets,—

‘ O ^bye house of Israel !

Have ye offered to me slain beasts and sacrifices

By the space of forty years in the wilderness ?

⁴³ Yea, ye took up the tabernacle of Moloch,

And the star of your god Remphan,

Figures which ye made to worship them :°

And I will carry you away beyond Babylon.’

⁴⁴ Our fathers had the tabernacle of witness in the wilderness, as He had appointed, ^{*}speaking unto Moses, ‘that he should make it according to the fashion that he had seen ; ⁴⁵ which ^dalso our fathers, [†]that came after, brought in with ^eJesus into the possession of the Gentiles, ^fwhom God drove out before the face of our fathers, unto the days of David. ⁴⁶ Who ^gfound favor before God, and ^hdesired to find a tabernacle for the God of Jacob. ⁴⁷ But ⁱSolomon built him a house. ⁴⁸ Howbeit, ^jthe Most High dwelleth not in [temples] made with hands ; as saith the ^kprophet,—

⁴⁹ ‘ Heaven is my throne,

And earth is my footstool.

What house will ye build me ? saith the LORD ;

Or what is the place of my rest ?

⁵⁰ Hath not my hand made all these things ?] ’ ”

SECTION XXII.—*Stephen, being interrupted in his Defence, reproaches the Sanhedrin as the Murderers of their Messiah.*

Acts vii. 51–53.

⁵¹ “ YE ^astiffnecked ! and ^buncircumcised in heart and ears ! ye do always resist the Holy Ghost, as your fathers *did*, so *do* ye. ⁵² Which ^cof the Prophets have not your fathers persecuted ? and they have slain them which showed before of the coming of ^dthe Just One, of whom ye have been now the betrayers and murderers ; ⁵³ who ^ehave received the Law by the disposition of angels,^p and have not kept it.”

SECTION XXIII.—*Stephen, praying for his Murderers, is stoned to Death.*

Acts vii. 54, to the end, and viii. beginning of ver. 1, and ver. 2.

⁵⁴ WHEN ^athey heard these things, they were cut to the heart, and they gnashed on him with their teeth. ⁵⁵ But he, ^bbeing full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, ⁵⁶ and said, “ Behold ! I see the heavens opened, and ^athe Son of Man standing on the right hand of ^qGod ! ” ⁵⁷ Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord ; ⁵⁸ and ^ecast him out of the city, ^fand stoned him. And ^gthe witnesses laid down their clothes at a young man’s ^rfeet, whose name was Saul, ⁵⁹ and they stoned Stephen, ^hcalling upon *God*, and saying, “ Lord ^sJesus, ⁱreceive my spirit ! ” ⁶⁰ And he ^jkneeled down, and cried with a loud voice, “ Lord, ^klay not this sin to their charge ! ” And when he had said this, he fell asleep.

¹ And ¹Saul was consenting unto his death. ² And devout men carried Stephen *to his burial*, and ^mmade great lamentation over him.^t

^l ch. 7. 58. & 22
20.
^m Gen. 23. 2. &
50. 10. 2 Sam. 3
31.

^t See Note 42.

SECTION XXIV.—*General Persecution of the Christians, in which Saul (afterwards St. Paul) particularly distinguishes himself.*

ACTS viii. latter part of ver. 1, and ver. 3.

¹ AND at that time there was a great persecution against the Church which was at Jerusalem; and ^athey were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.^u ³ As for Saul, ^bhe made havoc of the Church,^x entering into every house, and hauling men and women committed them to prison.

SECT. XXIV.

V. Æ. 34.

J. P. 4747.

Jerusalem.

^a ch. 11. 19.

^u See Note 43.

^b ch. 7. 58. & 9. 1,
13, 21. & 22. 4.
& 26. 10, 11.

¹ Cor. 15. 9.

Gal. 1. 13.

Phil. 3. 6.

¹ Tim. 1. 13.

^a See Note 44.

SECTION XXV.—*Philip the Deacon, having left Jerusalem on account of the Persecution, goes to Samaria, preaches there, and works Miracles.*

ACTS viii. 5–13.

⁵ THEN ^aPhilip went down to the city of Samaria,^y and preached Christ unto them. ⁶ And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. ⁷ For ^bunclean spirits, crying with loud voice, came out of many that were possessed *with them*; and many taken with palsies, and that were lame, were healed. ⁸ And there was great joy in that city.

SECT. XXV.

V. Æ. 34.

J. P. 4747.

Samaria.

^a ch. 6. 5.

^y See Note 45.

^b Mark 16. 17.

^z See Note 46.

^c ch. 13. 6.

^d ch. 5. 36.

⁹ But there was a certain man called Simon,^z which beforetime in the same city ^cused sorcery, and bewitched the people of Samaria, ^agiving out that himself was some great one; ¹⁰ to whom they all gave heed, from the least to the greatest, saying, “This man is the great power of God.” ¹¹ And to him they had regard, because that of long time he had bewitched them with sorceries. ¹² But when they believed Philip preaching the things ^cconcerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. ¹³ Then Simon himself believed also, and when he was baptized, he continued with Philip; and wondered, beholding the ^{*}miracles and signs which were done.

^e ch. 1. 3.

^{*} Gr. *signs and great miracles.*

SECTION XXVI.—*St. Peter and St. John come down from Jerusalem to Samaria, to confer the Gifts of the Holy Ghost on the new Converts.*

ACTS viii. 14–17.

¹⁴ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; ¹⁵ who, when they were come down, prayed for them, ^athat they might receive the Holy Ghost. ¹⁶ (For ^bas yet He was fallen upon none of them, only ^cthey were baptized in ^dthe name of the Lord Jesus.) ¹⁷ Then ^elaid they *their* hands on them, and they received the Holy Ghost.^a

SECT. XXVI.

V. Æ. 34.

J. P. 4747.

Samaria.

^a ch. 2. 38.

^b ch. 19. 2.

^c Matt. 28. 19.

ch. 2. 38.

^d ch. 10. 48. & 19.
5.

^e ch. 6. 6. & 19. 6.

Heb. 6. 2.

^a See Note 47.

SECTION XXVII.—*St. Peter reproves Simon Magus.*

ACTS viii. 18–24.

¹⁸ AND when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, ¹⁹ saying, “Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.” ²⁰ But Peter said unto him, “Thy money perish with thee! because ^athou hast thought that ^bthe gift of God may be purchased with money. ²¹ Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. ²² Repent

SECT. XXVII.

V. Æ. 34.

J. P. 4747.

Samaria.

^a Matt. 10. 8. See

2 Kings 5. 16.

^b ch. 2. 38. & 10.
45. & 11. 17.

c Dan. 4. 27.
 2 Tim. 2. 25.
 d Heb. 12. 15.
 e Gen. 20. 7, 17.
 Exod. 8. 8.
 Num. 21. 7.
 1 Kings 13. 6.
 Job 42. 8.
 James 5. 16.

therefore of this thy wickedness, and pray God, 'if perhaps the thought of thine heart may be forgiven thee. ²³ For I perceive that thou art in ^dthe gall of bitterness, and in the bond of iniquity." ²⁴ Then answered Simon, and said, "Pray 'ye to the Lord for me, that none of these things which ye have spoken come upon me."

SECT. XXVIII.

SECTION XXVIII.—*St. Peter and St. John preach in many Villages of the Samaritans.*

V. Æ. 34.
 J. P. 4747.
 Samaria.

ACTS viii. 25.

AND they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

SECT. XXIX.

SECTION XXIX.—*The Treasurer of Queen Candace, a Proselyte of Righteousness, is converted and baptized by Philip, who now preaches through the Cities of Judæa.*

V. Æ. 34.
 J. P. 4747.
 Gaza.

ACTS viii. 26, to the end.

²⁶ AND the Angel of the Lord spake unto Philip, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza. ^bWhich is desert." ²⁷ And he arose and went: and, behold! ^aa man of Ethiopia, a ^ceunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and ^bhad come to Jerusalem for to worship, ²⁸ was returning, and sitting in his chariot read Esaias the prophet. ²⁹ Then the Spirit said unto Philip, "Go near, and join thyself to this chariot." ³⁰ And Philip ran thither to him, and heard him read the prophet Esaias, and said, "Understandest thou what thou readest?" ³¹ And he said, "How can I, except some man should guide me?" And he desired Philip that he would come up and sit with him. ³² The place of the Scripture which he read was 'this,—

"He was led as a sheep to the slaughter,
 And like a lamb dumb before his shearer,
 So opened He not his mouth.^d

³³ In his humiliation his judgment was taken away;
 And who shall declare his generation?^e
 For his life is taken from the earth."

³⁴ And the eunuch answered Philip, and said, "I pray thee, of whom speaketh the ^fprophet this? of himself, or of some other man?"

³⁵ Then Philip opened his mouth, ^dand began at the same Scripture, and preached unto him Jesus. ³⁶ And as they went on their way, they came unto a certain water; and the eunuch said, "See, *here is* water! ^ewhat doth hinder me to be ^gbaptized?" ³⁷ [And Philip said, "If ^fthou believest with all thine heart, thou mayest." And he answered, and said, "I ^gbelieve that Jesus Christ is the Son of God!"] ³⁸ And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch: and he baptized him. ³⁹ And when they were come up out of the water, ^hthe Spirit of the Lord caught away Philip; ⁱthat the eunuch saw him no more, and he went on his way rejoicing. ⁴⁰ But Philip was found at Azotus; and passing through he preached in all the cities, till he came to Cæsarea.

SECT. XXX.

SECTION XXX.—*Many of the Converts, who had fled from Jerusalem in consequence of the Persecution there, preach the Gospel to the Jews in the Provinces.*

V. Æ. 34.
 J. P. 4747.
 Judæa.

ACTS viii. 4.

THEREFORE ^athey that were scattered abroad went every where preaching the word.ⁱ

a Matt. 10. 23.
 ch. 11. 19.
 i: e: Note 75.

b See Note 48.

a Zeph. 3. 10.
 c See Note 49.

b John 12. 20.

c Is. 53. 7, 8.

d See Note 50.

e See Note 51.

f See Note 52.

d Luke 24. 27.
 ch. 18. 28.

e ch. 19. 47.

g See Note 53.

f Matt. 28. 19.
 Mark 16. 16.

g See Mark 1. 1.

h 1 Kings 18. 12.
 2 Kings 2. 16.
 Ezek. 3. 12, 14.
 h See Note 54.

SECTION XXXI.—*Saul, on his way to Damascus, is converted to the Religion he was opposing, on hearing the Bath Col, and seeing the Shechinah.^k*

ACTS ix. 1-9.

¹ AND ^aSaul, yet breathing out threatenings and slaughter ^lagainst the disciples of the Lord, went unto the high priest, ²and desired of him letters to ^mDamascus to the synagogues, that if he found any ^{*}of this way,ⁿ whether they were men or women, he might bring them bound unto Jerusalem. ³And ^bas he journeyed, he came near Damascus: and suddenly there shined round about him a light ^ofrom heaven; ⁴and he fell to the earth, and heard a voice saying unto him, “Saul! Saul! ^cwhy persecutest thou me?” ⁵And he said, “Who art thou, Lord?” And the Lord said, “I am Jesus whom thou persecutest: [^dit is hard for thee to kick against the ^ppricks.” ⁶And he trembling and astonished said, “Lord, ^ewhat wilt thou have me to do?” And the Lord *said* unto him,] “Arise, and go into the city, and it shall be told thee what thou must do.” ⁷And ^fthe men which journeyed with him stood speechless, hearing a voice, but seeing no man.^q ⁸And Saul arose from the earth; and when his eyes were opened, he saw no man;^r but they led him by the hand, and brought him into Damascus. ⁹And he was three days without sight, and neither did eat nor drink.^s

SECT. XXXI

V. Æ. 35.

J. P. 4748.

Near Damascus.

k See Note 56.
a ch. 8, 3. Gal. 1.
13. 1 Tim. 1. 13.
l See Note 57.
m See Note 58.
* Gr. of the way:
So ch. 19. 9, 23.
n See Note 59.
b ch. 22. 6. & 26.
12. 1 Cor. 15. 8.
o See Note 60.
c Matt. 25. 40, &c.
d ch. 5. 39.
p See Note 61.
e Luke 3. 10. ch.
2. 37. & 16. 30.
f Dan. 10. 7. See
ch. 22. 9. & 26.
13.
q See Note 62.
r See Note 63.
s See Note 64.

SECTION XXXII.—*Saul is baptized.*

ACTS ix. 10-18, and beginning of 19.

¹⁰ AND there was a certain disciple at Damascus, ^anamed Ananias; and to him said the Lord in a vision, “Ananias!” And he said, “Behold! I *am here*, Lord!” ¹¹And the Lord *said* unto him, “Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, ^bof Tarsus; for, behold! he prayeth, ¹²and hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.” ¹³Then Ananias answered, “Lord, I have heard by many of this man, ^chow much evil he hath done to thy saints at Jerusalem. ¹⁴And here he hath authority from the Chief Priests to bind all ^dthat call on thy Name.” ¹⁵But the Lord said unto him, “Go thy way, for ^ehe is a chosen vessel^l unto Me, to bear my Name before ^fthe Gentiles, and ^gkings, and the children of Israel. ¹⁶For ^hI will show him how great things he must suffer for my Name’s sake.”

¹⁷And ⁱAnanias went his way, and entered into the house; and ^jputting his hands on him said, “Brother Saul! the Lord (*even* Jesus, that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and ^kbe filled with the Holy Ghost.” ¹⁸And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized, ¹⁹and when he had received meat, he was strengthened.

SECT. XXXII.

V. Æ. 35.

J. P. 4748.

Damascus.

a ch. 22. 12.
b ch. 21. 39. & 22.
3.
c ver. 1.
d ver. 21. ch. 7.
59. & 22. 16.
1 Cor. 1. 2.
2 Tim. 2. 22.
e ch. 13. 2. & 22.
21. & 26. 17 Rom.
1. 1. 1 Cor. 15.
10. Gal. 1. 15.
Ephes. 3. 7, 8.
1 Tim. 2. 7.
2 Tim. 1. 11.
f See Note 65.
g Rom. 1. 5. & 11.
13. Gal. 2. 7, 8.
h ch. 25. 23, 23.
& 26. 1, &c.
i ch. 20. 23. & 21.
11. 2 Cor. 11. 23.
j ch. 22. 12, 13.
k ch. 8. 17.
l ch. 2. 4. & 4. 31.
& 8. 17. & 13. 52.

SECTION XXXIII.—*Saul preaches in the Synagogues to the Jews.*

ACTS ix. part of ver. 19, and 20-30.

¹⁹ THEN ^awas [Saul] certain days with the disciples which were at Damascus; ²⁰and straightway^u he preached [Christ] in the synagogues, ^bthat He is the Son of God. ²¹But all that heard *him* were amazed, and said; “Is ^cnot this he that destroyed them which called on this Name in Jerusalem? and came hither for that intent, that he might bring them bound unto the Chief Priests.” ²²But Saul increased the

SECT. XXXIII.

V. Æ. 35.

J. P. 4748.

Damascus.

a ch. 26. 20.
u See Note 66.
b See Mark 1. 1.
ch. 8. 37.
c ch. 8. 3. ver. 1.
Gal. 1. 13, 23.

d ch. 18. 28. more in strength, ^dand confounded the Jews which dwelt at Damascus, proving that this is very Christ.

e ch. 23. 12. & 25. ²³ And after that many days were fulfilled, ^ethe Jews took counsel to
3. 2 Cor. 11. 26. kill him; ²⁴ but ^ftheir laying await was known of Saul. And they
f 2 Cor. 11. 32. watched the gates day and night to kill him; ²⁵ then the disciples took
g So Josh. 2. 15. him by night, and ²⁶let *him* down by the wall in a basket.^x
1 Sam. 19. 12. ²⁶ And ^hwhen [Saul] was come to Jerusalem,^y he assayed to join
x See Note 67. himself to the disciples; but they were all afraid of him, and believed
h ch. 22. 17. Gal. not that he was a disciple. ²⁷ But ⁱBarnabas took him, and brought
1. 17, 18. *him* to the apostles, and declared unto them how he had seen the
y See Note 68. Lord in the way, and that He had spoken to him, ^jand how he had
i ch. 4. 36. & 13. preached boldly at Damascus in the name of Jesus. ²⁸ And ^khe was
2. with them coming in and going out at Jerusalem, ²⁹and he spake
j ver. 20, 22. boldly in the name of the Lord Jesus. And ^ldisputed against the ^mGre-
k Gal. 1. 18. cians; ⁿbut they went about to slay him. ³⁰ Which when the brethren
l [Or, *disputed col- loquially.*—ED.] knew, they brought him down to Cæsarea, and sent him forth to
m ch. 6. 1. & 11. Tarsus.
20.
n ver. 23. 2 Cor. 11. 26.

SECT. XXXIV. SECTION XXXIV.—*St. Peter, having preached throughout Judæa, comes to Lydda, where he cures Æneas, and raises Dorcas from the dead.*

—
 Palestine.

—
 ACTS ix. 32, to the end.

a ch. 8. 14. ³² AND it came to pass, as Peter passed ^athroughout all *quarters*, he came down also to the saints which dwelt at Lydda. ³³ And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. ³⁴ And Peter said unto him, “ Æneas! ^bJesus Christ maketh thee whole: arise, and make thy bed!” And he arose immediately. ³⁵ And all that dwelt in Lydda and ^cSaron saw him, and ^dturned to the Lord.

b ch. 3. 6, 16. & 4. 10. ³⁶ Now there was at Joppa a certain disciple named Tabitha (which, by interpretation, is called ^eDorcas): this woman was full ^fof good works and almsdeeds which she did. ³⁷ And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid *her* ^gin an upper chamber. ³⁸ And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not ^hdelay to come to them.

c 1 Chron. 5. 16. ³⁹ Then Peter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. ⁴⁰ But Peter ⁱput them all forth, and ^jkneeled down, and prayed; and turning *him* to the body, ^ksaid, “ Tabitha, arise!” And she opened her eyes: and when she saw Peter, she sat up. ⁴¹ And he gave *her* his hand, and lifted her up, and when he had called the saints and widows, he presented her alive.^z ⁴² And it was known throughout all Joppa; ^land many believed in the Lord. ⁴³ And it came to pass, that he tarried many days in Joppa, with one ^mSimon a tanner.^a

d ch. 11. 21.
** Or, Doe, or, Roe.*
e 1 Tim. 2. 10.
Tit. 3. 8.
f ch. 1. 13.
† Or, be grieved.
g Matt. 9. 25.
h ch. 7. 60.
i Mark 5. 41, 42.
John 11. 43.
z See Note 69.
j John 11. 45. & 12. 11.
k ch. 10. 6.
a See Note 70.

SECT. XXXV. SECTION XXXV.—*The Churches are at rest^b from Persecution, in consequence of the Conversion of Saul, and the Conduct of Caligula.*

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 ACTS ix. 31.

b See Note 71. THEN ^ahad the Churches rest^c throughout all Judæa and Galilee and Samaria, and were edified, and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

a See ch. 8. 1.
c See Note 72.

PART X.

THE GOSPEL HAVING NOW BEEN PREACHED TO THE JEWS IN JERUSALEM, JUDÆA, SAMARIA, AND THE PROVINCES, THE TIME ARRIVES FOR THE CONVERSION OF THE DEVOUT GENTILES, OR PROSELYTES OF THE GATE.^a

SECTION I.—*St. Peter sees a Vision, in which he is commanded to visit a Gentile, who had been miraculously instructed to send for him.*

ACTS x. 1-16.

¹ THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*, ² a ^adevout man, and one that ^bfeared God with all his house, which gave much alms to the people, and prayed to God alway. ³ He ^csaw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, “Cornelius!” ⁴ And when he looked on him, he was afraid, and said, “What is it, Lord?” And he said unto him, “Thy prayers and thine alms are come up for a memorial before God. ⁵ And now send men to Joppa, and call for *one* Simon, whose surname is Peter: ⁶ he lodgeth with one ^dSimon a tanner, whose house is by the seaside; [^ehe shall tell thee what thou oughtest to do.]” ⁷ And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; ⁸ and when he had declared all *these* things unto them, he sent them to Joppa. ⁹ On the morrow, as they went on their journey, and drew nigh unto the city, ^fPeter went up upon the housetop to pray about the sixth hour. ¹⁰ And he became very hungry, and would have eaten; but while they made ready, he fell into a ^btrance, ¹¹ and ^gsaw heaven opened, and a certain vessel descending [unto him], as it had been a great sheet knit at the four corners, and let down to the earth; ¹² wherein were all manner of fourfooted beasts of the earth, [and wild beasts,] and creeping things, and fowls of the air. ¹³ And there came a voice to him, “Rise, Peter! kill, and eat!” ¹⁴ But Peter said, “Not so, Lord! for ^hI have never eaten any thing that is common or unclean.” ¹⁵ And the voice *spake* unto him again the second time, “What ⁱGod hath cleansed, *that* call not thou common.” ¹⁶ This was done thrice; and the vessel was received up again into heaven.

SECT. I.

V. Æ. 40.
J. P. 4753.
Cæsarea and Joppa.

^a See Note 1.
^a ver. 22. ch. 8. 2 & 22. 12.
^b ver. 35.
^c ver. 30. ch. 11. 13.

^d ch. 9. 43.
^e ch. 11. 14.

^f ch. 11. 5, &c.

^b See Note 2.
^g ch. 7. 56. Rev 19. 11.

^h Lev. 11. 4. & 20. 25. Deut. 14. 3, 7. Ezek. 4. 14.
ⁱ Matt. 15. 11. ver. 28. Rom. 14. 14, 17, 20. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.

SECTION II.—*St. Peter visits Cornelius, a Roman Centurion.*

ACTS x. 17-33.

¹⁷ NOW while Peter doubted in himself what this vision which he had seen should mean, behold! the men which were sent from Cornelius had made inquiry for Simon’s house, and stood before the gate, ¹⁸ and called, and asked whether Simon, which was surnamed Peter, were lodged there. ¹⁹ While Peter thought on the vision, ^athe Spirit said unto him, “Behold! [three] men seek thee; ²⁰ arise ^btherefore, and get thee down, and go with them, doubting nothing; for I have sent them.” ²¹ Then Peter went down to the men [which were sent unto him from Cornelius;] and said, “Behold! I am he whom ye seek; what is the cause wherefore ye are come?” ²² And they said, “Cornelius ^cthe

SECT. II.

V. Æ. 40.
J. P. 4753.
Cæsarea.

^a ch. 11. 12.
^b ch. 15. 7.

^c ver. 1, 2, &c.

d ch. 22. 12.
 e ver. 45. ch. 11.
 12.
 f ch. 14. 14, 15.
 Rev. 19. 10. &
 22. 9.
 g John 4. 9. & 18.
 23. ch. 11. 3.
 Gal. 2. 12, 14.
 h ch. 15. 8, 9.
 Ephes. 3. 6.
 i ch. 1. 10.
 j Matt. 23. 3.
 Mark 16. 5.
 Luke 24. 4.
 k ver. 4, &c.
 Dan. 10. 12.
 l Heb. 6. 10.
 m [Or, *hast kindly*
done.—Ed.]

centurion (a just man, and one that feareth God, and ^dof good report among all the nation of the Jews), was warned from God by a holy angel to send for thee into his house, and to hear words of thee.”
²³ Then called he them in, and lodged them.

And on the morrow Peter went away with them, ^eand certain brethren from Joppa accompanied him. ²⁴ And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. ²⁵ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. ²⁶ But Peter took him up, saying, “Stand ^fup; I myself also am a man!” ²⁷ And as he talked with him, he went in, and found many that were come together. ²⁸ And he said unto them, “Ye know how ^gthat it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but ^hGod hath showed me that I should not call any man common or unclean. ²⁹ Therefore came I *unto you* without gainsaying, as soon as I was sent for. I ask therefore for what intent ye have sent for me?”

³⁰ And Cornelius said, “Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold! ⁱa man stood before me ^jin bright clothing, ³¹ and said, ‘Cornelius, ^kthy prayer is heard, ^land thine alms are had in remembrance in the sight of God. ³² Send therefore to Joppa, and call hither Simon, whose surname is Peter (he is lodged in the house of *one* Simon, a tanner, by the sea-side), who, when he cometh, shall speak unto thee.’ ³³ Immediately therefore I sent to thee; and thou ^mhast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.”

SECTION III.—*St. Peter first declares Christ to be the Saviour of all, even of the Gentiles, who believe in him.*

ACTS x. 34–43.

³⁴ THEN Peter opened his mouth, and said, “Of ^aa truth I perceive that God is no respecter of persons; ³⁵ but ^bin every nation he that feareth Him, and worketh righteousness, is ^caccepted with Him. ³⁶ The word^d which *God* sent unto the children of Israel, ^epreaching peace by Jesus Christ: (^dhe is Lord of all.) That word, *I say*, ye know, which was published throughout all Judæa, and ^fbegan from Galilee, after the baptism which John preached; ³⁸ how ^gGod anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the Devil; ^hfor God was with him. ³⁹ And ⁱwe [are] witnesses of all things which he did both in the land of the Jews, and in Jerusalem; ^jwhom they slew and hanged on a tree. ⁴⁰ Him ^kGod raised up the third day, and showed him openly, ⁴¹ (not ^kto all the people, but unto witnesses^e chosen before of God, *even* to us, ^lwho did eat and drink with him), after he rose from the dead; ⁴² and ^mhe commanded us to preach unto the people, and to testify ⁿthat it is he which was ordained of God *to be* the Judge ^oof quick and dead. ⁴³ To ^phim give all the Prophets witness, that through his Name ^qwhosoever believeth in him shall receive remission of sins. . . .”

SECT. IV.

V. Æ. 40.
 J. P. 4753.
 Cæsarea.

SECTION IV.—*Cornelius and his Friends receive the Holy Ghost, and are baptized.*

ACTS x. 44, to the end.

⁴⁴ WHILE Peter yet spake these words, ^athe Holy Ghost fell on all them which heard the word. ⁴⁵ And ^bthey of the circumcision which

a ch. 4. 31. & 8.
 15, 16, 17. & 11.
 15.
 b ver. 23.

believed were astonished, as many as came with Peter, ^cbecause that on the Gentiles also was poured out the gift of the Holy Ghost; ⁴⁶ for they heard them speak with tongues, and magnify God. Then answered Peter, ⁴⁷ "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost ^das well as we?" ⁴⁸ And ^ehe commanded them to be baptized ^fin the Name of the Lord. Then prayed they him to tarry certain days.

^c ch. 11. 18.
Gal. 3. 14.

^d ch. 11. 17. & 15.
8, 9. Rom. 10. 12.
^e 1 Cor. 1. 17.
^f ch. 2. 38. & 8.
16.

SECTION V.—*St. Peter defends his Conduct in visiting and baptizing Cornelius.*

ACTS xi. 1-18.

¹ AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. ² And when Peter was come up to Jerusalem, ^athey that were of the Circumcision contended with him, ³saying, "Thou ^bwentest in to men uncircumcised, ^cand didst eat with them."

⁴ But Peter rehearsed *the matter* from the beginning, and expounded *it* ^dby order unto them, saying, ⁵ "I ^ewas in the city of Joppa praying: and in a trance, I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me; ⁶ upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. ⁷ And I heard a voice saying unto me, 'Arise, Peter! slay and eat!' ⁸ But I said, 'Not so, Lord! for nothing common or unclean hath at any time entered into my mouth.' ⁹ But the voice answered me again from heaven, 'What God hath cleansed, *that* call not thou common.' ¹⁰ And this was done three times: and all were drawn up again into heaven. ¹¹ And, behold! immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. ¹² And ^fthe Spirit bade me go with them, nothing doubting; moreover ^gthese six brethren accompanied me, and we entered into the man's house. ¹³ And ^hhe showed us how he had seen an angel in his house, which stood and said unto him, 'Send [men] to Joppa, and call for Simon, whose surname is Peter; ¹⁴ who shall tell thee words, whereby thou and all thy house shall be saved.' ¹⁵ And as I began to speak, the Holy Ghost fell on them, ⁱas on us at the beginning. ¹⁶ Then remembered I the word of the Lord, how that he said, 'John, ^jindeed, baptized with water; but ^kye shall be baptized with the Holy Ghost.' ¹⁷ Forasmuch ^lthen as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; ^mwhat was I, that I could withstand God?"

¹⁸ When they heard these things, they held their peace, and glorified God, saying, "Then ⁿhath God also to the Gentiles granted repentance unto life!"

^b ch. 10. 28.
^c Gal. 2. 12.

^d Luke 1. 3.
^e ch. 10. 3, & c.

^f John 16. 13. ch.
10. 19. & 15. 7.
^g ch. 10. 23.
^h ch. 10. 30.

ⁱ ch. 2. 4.
^j Matt. 3. 11.
John 1. 26, 33.
ch. 1. 5. & 19. 4.
^k Is. 44. 3. Joel 2.
28. & 3. 18.
^l ch. 15. 8, 9.
^m ch. 10. 47.

ⁿ Rom. 10. 12, 13.
& 15. 9, 16.

SECTION VI.—*The Converts who had been dispersed by the Persecution after the Death of Stephen, having heard of the Vision of Peter, preach to the devout Gentiles also.*

ACTS xi. 19-21.

¹⁹ Now ^athey which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. ²⁰ And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto ^bthe Grecians, preaching the Lord Jesus. ²¹ And ^cthe hand of the Lord was with them: and a great number believed, and ^dturned unto the Lord.

SECT. VI.

V. Æ. 41.

J. P. 4754.

Judæa and the
Provinces.

^a ch. 8. 1.

^f See Note 6.

^b ch. 6. 1. & 9. 29.
^c Luke 1. 66. ch.
2. 47.
^d ch. 9. 35.

SECT. VII.

SECTION VII.—*The Church at Jerusalem commissions Barnabas to make inquiries into this matter.^g*

V. Æ. 41.

J. P. 4754.

ACTS xi. 22-24.

Jerusalem and
Antioch.

g See Note 7.

a ch. 9. 27.

b ch. 13. 43. & 14.
22.

c ch. 6. 5.

d ver. 21. ch. 5.
14.

²² THEN tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth ^aBarnabas, that he should go as far as Antioch. ²³ Who, when he came, and had seen the grace of God, was glad, and ^bexhorted them all, that with purpose of heart they would cleave unto the Lord; ²⁴ for he was a good man, and ^cfull of the Holy Ghost and of faith. ^dAnd much people was added unto the Lord.

SECT. VIII.

SECTION VIII.—*Barnabas goes to Tarsus for Saul, whom he takes with him to Antioch, where the Converts were preaching to the devout Gentiles.*

V. Æ. 42.

J. P. 4755.

Tarsus.

ACTS xi. 25, 26.

a ch. 9. 30.

* Or, *in the church*.

h See Note 8.

²⁵ THEN departed [Barnabas] to ^aTarsus, for to seek Saul; ²⁶ and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves ^{*}with the Church, and taught much people, and the disciples were called Christians first in Antioch.^h

SECT. IX.

SECTION IX.—*Herod Agrippa condemns James the Brother of John to Death, and imprisons Peter, who is miraculously released, and presents himself to the other James, who had been made Bishop of Jerusalem.ⁱ*

V. Æ. 43.

J. P. 4756.

Jerusalem.

ACTS xii. 1-18, and beginning of ver. 19.

i See Note 9.

* Or, *began*.a Matt. 4. 21. &
20. 23.b Exod. 12. 14, 15.
& 23. 15.

c John 21. 18.

† Or, *instant and
earnest prayer
was made.*

2 Cor. 1. 11.

Ephes. 6. 18.

1 Thess. 5. 17.

d ch. 5. 19.

k See Note 10.

e Ps. 126. 1.

f ch. 10. 3, 17. &
11. 5.

g ch. 16. 26.

l See Note 11.

h Ps. 34. 7. Dan. 3.
28. & 6. 22. Heb.
1. 14.i Job 5. 19. Ps. 33.
18, 19. & 34. 22.
& 41. 2. & 97. 10.

2 Cor. 1. 10.

2 Pet. 2. 9.

j ch. 4. 23.

k ch. 15. 37.

l ver. 5.

† Or, *to ask who
was there.*

¹ Now about that time Herod the king ^{*}stretched forth *his* hands to vex certain of the Church. ² And he killed James ^athe brother of John with the sword. ³ And because he saw it pleased the Jews, he proceeded further to take Peter also; (then were ^bthe days of unleavened bread;) ⁴ and ^cwhen he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. ⁵ Peter therefore was kept in prison; but [†]prayer was made without ceasing of the Church unto God for him. ⁶ And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. ⁷ And, behold! ^dthe Angel^k of the Lord came upon *him*, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, "Arise up quickly!" And his chains fell off from *his* hands. ⁸ And the Angel said unto him, "Gird thyself, and bind on thy sandals." And so he did. And he saith unto him, "Cast thy garment about thee, and follow me." ⁹ And he went out, and followed him; and ^ewist not that it was true which was done by the Angel; but thought ^fhe saw a vision. ¹⁰ When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, ^gwhich opened to them of his own accord; and they went out, and passed on through one street, and forthwith the Angel^l departed from him. ¹¹ And when Peter was come to himself, he said, "Now I know of a surety, that ^hthe Lord hath sent his Angel, and ⁱhath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews."

¹² And when he had considered *the thing*, ^jhe came to the house of Mary the mother of ^kJohn, whose surname was Mark, where many were gathered together ^lpraying. ¹³ And as Peter knocked at the door of the gate, a damsel came [†]to hearken, named Rhoda; ¹⁴ and

when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. ¹⁵ And they said unto her, "Thou art mad!" But she constantly affirmed that it was even so. Then said they, "It ^mis his angel." ¹⁶ But Peter continued knocking; and when they had opened *the door*, and saw him, they were astonished. ¹⁷ But he, "beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, "Go, show these things unto James, and to the brethren." And he departed, and went into another place.^m

¹⁸ Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. ¹⁹ And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death.

SECTION X.—*The Converts at Antioch, being forewarned by Agabus, send relief to their Brethren at Jerusalem, by the hands of Barnabas and Saul.*ⁿ

ACTS xi. 27, to the end.

²⁷ AND in these days came ^aprophets ^ofrom Jerusalem unto Antioch. ²⁸ And there stood up one of them named ^bAgabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius [Cæsar]. ²⁹ Then the disciples, every man according to his ability, determined to send ^crelief unto the brethren which dwelt in Judæa; ³⁰ which ^dalso they did, and sent it to the elders^p by the hands of Barnabas and Saul.

SECTION XI.—*The Death of Herod Agrippa.*

ACTS xii. latter part of ver. 19, and ver. 20-23.

¹⁹ AND ^ahe went down from Judæa to Cæsarea, and *there* abode. ²⁰ And [Herod] ^{*}was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus [†]the king's chamberlain their friend, desired peace; because ^btheir country was nourished by the king's *country*. ²¹ And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. ²² And the people gave a shout, *saying*, "*It is the voice of a god, and not of a man!*" ²³ And immediately the Angel of the Lord ^csmote him, because ^dhe gave not God the glory: and he was eaten of worms, and gave up the ghost.^a

SECTION XII.—*The Churches continue to increase.*

ACTS xii. 24.

BUT ^athe word of God grew, and multiplied.

SECTION XIII.—*Saul having seen a Vision in the Temple,^r in which he is commanded to leave Jerusalem, and to preach to the Gentiles, returns with Barnabas to Antioch.*

ACTS xii. 25.

^aAND Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ^{*}ministry, and ^atook with them John, whose surname was Mark.

^m Gen. 48. 16
Matt. 18. 10.

ⁿ ch. 13. 16. & 19.
33. & 21. 40.

^m See Note 12.

SECT. X.

V. Æ. 44.

J. P. 4757.

Antioch.

ⁿ See Note 13.

^a ch. 2. 17. & 13.
1. & 15. 32. &
21. 9. 1 Cor. 12.
28. Eph. 4. 11.

^o See Note 14.

^b ch. 21. 10.

^c Rom. 15. 26.

1 Cor. 16. 1.

2 Cor. 9. 1.

^d ch. 12. 25.

^p See Note 15.

SECT. XI.

V. Æ. 44.

J. P. 4757.

Cæsarea.

^a i. e. Herod Agrippa.—Ed.

^{*} Or, *bare a hostile mind, intending war.*

[†] Gr. *that was over the king's bedchamber.*

^b 1 Kings 5. 9. 11.
Ezek. 27. 17.

^c 1 Sam. 25. 38.
2 Sam. 24. 17.

^d Ps. 115. 1.

^q See Note 16.

SECT. XII.

V. Æ. 44.

J. P. 4757

^a Is. 55. 11. ch. 6.
7. & 19. 20.
Col. 1. 6.

SECT. XIII.

V. Æ. 45.

J. P. 4758.

Antioch.

^r See Note 17.

^s See Note 18.

^{*} Or, *charge*.
ch. 11. 29. 30.

^a ver 12. ch. 13.5,
13. & 15. 37.

PART XI.

PERIOD FOR PREACHING THE GOSPEL TO THE IDOLATROUS GENTILES, AND ST. PAUL'S FIRST APOSTOLICAL JOURNEY.

SECT. I.
V. Æ. 45.
J. P. 4758.
Antioch.
a ch. 11. 27. & 14.
26. & 15. 35.
b ch 11. 22-26.
c Rom. 16. 21.
* Or, Herod's
fosterbrother.
d Num. 8. 14. ch.
9. 15. & 22. 21.
Rom. 1.1. Gal.1.
15. & 2. 9.
e Matt. 9. 38. ch.
14. 23. Rom. 10.
15. Ephes. 3. 7,
8. 1 Tim. 2. 7.
2 Tim. 1. 11.
Heb. 5. 4.
f ch. 6. 6.
a See Note 1.

SECTION I.—*The Apostles having been absent from Jerusalem when Saul saw his Vision in the Temple, he and Barnabas are separated to the Apostolic Office by the Heads of the Church at Antioch.*
ACTS xiii. 1-3.

¹ Now there were "in the Church that was at Antioch certain prophets and teachers; as ^bBarnabas, and Simeon that was called Niger, and ^cLucius of Cyrene, and Manaen (*which had been brought up with Herod the tetrarch), and Saul. ² As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate ^dme Barnabas and Saul for the work "whereunto I have called them." ³ And ^ewhen they had fasted and prayed, and laid *their* hands on them, they sent them away."^a

SECT. II.
V. Æ. 45.
J. P. 4758.
Seleucia.

SECTION II.—*Saul, in company with Barnabas, commences his first Apostolical Journey, by going from Antioch to Seleucia.*
ACTS xiii. former part of ver. 4.

So they, being sent forth by the Holy Ghost, departed unto Seleucia.

SECT. III.
V. Æ. 45.
J. P. 4758.
Salamis and Paphos.

SECTION III.—*From Seleucia Saul and Barnabas proceed to Salamis and Paphos, in Cyprus, where Sergius Paulus (whose name was assumed by Saul) is converted; being the first known or recorded Convert of the idolatrous Gentiles.*
ACTS xiii. latter part of ver. 4-12.

a ch. 4. 36.
b ver. 46.
c ch. 12. 25. & 15.
37.
d ch. 8. 9.
b See Note 2.
e Ex. 7. 11.
2 Tim. 3. 8.
c See Note 3.
d See Note 4.
f ch. 4. 8.
g Matt. 13. 38.
John 8. 44.
1 John 3. 8.
h Knapp, here
drops the interro-
gation point.—
Ed.
i Ex. 9. 3. 1 Sam.
5. 6.

⁴ AND from thence they sailed to "Cyprus. ⁵ And when they were at Salamis, ^bthey preached the word of God in the synagogues of the Jews: and they had also ^cJohn to their minister. ⁶ And when they had gone through the isle unto Paphos, they found ^da certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus; ⁷ which was with the deputy^b of the country, Sergius Paulus, a prudent man. Who called for Barnabas and Saul, and desired to hear the word of God. ⁸ But ^eElymas^c the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. ⁹ Then Saul (who also *is called* ^dPaul), ^ffilled with the Holy Ghost, set his eyes on him, ¹⁰ and said, "O full of all subtilty and all mischief, ^g*thou* child of the Devil, *thou* enemy of all righteousness! thou wilt not cease to pervert the right ways of the Lord;" ^h ¹¹ and now, behold! ⁱthe hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season." And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. ¹² Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

SECT. IV.
V. Æ. 45.
J. P. 4758.
Perga.
a ch. 15. 38.

SECTION IV.—*From Cyprus to Perga in Pamphylia.*
ACTS xiii. 13.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia. And "John departing from them returned to Jerusalem.

SECTION V.—*From Perga to Antioch in Pisidia*—Paul, according to his custom, first preaches to the Jews—They are driven out of Antioch.

ACTS xiii. 14-50.

¹⁴ BUT when they departed from Perga, they came to Antioch in Pisidia, and “went into the synagogue on the Sabbath day,^e and sat down. ¹⁵ And ^bafter the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, “Ye men and brethren! if ye have ^cany word of exhortation for the people, say on!”

¹⁶ Then^f Paul stood up, and ^dbeckoning with his hand said, “Men of Israel, and ^eye that fear God, give audience! ¹⁷ The God of this people of Israel ^fchose our fathers, and exalted the people ^gwhen they dwelt as strangers in the land of Egypt, ^hand with a high arm brought He them out of it; ¹⁸ and ⁱabout the time of forty years ^jsuffered He their manners in the ^kwilderness; ¹⁹ and when ^lHe had destroyed seven nations in the land of Chanaan, ^mHe divided their land to them by lot. ²⁰ And after that ⁿHe gave unto them judges about the space of four hundred and fifty years, ^ountil Samuel the^p prophet. ²¹ And ^qafterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. ²² And ^rwhen He had removed him, ^sHe raised up unto them David to be their king; to whom also He gave testimony, and said, ‘I ^thave found David the son of Jesse, ^ua man after mine own heart, which shall fulfill all my will.’ ²³ Of ^vthis man’s seed hath God according ^wto his promise raised unto Israel ^xa Saviour, Jesus: ²⁴ when ^yJohn had first preached before his coming the baptism of repentance to all the people of Israel. ²⁵ And as John fulfilled his course, he said, ‘Whom ^zthink ye that I am? I am not *he*; but, behold! there cometh One after me, whose shoes of *his* feet I am not worthy to loose.’ ²⁶ Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, ^ato you is the word of this salvation sent. ²⁷ For they that dwell at Jerusalem, and their rulers, ^bbecause they knew him not, nor yet the voices of the Prophets ^cwhich are read every Sabbath day, “they have fulfilled *them* in condemningⁱ him; ²⁸ and ^dthough they found no cause of death *in him*, ^eyet desired they Pilate that he should be slain. ²⁹ And ^fwhen they had fulfilled all that was written of him, ^gthey took him down from the tree, and laid him in a sepulchre; ³⁰ but ^hGod raised him from the dead, ³¹ and ⁱhe was seen many days of them which came up with him ^jfrom Galilee to Jerusalem, ^kwho are his witnesses unto the people. ³² And we declare unto you glad tidings, how that ^lthe promise which was made unto the fathers, ³³ God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the ^msecond Psalm,—

‘Thou art my Son, this day have I begotten thee.’

³⁴ And as concerning that He raised him up from the dead, *now* no more to return to corruption, He said on this wise,—

‘I ⁿwill give you the sure ^omercies of David.’^k

³⁵ Wherefore he saith also in another ^pPsalm,—

‘Thou shalt not suffer thine Holy One to see corruption.’

³⁶ For David, ^qafter he had served his own generation by the will of God, ^rfell on sleep, and was laid unto his fathers, and saw corruption;

³⁷ but He, whom God raised again, saw no corruption. ³⁸ Be it known unto you therefore, men and brethren, that ^sthrough this Man is

15. 5, 6, 7. h ch. 1. 11. i ch. 1. 8. & 2. 32. & 3. 15. & 5. 32. j Gen. 3. 15. & 12. 3. & 22. 18. ch. 26. 6. Rom. 4. 13. Gal. 3. 16. k Ps. 2. 7. Heb. 1. 5. & 5. 5. l Is. 55. 3. † Gr. τὰ ὅσια, *holy*, or, *just things*: which word the LXX, both in the place of Is. 55. 3. and in many others, use for that which is in the Hebrew, *mercies*. k See Note 10. m Ps. 16. 10. ch. 2. 31. ‡ Or, *after he had in his own age served the will of God*. ver. 22. Ps. 78. 72. n 1 Kings 2. 10. ch. 2. 29. o Jer. 31. 34. Dan. 9. 24. Luke 24. 47. 1 John 2. 12.

SECT. V.

V. Æ. 46.

J. P. 4759.

Antioch in
Pisidia.

a ch. 16. 13. & 17.
2. & 18. 4.

e See Note 5.

b Luke 4. 16. ver.
27.

c Heb. 13. 22.

f See Note 6.

d ch. 12. 17.

e ver. 26, 42, 43.

ch. 10. 35.

f Deut. 7. 6, 7.

g Ex. 1. 1. Ps. 105.

23, 24. ch. 7. 17.

h Ex. 6. 6. & 13.

14, 16.

i Ex. 16. 35.

Num. 14. 33, 34.

Ps. 95. 9, 10. ch.

7. 36.

* Gr. ἐτροπο-

φύγησεν,

perhaps for

ἐτροφοφύγησεν,

bore, or, *fed them*,

as a nurse bear-

eth, or, *feedeth*

her child, Dent. 1.

31. 2 Mac. 7. 27.

according to the

LXX, and so

Chrysostom.

g See Note 7.

j Deut. 7. 1.

k Josh. 14. 1, 2.

Ps. 78. 55.

l Judg. 2. 16.

m 1 Sam. 3. 20.

h See Note 8.

n 1 Sam. 8. 5. &

10. 1.

o 1 Sam. 15. 23,

26, 28. & 16. 1.

Hos. 13. 11.

p 1 Sam. 16. 13.

2 Sam. 2. 4. & 5. 3.

q Ps. 89. 20.

r 1 Sam. 13. 14.

ch. 7. 46.

s Is. 11. 1. Luke 1.

32, 69. ch. 2. 30.

Rom. 1. 3.

t 2 Sam. 7. 12. Ps.

132. 11.

u Matt. 1. 21.

Rom. 11. 26.

v Matt. 3. 1.

Luke 3. 3.

w Matt. 3. 11.

Mark 1. 7.

Luke 3. 16.

John 1. 20, 27.

x Matt. 10. 6.

Luke 24. 47.

ver. 46. ch. 3. 26.

y Luke 23. 34. ch.

3. 17. 1 Cor. 2. 8.

z ver. 14, 15. ch.

15. 21.

a Luke 24. 20, 44.

ch. 26. 22. & 28. 23.

i See Note 9.

b Matt. 27. 22.

Mark 15. 13, 14.

Luke 23. 21, 22.

John 19. 6, 15.

c ch. 3. 13, 14.

d Luke 18. 31. &

24. 44. John 19.

28, 30, 36, 37.

e Matt. 27. 59.

Mark 15. 46.

Luke 23. 53.

John 19. 38.

f Matt. 28. 6. ch.

2. 24. & 3. 13, 15,

26. & 5. 30.

g Matt. 28. 16.

ch 1. 3. 1 Cor.

^p Is. 53. 11.
Rom. 3. 28. & 8.
3. Heb. 7. 19.

preached unto you the forgiveness of sins; ³⁹ and ^rby Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses. ⁴⁰ Beware therefore, lest that come upon you, which is spoken of in ^qthe Prophets;—

^q Is. 29. 14.
Hab. 1. 5

⁴¹ ‘Behold! ye despisers,
And wonder, and perish!
For I work a work in your days,
A work which ye shall in no wise believe,
Though a man declare it unto you.’ ”

* Gr. in the week
between, or, in
the Sabbath be-
tween.

l See Note 11.

r ch. 11. 23. & 14.
22.

s Tit. 2. 11. Heb.
12. 15. 1 Pet. 5.
12.

t ch. 18. 6. 1 Pet.
4. 4. Jude 10.

u Matt. 10. 6. ch.
3. 26. ver. 26.
Rom. 1. 16.

v Ex. 32. 10.
Deut. 32. 21.
Is. 55. 5.
Matt. 21. 43.
Rom. 10. 19.

w ch. 18. 6. & 28.
23.

x Is. 42. 6. & 49.
6. Luke 2. 32.

y ch. 2. 47.

m See Note 12.

z 2 Tim. 3. 11.

⁴² And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them ^{*}the next Sabbath.¹ ⁴³ Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking [to them], ^rpersuaded them to continue in ^athe grace of God.

⁴⁴ And the next Sabbath day came almost the whole city together to hear the word of God. ⁴⁵ But when the Jews saw the multitudes, they were filled with envy, and ^sspake against those things which were spoken by Paul, contradicting and blaspheming. ⁴⁶ Then Paul and Barnabas waxed bold, and said, “It ^uwas necessary that the word of God should first have been spoken to you; but ^vseeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! ^wwe turn to the Gentiles. ⁴⁷ For so hath the Lord commanded us, *saying*,—

‘I ^xhave set thee to be a Light of the Gentiles,
That thou shouldest be for salvation unto the ends of the earth.’ ”

⁴⁸ And when the Gentiles heard this, they were glad, and glorified the word of the Lord; ^yand as many as were ordained to ^meternal life believed. ⁴⁹ And the word of the Lord was published throughout all the region. ⁵⁰ But the Jews stirred up the devout and honorable women, and the chief men of the city, and ^zraised persecution against Paul and Barnabas, and expelled them out of their coasts.

SECT. VI.

V. Æ. 46.

J. P. 4759.

Iconium.

a Matt. 10. 14.
Mark 6. 11.
Luke 9. 5. ch. 18.
6.

b Matt. 5. 12.
John 16. 22. ch.
2. 46.

c Mark 16. 20.
Heb. 2. 4.

d ch. 13. 3.

e 2 Tim. 3. 11.

f Matt. 10. 23.

SECTION VI.—From Antioch in Pisidia to Iconium in Lycaonia—The People about to stone them.

ACTS xiii. 51, 52, and xiv. 1-5, and former part of ver. 6.

⁵¹ BUT ^athey shook off the dust of their feet against them, and came unto Iconium. ⁵² And the disciples ^bwere filled with joy, and with the Holy Ghost.

¹ And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. ² But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. ³ Long time therefore abode they speaking boldly in the Lord, ^cwhich gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. ⁴ But the multitude of the city was divided: and part held with the Jews, and part with the ^dapostles. ⁵ And when there was an assault made, both of the Gentiles, and also of the Jews with their rulers, ^eto use them despitefully, and to stone them, ^fthey were ware of it, and ^ffled unto Lystra.

SECT. VII.

V. Æ. 46.

J. P. 4759.

Lystra.

a ch. 3. 2.
b Matt. 8. 10. &
9. 28, 29.

SECTION VII.—From Iconium to Lystra—The People attempt to offer them Sacrifice, and afterwards stone them.

ACTS xiv. 8-19, and beginning of ver. 20.

⁸ AND ^athere sat a certain man at Lystra, impotent in his feet, [being] a cripple from his mother's womb, who never had walked. ⁹ The same heard Paul speak: who steadfastly beholding him, and ^bperceiv-

ing that he had faith to be healed, ¹⁰ said with a loud voice, “ Stand upright on thy feet ! ” And he leaped and walked.

¹¹ And when the people saw what Paul had done, they lifted up their voices, saying, in the speech^a of Lycaonia, “ The ^agods are come down to us in the likeness of men ! ” ¹² And they called Barnabas, Jupiter ; and Paul, Mercurius,^o because he was the chief speaker. ¹³ Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, ^eand would have done sacrifice with the people. ¹⁴ Which when the apostles, Barnabas and Paul, heard of, ^fthey rent their clothes, and ran in among the people, crying out, ¹⁵ and saying, “ Sirs ! ^gwhy do ye these things ? ^hWe also are men of like passions with you, and preach unto you that ye should turn from ⁱthese vanities ^junto the living God, ^kwhich made heaven, and earth, and the sea, and all things that are therein : ¹⁶ who ^lin times past suffered all nations to walk in their own ways : ¹⁷ nevertheless ^mHe left not himself without witness, in that He did good, and ⁿgave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” ¹⁸ And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

¹⁹ And ^othere came thither *certain* Jews from Antioch and Iconium, who persuaded the^p people, ^qand, having stoned Paul, drew him out of the city, supposing he had been dead. ²⁰ Howbeit, as the disciples stood round about him, he rose up, and came into the city.

c Is. 35. 6.
n See Note 13.
d ch. 8. 10. & 28. 6.
o See Note 14.
e Dan. 2. 46.
f Matt. 26. 65.
g ch 10. 26.
h Jam. 5. 17.
Rev. 19. 10.
i 1 Sam. 12. 21.
1 Kings 16. 13.
Jer. 14. 22.
Amos 2. 4.
1 Cor. 8. 4.
j 1 Thes. 1. 9.
k Gen. 1. 1.
Ps. 33. 6. & 146. 6.
Rev. 14. 7.
l Ps. 81. 12. ch.17. 30. 1 Pet. 4. 3.
m ch. 17. 27.
Rom. 1. 20.
n Lev. 26. 4.
Deut. 11. 14. & 28. 12. Job 5. 10.
Ps. 65. 10. & 68. 9. & 147. 8.
Jer. 14. 22.
Matt. 5. 45.
o ch. 13. 45.
p See Note 15.
q 2 Cor. 11. 25.
2 Tim. 3. 11.

SECTION VIII.—*From Lystra to Derbe.*

Acts xiv. latter part of ver. 20, and latter part of ver. 6, and ver 7.

²⁰ AND the next day he departed with Barnabas to Derbe, ⁶ cities of Lycaonia, and unto the region that lieth round about: ⁷ and there they preached the Gospel.

Acts xiv. part of ver. 6. — and Derbe,—.

SECT. VIII.

V. Æ. 47.
J. P. 4760.
Derbe.

SECTION IX.—*St. Paul and Barnabas return to Lystra, Iconium, and Antioch in Pisidia, ordaining in all the Churches.*

Acts xiv. 21-23.

²¹ AND when they had preached the Gospel to that city, ^aand ^{*}had taught many, they returned again to Lystra, and to Iconium, and Antioch ; ²² confirming the souls of the disciples, and ^bexhorting them to continue in the faith, and that ^cwe must through much tribulation enter into the kingdom of God. ²³ And when they had ^dordained them^a elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

SECT. IX.
V. Æ. 47.
J. P. 4760.
Lystra, &c.

a Matt. 28. 19.
* Gr. had made many disciples.
b ch. 11. 23. & 13. 43.
c Matt. 10. 38. & 16. 24. Luke 22. 28, 29. Rom. 8. 17. 2 Tim. 2. 11, 12. & 3. 12.
d Tit. 1. 5.
q See Note 16.

SECTION X.—*They proceed through Pisidia, Perga, and Attalia, in Pamphylia.*

Acts xiv. 24, 25.

²⁴ AND after they had passed throughout Pisidia, they came to Pamphylia. ²⁵ And when they had preached the word in Perga, they went down into Attalia.

SECT. X.
V. Æ. 48.
J. P. 4761.
Pisidia, &c.

SECTION XI.—*They return to Antioch, and submit an Account of their Proceedings to the Church in that place.*

Acts xiv. 26, to the end.

²⁶ AND thence sailed to Antioch, ^afrom whence they had been ^brecommended to the grace of God for the work which they fulfilled. ²⁷ And when they were come, and had gathered the Church together, ^cthey

SECT. XI.
V. Æ. 48.
J. P. 4761.
Antioch.

a ch. 13. 1, 3.
b ch. 15. 40.
c ch. 15. 4, 12. & 21. 19.

d 1 Cor. 16. 9.
2 Cor. 2. 12.
Col. 4. 3.
Rev. 3. 8.

rehearsed all that God had done with them, and how he had ^dopened the door of faith unto the Gentiles. ²⁸ And [there] they abode long time with the disciples.

SECT. XII.

V. Æ. 49.

J. P. 4762.

Antioch.

a Gal. 2. 12.
b John 7. 22. ver.
5. Gal. 5. 2.
Phil. 3. 2. Col. 2.
8, 11, 16.
c Gen. 17. 10.
Lev. 12. 3.
d Gal. 2. 1.

SECTION XII.—*Dissensions at Antioch concerning Circumcision, before the Commencement of St. Paul's second Apostolical Journey.*

ACTS xv. 1, 2.

¹ AND ^acertain men which came down from Judæa taught the brethren, and said, “Except ^bye be circumcised ^cafter the manner of Moses, ye cannot be saved.” ² When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that ^cPaul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question.

SECT. XIII.

V. Æ. 49.

J. P. 4762.

Jerusalem.

a Rom. 15. 24.
1 Cor. 16. 6, 11.
b ch. 14. 27.

c ver. 12. ch. 14.
27. & 21. 19.

r See Note 17.

* Or, *rose up*, said they, *certain*.

d ver. 1.

SECTION XIII.—*St. Paul and Barnabas go up to Jerusalem to consult the Apostles and Elders on the Dispute concerning Circumcision—Decree of James and of the Church therein.*

ACTS xv. 3–29.

³ AND ^abeing brought on their way by the Church, they passed through Phenice and Samaria, ^bdeclaring the conversion of the Gentiles; and they caused great joy unto all the brethren. ⁴ And when they were come to Jerusalem, they were received of the Church, and of the apostles and elders; and ^cthey declared all things that God had done with them. ⁵ But ^rthere ^{*}rose up certain of the sect of the Pharisees which believed, saying, “That ^dit was needful to circumcise them, and to command *them* to keep the Law of Moses.”

⁶ And the apostles and elders came together for to consider of this matter. ⁷ And when there had been much disputing, Peter rose up, and said unto them, “Men ^eand brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. ⁸ And God, ^fwhich knoweth the hearts, bare them witness, ^ggiving them the Holy Ghost, even as *he did* unto us; ⁹ and ^hput no difference between us and them, ⁱpurifying their hearts by faith. ¹⁰ Now therefore why tempt ye God, ^jto put a yoke upon the neck of the disciples, which neither our fathers nor we were able to ^kbear? ¹¹ But ^kwe believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.”

¹² Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had ^lwrought among the Gentiles by them.

¹³ And after they had held their peace, ^mJames answered, saying, “Men ⁿand brethren, hearken unto me! ¹⁴ Simcon ⁿhath declared how God at the first did visit the Gentiles, to take out of them a people [for] his name. ¹⁵ And to this agree the words of the Prophets; as it is written,—

o Amos 9. 11, 12.

¹⁶ After ^othis I will return,
And will build again the Tabernacle of David, which is fallen down;
And I will build again the ruins thereof,
And I will set it up;

t See Note 19.

¹⁷ That the residue of men ^tmight seek after the LORD,
And all the Gentiles, upon whom my name is called,
Saith the LORD, who doeth all these things.’

¹⁸ Known unto God are all his works from the beginning of the world.

¹⁹ Wherefore ^pmy sentence is, that we trouble not them, which from among the Gentiles ^qare turned to God: ²⁰ but that we write unto

p See ver. 28.

q 1 Thess. 1. 9.

them, that they abstain ^rfrom pollutions of idols, and ^sfrom fornication, and from things strangled, ^tand from^u blood. ^v21 For Moses of old time hath in every city them that preach Him, “being read in the synagogues every Sabbath day.”

^w22 Then pleased it the apostles and elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas ; (*namely*, Judas surnamed ^xBarsabas, and Silas, chief men among the brethren :) ^y23 and they wrote *letters* by them after this manner :—

“The Apostles and Elders and Brethren *send* greeting unto
“the Brethren which are of the Gentiles in Antioch and Syria and
“Cilicia ! ^z24 Forasmuch as we have heard, that ^{aa}certain which went
“out from us have troubled you with words, subverting your souls,
“saying, ‘*Ye must* be circumcised, and keep the Law,’ (to whom we
“gave no *such* commandment :) ^{bb}25 it seemed good unto us, being as-
“sembled with one accord, to send chosen men unto you, with our
“beloved Barnabas and Paul, ^{cc}26 men ^{dd}that have hazarded their lives
“for the name of our Lord Jesus Christ. ^{ee}27 We have sent therefore
“Judas and Silas, who shall also tell *you* the same things by ^{ff}†mouth.
“^{gg}28 For it seemed good to the Holy Ghost, and to us, to lay upon you
“no greater burden than these necessary things ; ^{hh}29 that ⁱⁱye abstain
“from meats offered to idols, and ^{jj}from blood, and from things stran-
“gled, and from fornication : from which if ye keep yourselves, ye
“shall do well. Fare ye well !”

^r Gen. 35. 2.
Ex. 20. 3, 23.
Ezek. 20. 30.
1 Cor. 8. 1.
Rev. 2. 14, 20. &
10. 20, 28.
^s 1 Cor. 6. 9, 18.
Gal. 5. 19.
Eph. 5. 3. Col. 3.
5. 1 Thess. 4. 3.
1 Pet. 4. 3.
^t Gen. 9. 4. Lev. 3.
17. Deut. 12. 16,
23.
^u See Note 20.
^v ch. 13. 15, 27.
^v ch. 1. 23.
^w ver. 1. Gal. 2. 4.
& 5. 12. Tit. 1.
10, 11.
^x ch. 13. 50. & 14.
19. 1 Cor. 15. 30.
2 Cor. 11. 23, 26.
† Gr. *word*
^y ver. 20. ch. 21.
25. Rev. 2. 14,
20.
^z Lev. 17. 14.

SECTION XIV.—*St. Paul and Barnabas return to the Church at Antioch, with the Decree of the Church at Jerusalem on the subject of the Necessity of Circumcision.*

Acts xv. 30–35.

^{aa}30 So when they were dismissed, they came to Antioch ; and when they had gathered the multitude together, they delivered the epistle ;
^{bb}31 *which* when they had read, they rejoiced for the ^{cc}*consolation.
^{dd}32 And Judas and Silas, being prophets^{dd} also themselves, ^{ee}exhorted the brethren with many words, and confirmed them. ^{ff}33 And after they had tarried *there* a space, they were let ^{gg}go in peace from the brethren unto the apostles. ^{hh}34 Notwithstanding it pleased Silas to abide there still. ⁱⁱ35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

SECT. XIV.
V. Æ. 49.
J. P. 4762.
Antioch.
* Or, *exhortation*.
^x See Note 21.
^a ch. 14. 22. & 18.
23.
^b 1 Cor. 16. 11.
Heb. 11. 31.
^c ch. 13. 1

PART XII.

ST. PAUL'S SECOND APOSTOLICAL JOURNEY.

SECTION I.—*After remaining some time at Antioch, St. Paul proposes to Barnabas to commence another Visitation of the Churches.*

Acts xv. 36.

AND some days after, Paul said^a unto Barnabas, “Let us go again and visit our brethren ^bin every city where we have preached the word of the Lord, and see how they do.”

SECT. I.
V. Æ. 50.
J. P. 4763.
Antioch.
^a See Note 1.
^a ch. 13. 4, 13, 14,
51. & 14. 1, 6, 24,
25.

SECT. II.

V. Æ. 50.

J. P. 4763.

Syria and Cilicia.

- a ch. 12. 12, 25.
& 13. 5 Col. 4.
10. 2 Tim. 4. 11.
Philem. 24.
b ch. 13. 13.
b See Note 2.
c ch. 14. 26.
c See Note 3.
d ch. 16. 5.
e ch. 15. 23, 29.
f ch. 15. 41.
d See Note 4.

SECTION II.—*St. Paul, separating from Barnabas, proceeds from Antioch to Syria and Cilicia.*

ACTS xv. 37, to the end, and xvi. 4, 5.

37 AND Barnabas determined to take with them ^aJohn, whose surname was Mark. 38 But Paul thought not good to take him with them, ^bwho departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other, ^band so Barnabas took Mark, and sailed unto Cyprus; 40 and Paul chose Silas, and departed, ^cbeing recommended by the brethren unto the grace of God. 41 And he went through Syria and ^cCilicia, ^dconfirming the Churches.

4 And as they went through the cities, they delivered them the ^edecrees for to keep, ^ethat were ordained of the apostles and elders which were at Jerusalem. 5 And ^fso were the Churches established in the faith, and increased in number daily.^d

SECT. III.

V. Æ. 50.

J. P. 4763.

Derbe and Lystra.

- a ch. 14. 6.
b ch. 19. 22, Rom.
16. 21. 1 Cor. 4.
17. Phil. 2. 19.
1 Thess. 3. 2.
1 Tim. 1. 2.
2 Tim. 1. 2.
c 2 Tim. 1. 5.
d ch. 6. 3.
e 1 Cor. 9. 20.
Gal. 2. 3.
See Gal. 5. 2.
e See Note 5.

SECTION III.—*St. Paul proceeds to Derbe, and Lystra in Iconium—Timothy his Attendant.*

ACTS xvi. 1-3.

1 THEN came he to ^aDerbe and Lystra: and, behold! a certain disciple was there, ^bnamed Timotheus, ^cthe son of a certain woman, which was a Jewess, and believed, but his father was a Greek; 2 which ^dwas well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and ^etook and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.^e

SECT. IV.

V. Æ. 50.

J. P. 4763.

Phrygia and Galatia.

SECTION IV.—*They proceed from Iconium to Phrygia and Galatia.*

ACTS xvi. 6.

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

SECT. V.

V. Æ. 50.

J. P. 4763.

Mysia and Troas.

- a The words "of Jesus" are inserted on the authority of both Griesbach and Knapp.—Ed.
b 2 Cor. 2. 12.
2 Tim. 4. 13.
c ch. 10. 30.
d 2 Cor. 2. 13.

SECTION V.—*From Galatia to Mysia and Troas.*

ACTS xvi. 7-10.

7 AFTER they were come to Mysia, they assayed to go into Bithynia; but the Spirit [of Jesus]^a suffered them not. 8 And they, passing by Mysia, ^bcame down to Troas. 9 And a vision appeared to Paul in the night:—there stood ^ca man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us!" 10 And after he had seen the vision, immediately we endeavoured to go ^dinto Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

SECT. VI.

V. Æ. 50.

J. P. 4763.

Samothracia.

f See Note 6.

SECTION VI.—*From Troas to Samothracia.*

ACTS xvi. beginning of ver. 11.

THEREFORE loosing from Troas, we came with a straight course to Samothracia,^f

SECT. VII

V. Æ. 50.

J. P. 4763.

Neapolis.

SECTION VII.—*From Samothracia to Neapolis.*

ACTS xvi. latter part of ver. 11.

AND the next day to Neapolis:

SECTION VIII.—*From Neapolis to Philippi, where the Pythoness is dispossessed, and the Jailor converted.*

ACTS xvi. 12, to the end.

¹² AND from thence to ^aPhilippi, which is ^{*}the chief city of that part of Macedonia, and a colony. And we were in that city abiding certain days. ¹³ And on the [†]Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither.

¹⁴ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; ^bwhose heart the Lord opened, that she attended unto the things which were spoken of Paul.

¹⁵ And when she was baptized, and her household, she besought us, saying, “If ye have judged me to be faithful to the Lord, come into my house, and abide *there*.” And ^cshe constrained us.

¹⁶ And it came to pass, as we went to prayer, a certain damsel ^dpossessed with a spirit [†]of divination met us, which brought her masters ^emuch gain by ^hsoothsaying. ¹⁷ The same followed Paul and us, and cried, saying, “These men are the servants of the Most High God, which show unto us the way of salvation!”

¹⁸ And this did she many days. But Paul, ^fbeing grieved, turned and said to the spirit, “I command thee in the name of Jesus Christ to come out of her.”

^gAnd he came out the same hour.

¹⁹ And ^hwhen her masters saw that the hope of their gains was gone, ⁱthey caught Paul and Silas, and ^jdrew them into the ^{*}market-place, unto the rulers; ²⁰ and brought them to the magistrates, saying, “These men, being Jews, ^kdo exceedingly trouble our city, ²¹ and teach customs, which are not lawful for us to receive, neither to observe, being Romans.” ²² And the multitude rose up together against them; and the magistrates rent off their clothes, ^land commanded to beat them; ²³ and when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: ²⁴ who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

²⁵ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. ²⁶ And ^msuddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately ⁿall the doors were opened, and every one's hands were loosed. ²⁷ And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. ²⁸ But Paul cried with a loud voice, saying, “Do thyself no harm: for we are all here!” ²⁹ Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. ³⁰ And brought them out, and said, “Sirs! ^owhat must I do to be saved?” ³¹ And they said, “Believe ^pon the Lord Jesus Christ, and thou shalt be saved, and thy house.” ³² And they spake unto him the word of the Lord, and to all that were in his house. ³³ And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. ³⁴ And when he had brought them into his house, ^qhe set meat before them, and rejoiced, believing in God with all his house.

³⁵ And when it was day, the magistrates sent the serjeants, saying, “Let those men go.” ³⁶ And the keeper of the prison told this saying to Paul, “The magistrates have sent to let you go: now therefore depart, and go in peace.” ³⁷ But Paul said unto them, “They have beaten us openly uncondemned, ^rbeing Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them

SECT. VIII.

V. Æ. 50.

J. P. 4763.

Philippi.

^a Phil. 1. 1.^{*} Or, *the first*.^g See Note 7.[†] Gr. *Sabbath day*.^b Luke 21. 45.^c Gen. 19. 3. & 33. 11. Judges 19. 21. Luke 24. 29. Heb. 13. 2.^d 1 Sam. 28. 7.[†] Or, *of Python*^e ch. 19. 24.^h See Note 8.^f See Mark 1. 25, 34.^g Mark 16. 17.^h ch. 19. 25, 26.ⁱ 2 Cor. 6. 5.^j Mat. 10. 18.^{*} Or, *court*.^k 1 Kings 18. 17. ch. 17. 6.^l 2 Cor. 6. 5. & 11. 23, 25.¹ Thes. 2. 2.^m ch. 4. 31.ⁿ ch. 5. 19. & 12. 7, 10.^o Luke 3. 10. ch. 2. 37. & 9. 6.^p John 3. 16, 36. & 6. 47. 1 John 5. 10.^q Luke 5. 29. & 19. 6.^r ch. 22. 25.

s Matt. 8. 34.

t ver. 14.

come themselves and fetch us out.” ³⁸ And the serjeants told these words unto the magistrates ; and they feared, when they heard that they were Romans. ³⁹ And they came and besought them, and brought them out, and ^sdesired them to depart out of the city. ⁴⁰ And they went out of the prison, and entered into the house of Lydia ; and when they had seen the brethren, they comforted them, and departed.

SECT. IX.

V. Æ. 51.

J. P. 4764.

Thessalonica.

SECTION IX.—*From Philippi, through Amphipolis and Apollonia, to Thessalonica, where they are opposed by the Jews.*

ACTS xvii. 1–9.

a Luke 4. 16. ch. 9. 20. & 13. 5, 14. & 14. 1. & 16. 13. & 19. 8.

i See Note 9.

b Luke 24. 26, 46. ch. 18. 28. Gal. 3. 1.

* Or, *whom*, said he, *I preach*.

c ch. 28. 24.

d ch. 15. 22, 27, 32, 40.

e Rom. 16. 21.

f ch. 16. 20.

g Luke 23. 2.

John 19. 12.

1 Pet. 2. 15.

¹ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. ² And Paul, as his manner was, ^awent in unto them, and three Sabbath days reasoned with them out of the ⁱScriptures, ³opening and alleging, ^bthat Christ must needs have suffered, and risen again from the dead ; and that “ this Jesus, ^{*}whom I preach unto you, is Christ.” ⁴ And ^csome of them believed, and consorted with Paul and ^dSilas ; and of the devout Greeks a great multitude, and of the chief women not a few.

⁵ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of ^eJason, and sought to bring them out to the people ; ⁶and when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, “ These ^fthat have turned the world upside down are come hither also ! ⁷whom Jason hath received ; and these all do contrary to the decrees of Cæsar, ^gsaying that there is another king, *one* Jesus.” ⁸ And they troubled the people and the rulers of the city, when they heard these things ; ⁹and when they had taken security of Jason, and of the other, they let them go.

SECT. X.

V. Æ. 51.

J. P. 4764.

§ 1.

k See Note 10.

a ver. 11, 12.

b Acts 9. 6. & 22. 10, 15, 21. & 26. 16. Tit. 1. 3.

c Acts 2. 24.

d Phil. 2. 22. & 4. 21.

e 1 Cor. 16. 1.

f Rom. 1. 7.

1 Cor. 1. 3. 2 Cor.

1. 2. Eph. 1. 2.

Phil. 1. 2. Col.

1. 2. 1 Thess. 1.

1. 2 Thess. 1. 2.

2 John 3.

g Matt. 20. 28.

Rom. 4. 25. ch.

2. 20. Tit. 2. 14.

1 John 5. 19.

h See Is. 65. 17.

John 15. 19. &

17. 14. Heb. 2.

5. & 6. 5.

SECTION X.—*St. Paul writes his Epistle to the Galatians, to prove, in opposition to the Judaizing Teachers, that Faith in Christ, and not their imperfect Obedience to the Ceremonial Law, was the cause of their Salvation.*^k

THE EPISTLE TO THE GALATIANS.

§ 1.—chap. i. 1–5.

St. Paul vindicates his Apostleship, and salutes the Brethren.

¹ PAUL, an apostle (^anot of men, neither by man, but ^bby Jesus Christ, and God the Father, ^cwho raised him from the dead), ²and all the brethren ^dwhich are with me, ^eunto the Churches of Galatia ! ³Grace ^fbe to you, and peace from God the Father, and *from* our Lord Jesus Christ, ⁴who ^ggave himself for our sins, that he might deliver us ^hfrom this present evil world, according to the will of God and our father : ⁵to whom be glory for ever and ever ! Amen.

§ 2.—chap. i. 6–10.

St. Paul reproves the Galatians for their departure from his Gospel.

§ 2.

a ch. 5. 8.

b 2 Cor. 11. 4.

c Acts 15. 1, 24.

2 Cor. 2. 17. &

11. 13. ch. 5. 10,

12.

d 1 Cor. 16. 22.

e Deut. 4. 2. &

12. 32. Prov. 30.

6. Rev. 22. 18.

⁶ I MARVEL that ye are so soon removed ^afrom him that called you into the grace of Christ unto another Gospel ; ⁷which ^bis not another ; but there be some ^cthat trouble you, and would pervert the Gospel of Christ. ⁸But though ^dwe, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed ! ⁹As we said before, so say I now again, If any *man* preach any other Gospel unto you ^ethan that ye have received, let him be

accursed ! ¹⁰ For ^fdo I now ^gpersuade men or God ? or ^hdo I seek to please men ? for if I yet pleased men, I should not be the servant of Christ.

f 1 Thess. 2. 4.
g 1 Sam. 24. 7.
 Matt. 23. 14.
 1 John 3. 9.
h 1 Thess. 2. 4.
 Jam. 4. 4.

§ 3.—chap. i. 11, to the end, and ii. 1–10.

St. Paul, in Answer to the False Teachers, asserts that he received his Apostleship from God, and relates his Conversion, Commission, and General History.

§ 3.

¹¹ BUT ^aI certify you, brethren, that the Gospel which was preached of me is not after man ; ¹² for ^bI neither received it of man, neither was I taught it, but ^cby the revelation of Jesus Christ. ¹³ For ye have heard of my conversation in time past in the Jews' religion, how that ^d“beyond measure I persecuted the Church of God, and ^ewasted it ; ¹⁴ and profited in the Jews' religion above many my ^f*equals in mine own nation, ¹⁵being more exceedingly zealous ^gof the traditions of my fathers.

a 1 Cor. 15. 1.
b 1 Cor. 15. 1, 3.
 ver. 1.
c Eph. 3. 3.
d Acts 9. 1. & 22.
 4. & 26. 11.
 1 Tim. 1. 13.
e Acts 8. 3.
 * Gr. equals in years.
f Acts 22. 3. & 26. 9. Phil. 3. 6.
g Jer. 9. 14. Matt. 15. 2. Mark. 7. 5.
h Is. 49. 1, 5. Jer. 1. 5. Acts 9. 15. & 13. 2. & 22. 14, 15. Rom. 1. 1.

¹⁵ But when it pleased God, ^hwho separated me from my mother's womb, and called me by his grace, ¹⁶to ⁱreveal his Son in me, that ^jI might preach him among the heathen ; immediately I conferred not with ^kflesh and blood, ¹⁷neither went I up to Jerusalem to them which were apostles before me ; but I went into Arabia, and returned again unto Damascus. ¹⁸ Then after three years ^lI †went up to Jerusalem to see Peter, and abode with him fifteen days ; ¹⁹but ^mother of the apostles saw I none, save ⁿJames the Lord's brother. ²⁰ (Now the things which I write unto you, ^obehold ! before God I lie not.) ²¹ Afterwards ^pI came into the regions of Syria and Cilicia ; ²²and was unknown by face ^qunto the Churches of Judæa which ^rwere in Christ : ²³but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed ; ²⁴and they glorified

i 2 Cor. 4. 6.
j Acts 9. 15. & 22. 21. & 26. 17, 18.
 Rom. 11. 13.
 Eph. 3. 8.
k Matt. 16. 17.
 1 Cor. 15. 50.
 Eph. 6. 12.

Gal. ii. 1–10. God in me. ¹ Then fourteen years after, ^aI went up again

to Jerusalem with Barnabas, and took Titus with *me* also : ²and I went up by revelation, ^band communicated unto them that Gospel which I preach among the Gentiles, (but †privately to them which were of reputation,) lest by any means ^c“I should run, or had run, in vain. ³ But neither Titus, who was with me, being a Greek, was compelled to be circumcised. ⁴ And that because of ^d“false brethren unawares brought in, who came in privily to spy out our ^e“liberty which we have in Christ Jesus, ^f“that they might bring us into bondage : ⁵to whom we gave place by subjection, no, not for an hour ; that ^g“the truth of the Gospel might continue with you. ⁶ But of those ^h“who seemed to be somewhat (whatsoever they were, it maketh no matter to me ; ⁱ“God accepteth no man's person) : for they who seemed *to be somewhat* ^j“in conference added nothing to me ; ⁷but contrariwise, ^k“when they saw that the Gospel of the Uncircumcision ^l“was committed unto me, as *the Gospel* of the Circumcision *was* unto Peter ; ⁸(for He that wrought effectually in Peter to the apostleship of the Circumcision, ^m“the same was mighty in me toward the Gentiles :) ⁹and when James, Cephas, and John, who seemed to be ⁿ“pillars, perceived ^o“the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship ; that we *should go* unto the heathen, and they unto the Circumcision : ¹⁰only *they would* that we should remember the poor ; ¹¹“the same which I also was forward to do.

l Acts 9. 26.
 † Or, returned.
m 1 Cor. 9. 5.
n Matt. 13. 55.
 Mark 6. 3.
o Rom. 9. 1.
p Acts 9. 30.
q 1 Thess. 2. 14.
r Rom. 16. 7.
s Acts 15. 2.
t Acts 15. 12.
 † Or, severally.
u Phil. 2. 16.
v 1 Thess. 3. 5.
w Acts 15. 1, 24.
 2 Cor. 11. 26.
x ch. 3. 25. & 5. 1, 13.
y 2 Cor. 11. 20. ch. 4. 3, 9.
z ver. 14. ch. 3. 1. & 4. 16.
a Acts 10. 34.
 Rom. 2. 11.
b 2 Cor. 12. 11.
c Acts 13. 46.
 Rom. 1. 5. & 11. 13. 1 Tim. 2. 7.
 2 Tim. 1. 11.
d 1 Thess. 2. 4.
e Acts 3. 5. & 9. 15. & 13. 2. & 22. 21. & 26. 17.
 18. 1 Cor. 15. 10.
 ch. 1. 16. Col. 1. 29.
f Matt. 16. 18.
 Eph. 2. 20. Rev. 21. 14.
g Rom. 1. 5. & 12. 3, 6. & 15. 15. 1 Cor. 15. 10.
 Eph. 3. 8.
h Acts 11. 30. & 24. 17. Rom. 15. 25. 1 Cor. 16. 1.
 2 Cor. 8. & 9. chapters.

§ 4.—chap. ii. 11, to the end.

St. Paul reproves Peter for Judaizing—He maintains the Doctrine of Justification by Faith, and argues, that if those Jews who had embraced Christianity were convinced of the insufficiency of the Ceremonial Law, as the means of Salvation, it was impossible that the Gentiles should be expected to conform to it, or that it should be obligatory on them.

§ 4.

¹¹ BUT ^awhen Peter was come to Antioch, I withstood him to the

a Acts 15. 35.

b Acts 10. 28. & 11. 3.

c ver. 5.

d 1 Tim. 5. 20.

e Acts 10. 28. & 11. 3.

f Acts 15. 10, 11.

g Matt. 9. 11.

Eph. 2. 3, 12.

h Acts 13. 38, 39.

i Rom. 1. 17. & 3. 22, 28. & 8. 3. ch. 3. 24. Heb. 7. 18, 19.

j Ps. 143. 2. Rom. 3. 20. ch. 3. 11.

k 1 John 3. 8, 9.

l See Note 11.

l Rom. 8. 2.

m Rom. 6. 14. & 7. 4, 6.

n Rom. 6. 11.

2 Cor. 5. 15.

1 Thess. 5. 10.

Heb. 9. 14. 1 Pet. 4. 2.

o Rom. 6. 6. ch. 5. 24. & 6. 14.

p 2 Cor. 5. 15.

1 Thess. 5. 10.

1 Pet. 4. 2.

q See Mark 1. 1.

r ch. 1. 4. Eph. 5. 2. Tit. 2. 14.

s ch. 3. 21. Heb. 7. 11. See Rom. 11. 6. ch. 5. 4.

§ 5.

a ch. 5. 7.

b ch. 2. 14. & 5. 7.

c Acts 2. 38. & 8. 15. & 10. 47. & 15. 8. ver. 14. Eph. 1. 13. Heb. 6. 4.

d Rom. 10. 16, 17.

e ch. 4. 9.

f Heb. 7. 16. & 9. 10.

g Heb. 10. 35, 36. 2 John 8.

* Or, *so great*.

h 2 Cor. 3. 8.

§ 6.

a Gen. 15. 6.

Rom. 4. 3, 9, 21, 22. Jam. 2. 23.

* Or, *imputed*.

b John 8. 39.

Rom. 4. 11, 12, 16.

c See Rom. 9. 17. ver. 22.

d Gen. 12. 3. & 18. 18. & 22. 18.

Ecclus. 44. 21.

Acts 3. 35.

e Deut. 27. 26.

Jer. 11. 3.

f ch. 2. 16.

g Heb. 2. 4. Rom. 1. 17. Heb. 10. 33.

m See Note 12.

h Rom. 4. 4, 5. & 10. 5, 6. & 11. 6.

i Lev. 18. 5. Neh. 9. 29. Ezek. 20. 11. Rom. 10. 5.

j Rom. 8. 3.

2 Cor. 5. 21. ch. 4. 5.

k Deut. 21. 23.

face, because he was to be blamed. ¹² For before that certain came from James, ^bhe did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the Circumcision. ¹³ And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. ¹⁴ But when I saw that they walked not uprightly according to ^cthe truth of the Gospel, I said unto Peter ^dbefore *them* all, “If ^ethou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?”

¹⁵ We ^f*who are* Jews by nature, and not ^gsinners of the Gentiles, ¹⁶ (knowing ^hthat a man is not justified by the works of the Law, but ⁱby the faith of Jesus Christ,) even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for ^jby the works of the Law shall no flesh be justified. ¹⁷ But if, while we seek to be justified by Christ, we ourselves also are found ^ksinners, is therefore Christ the minister of sin? God forbid!

¹⁸ For if I build again the things which I destroyed, I make myself a transgressor.¹ ¹⁹ For I ^lthrough the Law ^mam dead to the Law, that I might ⁿlive unto God. ²⁰ I am ^ocrucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh ^pI live by the faith of ^qthe Son of God, ^rwho loved me, and gave himself for me. ²¹ I do not frustrate the grace of God; for ^sif righteousness *come* by the Law, then Christ is dead in vain.

§ 5.—chap. iii. 1–5.

St. Paul reproves the Galatians for deserting their first Principles of Faith, in supposing that the New Dispensation was not sufficient for Salvation; although it had been confirmed to them by those spiritual Blessings and Gifts which were unknown to the Mosaic Law.

¹ O FOOLISH Galatians! ^awho hath bewitched you, [that ye should not obey ^bthe truth?] before whose eyes Jesus Christ hath been evidently set forth, crucified among you. ² This only would I learn of you, Received ye ^cthe Spirit by the works of the Law, ^dor by the hearing of faith? ³ Are ye so foolish? ^ehaving begun in the Spirit, are ye now made perfect by ^fthe flesh? ⁴ Have ^gye suffered ^hso many things in vain? if *it be* yet in vain! ⁵ He therefore ⁱthat ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the Law, or by the hearing of faith?

§ 6.—chap. iii. 6–18.

St. Paul proves the Truth of his Doctrine by the example of Abraham, who was justified by his Faith in the Promises of God.

⁶ EVEN as ^aAbraham believed God, and it was ^baccounted to him for righteousness. ⁷ Know ye therefore ^cthat they which are of faith, the same are the children of Abraham. ⁸ And ^dthe Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, “In ^ethee shall all nations be blessed.” ⁹ So then they which be of faith are blessed with faithful Abraham. ¹⁰ For as many as are of the works of the Law are under the curse. For it is written, “Cursed ^fis every one that continueth not in all things which are written in the Book of the Law to do them!” ¹¹ But ^gthat no man is justified by the Law in the sight of God, *it is* evident; for, “The ^hjust shall live by ^mfaith:” ¹² and ⁱthe Law is not of faith; but “The ^jman that doeth them shall live in them.” ¹³ Christ ^khath redeemed us from the curse of the Law, being made a curse for us; (for it is written, “Cursed ^kis every one that hangeth on a tree”);

¹⁴ that ¹the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive ^mthe promise of the Spirit through faith.

¹⁵ Brethren, I speak after the manner of men; ⁿthough *it be* but a man's ^tcovenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto: ¹⁶ now ^oto Abraham and his seed were the promises made. He saith not, "And to seeds," as of many; but as of one, "And to thy seed," which is ^pChrist.ⁿ ¹⁷ And this I say, *That* the covenant, that was confirmed before of God in Christ, the Law, ^qwhich was four hundred and thirty years after, cannot disannul, ^rthat it should make the promise of none effect. ¹⁸ For if ^sthe inheritance be of the Law, *it is* no more of promise; but God gave *it* to Abraham by promise.

§ 7.—chap. iii. 19, to the end.

St. Paul declares the object of the Mosaic Law was to preserve the Jews, from whom Christ was to be born, from the idolatrous Practices and Rites of the Heathens, and to educate them in the Hope and Expectation of the promised Messiah.

¹⁹ WHEREFORE then *serveth* the Law? ^aIt was added because of transgressions, (till ^bthe Seed should come to whom the promise was made;) *and it was* ^cordained by angels in the hand ^dof a mediator. ²⁰ Now a mediator is not *a mediator* of one, ^ebut God is one. ²¹ *Is* the Law then against the promises of God? God forbid! ^fFor if there had been a law given which could have given life, verily righteousness should have been by the Law; ²² but ^gthe Scripture hath concluded ^hall under sin, ⁱthat the promise by faith of Jesus Christ might be given to them that believe. ²³ But before Faith came, we were kept under the Law, shut up unto the Faith which should afterwards be revealed. ²⁴ Wherefore ^jthe Law was our schoolmaster *to bring us* unto Christ, ^kthat we might be justified by faith; ²⁵ but after that Faith is come, we are no longer under a schoolmaster. ²⁶ For ye ^lare all the children of God by faith in Christ Jesus. ²⁷ For ^mas many of you as have been baptized into Christ ⁿhave put on Christ.^o ²⁸ There ^pis neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all ^qone in Christ Jesus. ²⁹ And ^rif ye be Christ's, then are ye Abraham's seed, and ^sheirs according to the promise.

§ 8.—chap. iv. 1-11.

St. Paul adds another Illustration, showing the Purport of the Law, and reproving the Jewish and Gentile Converts for their desire again to place themselves in Bondage—His Fear on that account.

¹ Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; ² but is under tutors and governors until the time appointed of the father. ³ Even so we, when we were children, ^awere in bondage under the ^belements of the world; ⁴ but ^cwhen the fulness of the time was come, God sent forth his Son, ^dmade ^eof a woman, ^fmade under the Law, ^gto ^hredeem them that were under the Law, ⁱthat we might receive the adoption of sons. ⁶ And because ye are sons, God hath sent forth ^jthe Spirit of his Son into your hearts, crying, Abba, Father! ⁷ Wherefore thou art no more a servant, but a son; ^kand if a son, then a heir of God through Christ. ⁸ Howbeit then, ^lwhen ye knew not God, ^mye did service unto them which by nature are no gods; ⁹ but now, ⁿafter that ye have known God, or rather are known of God, ^ohow turn ye ^pagain to ^qthe weak and beggarly ^relements, whereunto ye desire again to be in bondage? ¹⁰ Observe ^sye days, and months, and times, and ^tyears?^p ¹¹ I am afraid of you, ^ulest I have bestowed upon you labor in vain.

^f Matt. 29. 28. ch. 3. 13. Tit. 2. 14. Heb. 9. 12. Eph. 1. 7. 1 Pet. 1. 18, 19. ^g John 1. 12. ch. 3. 26. Eph. 1. 5. ^h Rom. 5. & 8. 15. ⁱ Rom. 8. 16, 17. ch. 3. 29. ^j Eph. 2. 12. 1 Thess. 4. 5. ^k Rom. 1. 25. 1 Cor. 12. 2. Eph. 2. 11, 12. 1 Thess. 1. 9. ^l 1 Cor. 8. 3. & 13. 12. 2 Tim. 2. 19. ^m ch. 3. 3. Col. 2. 20. ⁿ Rom. 8. 3. Heb. 7. 18. ^o Rom. 14. 5. Col. 2. 16. ^p Interrogatively after Griesbach & Knapp.—Ed. ^q ch. 2. 2. & 5. 2, 4. 1 Thess. 3. 5.

^l Rom. 4. 9, 16. ^m Is. 32. 15. & 44. 3. Jer. 31. 33. & 32. 40. Ezek. 11. 19. & 36. 27. Joel 2. 28, 29. Zech. 12. 10. John 7. 39. Acts 2. 33. ⁿ Heb. 9. 17. [†] Or, *testament*. ^o Gen. 12. 3, 7. & 17. 7. ver. 8. ^p 1 Cor. 12. 12. ⁿ See Note 13. ^q Ex. 12. 40, 41. ^r Rom. 4. 13, 14. ver. 21. ^s Rom. 8. 17. ^t Rom. 4. 14.

§ 7.

^a John 15. 22. Rom. 4. 15. & 5. 20. & 7. 8, 13. 1 Tim. 1. 9. ^b ver. 16. ^c Acts 7. 53. Heb. 2. 2. ^d Ex. 20. 19, 21, 22. Deut. 5. 5, 22, 23, 27, 31. John 1. 17. Acts 7. 38. 1 Tim. 2. 5. ^e Rom. 3. 29, 30. ^f ch. 2. 21. ^g ver. 8. ^h Rom. 3. 9, 19, 23. & 11. 32. ⁱ Rom. 4. 11, 12, 16. ^j Matt. 5. 17. Rom. 10. 4. Col. 2. 17. Heb. 9. 9, 10. ^k Acts 13. 39. ch. 2. 16. ^l John 1. 12. Rom. 8. 14, 15, 16. ch. 4. 5. 1 John 3. 1, 2. ^m Rom. 6. 3. ⁿ Rom. 13. 14. ^o See Note 14. ^p Rom. 10. 12. 1 Cor. 12. 13. ch. 5. 6. Col. 3. 11. ^q John 10. 16. & 17. 20, 21. Eph. 2. 14, 15, 16. & 4. 4, 15. ^r Gen. 21. 10, 12. Rom. 9. 7. Heb. 11. 18. ^s Rom. 8. 17. ch. 4. 7, 28. Eph. 3. 6.

§ 8.

^a ver. 9. ch. 2. 23. & 5. 1. Col. 2. 8, 20. Heb. 9. 10. ^{*} Or, *rudiments*. ^b Gen. 49. 10. Dan. 9. 24. Mark 1. 15. Eph. 1. 10. ^c John 1. 14. Rom. 1. 3. Phil. 2. 7. Heb. 2. 14. ^d Gen. 3. 15. Is. 7. 14. Mic. 5. 3. Matt. 1. 23. Luke 1. 31. & 2. 7. ^p See Note 15. ^e Matt. 5. 17. Luke 2. 27.

§ 9.

§ 9.—chap. iv. 12–20.

St Paul appeals to the Jews by their former zeal, and their affection for him.

a 2 Cor. 2. 5.

b 1 Cor. 2. 3.
2 Cor. 11. 30. &
12. 7, 9.

c ch. 1. 6.

d 2 Sam. 19. 27.
Mal. 2. 7. See
Zech. 12. 8.

e Matt. 10. 40.
Luke 10. 16.
John 13. 20.
1 Thess. 2. 13.

* Or, *What was then?*

f ch. 2. 5, 14.

g Rom. 10. 2.
1 Cor. 11. 2.

† Or, *us*.

q See Note 17.

h 1 Cor. 4. 15.
Philem. 10.
Jam. 1. 18.

† Or, *I am perplexed for you*.

¹² BRETHREN, I beseech you, be as I *am*; for I *am* as ye *are*. ^aYe have not injured me at all: ¹³ye know how ^bthrough infirmity of the flesh, I preached the Gospel unto you ^cat the first, ¹⁴and my temptation which was in my flesh ye despised not, nor rejected, but received me ^das an angel of God, ^eeven as Christ Jesus. ¹⁵* Where is then the blessedness ye spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. ¹⁶Am I therefore become your enemy, ^fbecause I tell you the truth?

¹⁷They ^gzealously affect you, *but* not well; yea, they would exclude [†]you, ^qthat ye might affect them. ¹⁸But it is good to be zealously affected always in a good *thing*, and not only when I am present with you, ¹⁹my ^hlittle children, of whom I travail in birth again until Christ be formed in you: ²⁰I desire to be present with you now, and to change my voice; for [†]I stand in doubt of you.

§ 10.—chap. iv. 21, to the end.

St. Paul continues his Appeal by an Illustration from the Old Testament, demonstrating the inferiority of the Law to the Gospel Covenant.

§ 10.

a Gen. 16. 15

b Gen. 21. 2.

c Rom. 9. 7, 8.

d Gen. 18. 10, 14.
& 21. 1, 2. Heb.
11. 11.

r See Note 17.

* Or, *testaments*.

e Deut. 33. 2.

† Gr. *Sina*.

† Or, *is in the same rank with*.

f Is. 2. 2. Heb. 12.
22. Rev. 3. 12. &
21. 2, 10.

g Is. 54. 1.

²¹TELL me, ye that desire to be under the Law, do ye not hear the Law? ²²For it is written, “That Abraham had two sons, ^athe one by a bondmaid, ^bthe other by a freewoman. ²³But he *who was* of the bondwoman ^cwas born after the flesh; ^dbut he of the freewoman *was* by promise.” ²⁴Which things are an allegory.^r For these are the two ^ecovenants: the one from the ^eMount [†]Sinai, which gendereth to bondage, which is Agar, ²⁵(for this Agar is Mount Sinai in Arabia), and [†]answereth to Jerusalem which now is, and is in bondage with her children; ²⁶but ^fJerusalem which is above is free, which is the mother of us [all]. ²⁷For it is written,—

“Rejoice, ^g*thou* barren that bearest not!

Break forth and cry, thou that travailest not!

For the desolate hath many more children

Than she which hath a husband.”

h Acts 3. 25.
Rom. 9. 8. ch. 3.
29.

i Gen. 21. 9.
j ch. 5. 11. & 6.
12.

k ch. 3. 8, 22.

l Gen. 21. 10, 12.

m John 8. 35.

n John 8. 36. ch.
5. 1, 13.

²⁸Now we brethren, as Isaac was, are ^hthe children of promise. ²⁹But as then ⁱhe that was born after the flesh persecuted him *that was born* after the Spirit, ^jeven so *it is* now. ³⁰Nevertheless what saith ^kthe ^lScripture? Cast out the bondwoman and her son; for ^mthe son of the bondwoman shall not be heir with the son of the freewoman.—
³¹So then, brethren, we are not children of the bondwoman ⁿbut of the free.

§ 11.—chap. v.

§ 11.

St. Paul asserts that all those who depend upon the Jewish Law for Salvation, deprive themselves of the Blessing of the Christian Dispensation, and become Debtors to the whole Law—He exhorts them to practise the graces and virtues required by the Spiritual Religion of the Gospel, taking care to avoid those Moral Offences which the Law of Moses condemned, and suppressing that spirit of vainglory and desire of Distinction, which is the cause of so much Provocation and Envy among Christians.

a John 8. 32.
Rom. 6. 18.
1 Pet. 2. 16.

b Acts 15. 10. ch.
2. 4. & 4. 9.

c Acts 15. 1. See
Acts 16. 3.

d ch. 3. 10.

e Rom. 9. 31, 32.
ch. 2. 21.

f Heb. 12. 15.

g Rom. 8. 24, 25.
2 Tim. 4. 8.

¹STAND fast therefore in ^athe liberty wherewith Christ hath made us free, and be not entangled again ^bwith the yoke of bondage. ²Behold! I Paul, say unto you, that ^cif ye be circumcised, Christ shall profit you nothing. ³For I testify again to every man that is circumcised, ^dthat he is a debtor to do the whole Law. ⁴Christ ^eis become of no effect unto you, whosoever of you are justified by the Law; ^fye are fallen from grace. ⁵For we, through the Spirit, ^gwait for the

hope of righteousness by faith. ⁶ For ^hin Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but ⁱfaith which worketh by love. ⁷ Ye ^jdid run well; ^{*}who ^kdid hinder you that ye should not obey the truth? ⁸ This persuasion *cometh* not of him ^lthat calleth you. ⁹ A ^mlittle leaven leaveneth the whole lump. ¹⁰ I ⁿhave confidence in you through the Lord, that ye will be none otherwise minded; but ^ohe that troubleth you ^pshall bear his judgment, whosoever he be. ¹¹ And ^qI, brethren, if I yet preach circumcision, ^rwhy do I yet suffer persecution? is ^sthen the offence of the cross ceased? ¹² I ^twould! —They were even cut off ^uwhich trouble you.

¹³ For, brethren, ye have been called unto liberty; only ^vuse not liberty for an occasion to the Flesh, but ^wby love serve one another. ¹⁴ For ^xall the Law is fulfilled in one word, *even* in this;—“Thou ^yshalt love thy neighbour as thyself.” ¹⁵ But if ye bite and devour one another, take heed that ye be not consumed one of another.

¹⁶ *This* I say then, ^zWalk in the Spirit, and [†]ye shall not fulfil the lust of the Flesh. ¹⁷ For ^athe Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other; ^bso that ye cannot do the things that ye would. ¹⁸ But ^cif ye be led of the Spirit, ye are not under the Law. ¹⁹ Now ^dthe works of the Flesh are manifest, which are *these*;—[adultery,] fornication, uncleanness, lasciviousness, ²⁰ idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹ envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, ^ethat they which do such things shall not inherit the kingdom of God. ²² But ^fthe fruit of the Spirit is love, joy, peace, long-suffering, ^ggentleness, ^hgoodness, ⁱfaith, ²³ meekness, temperance: ^jagainst such there is no law. ²⁴ And they that are Christ's ^khave crucified the Flesh with the ^laffections and lusts. ²⁵ If ^lwe live in the Spirit, let us also walk in the Spirit. ²⁶ Let ^mus not be desirous of vainglory, provoking one another, envying one another.

^d 1 Cor. 3. 3. Eph. 5. 3. Col. 3. 5. Jam. 3. 14, 15. ^e 1 Cor. 6. 9. Eph. 5. 5. Col. 3. 6. Rev. 22. 15. ^f John 15. 2. Eph. 5. 9. ^g Col. 3. 12. Jam. 3. 17. ^h Rom. 15. 14. ⁱ 1 Cor. 13. 7. ^j 1 Tim. 1. 9. ^k Rom. 6. 6. & 13. 14. ch. 2. 20. 1 Pet. 2. 11. [†] Or, *passions*. ^l Rom. 8. 4, 5. ver. 16. ^m Phil. 2. 3.

§ 12.—chap. vi. 1–10.

St. Paul exhorts them to Christian Charity, from a consideration of their own Weaknesses, from the Necessity of examining their Actions, for which all shall be accountable, and from the Duty of contributing to the Support of the Ministry, and to the Necessities of all mankind, particularly to our fellow-Christians.

¹ BRETHREN! ^{*}if ^aa man be overtaken in a fault, ye ^bwhich are spiritual, restore such an one ^cin the spirit of meekness: considering thyself, ^dlest thou also be tempted. ² Bear ^eye one another's burdens, and so fulfil ^fthe Law of Christ. ³ For ^gif a man think himself to be something, when ^hhe is nothing, he deceiveth himself; ⁴ but ⁱlet every man prove his own work, and then shall he have rejoicing in himself alone, and ^jnot in another; ⁵ for ^kevery man shall bear his own burden.

⁶ Let ^lhim that is taught in the word communicate unto him that teacheth in all good things. ⁷ Be ^mnot deceived; ⁿGod is not mocked. For ^owhatsoever a man soweth, that shall he also reap; ⁸ for ^phe that soweth to his Flesh shall of the Flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. ⁹ And ^qlet us not be weary in well doing; for in due season we shall reap, ^rif we faint not. ¹⁰ As ^swe have therefore opportunity, ^tlet us do good unto all *men*, especially unto them who are of ^uthe household of faith.

ⁿ Job 13. 9. ^o Luke 16. 25. Rom. 2. 6. 2 Cor. 9. 6. ^p Job 4. 8. Prov. 11. 18. & 22. 8. Hosea 8. 7. & 10. 12. Rom. 8. 13. James 3. 18. ^q 2 Thess. 3. 13. 1 Cor. 15. 58. ^r Matt. 24. 13. Heb. 3. 6, 14. & 10. 36. & 12. 3, 5. Rev. 2. 10. ^s John 9. 4. & 12. 35. ^t 1 Thess. 5. 15. 1 Tim. 6. 18. Tit. 3. 8. ^u Eph. 2. 19. Heb. 3. 6.

^h 1 Cor. 7. 19. ch. 3. 28. & 6. 15. Col. 3. 11. ⁱ 1 Thess. 1. 3. Jam. 2. 18, 20, 22. ^j 1 Cor. 9. 24. ^{*} Or, *who did drive you back?* ^k ch. 3. 1. ^l ch. 1. 6. ^m 1 Cor. 5. 6. & 15. 33. ⁿ 2 Cor. 2. 3. & 8. 22. ^o ch. 1. 7. ^p 2 Cor. 10. 6. ^q ch. 6. 12. ^r 1 Cor. 15. 30. ch. 4. 29. & 6. 17. ^s 1 Cor. 1. 23. ^t Josh. 7. 25. 1 Cor. 5. 13. ch. 1. 8, 9. ^u Acts 15. 1, 2, 24. ^v 1 Cor. 8. 9. 1 Pet. 2. 16. 2 Pet. 2. 19. Jude 4. ^w 1 Cor. 9. 19. ch. 6. 2. ^x Matt. 7. 12. & 22. 40. Jam. 2. 8. ^y Lev. 19. 18. Matt. 22. 39. Rom. 13. 8, 9. ^z Rom. 6. 12. & 8. 1, 4, 12. & 13. 14. ver. 25. 1 Pet. 2. 11. [†] Or, *fulfil not*. ^a Rom. 7. 23. & 8. 6, 7. ^b Rom. 7. 15, 19. ^c Rom. 6. 14. & 8. 2.

§ 12.

^{*} Or, *although*. ^a Rom. 14. 1. & 15. 1. Heb. 12. 13. Jam. 5. 19. ^b 1 Cor. 2. 15. & 3. 1. ^c 1 Cor. 4. 21. 2 Thess. 3. 15. 2 Tim. 2. 25. ^d 1 Cor. 7. 5. & 10. 12. ^e Rom. 15. 1. ch. 5. 13. 1 Thess. 5. 14. ^f John 13. 14, 15, 34. & 15. 12. Jam. 2. 8. 1 John 4. 21. ^g Rom. 12. 3. 1 Cor. 8. 2. ch. 2. 6. ^h 2 Cor. 3. 5. & 12. 11. ⁱ 1 Cor. 11. 28. 2 Cor. 13. 5. ^j See Luke 18. 11. ^k Rom. 2. 6. 1 Cor. 3. 8. ^l Rom. 15. 27. 1 Cor. 9. 11, 14. ^m 1 Cor. 6. 9. & 15. 33.

§ 13.—chap. vi. 11, to the end.

St. Paul concludes, by reminding the Galatians, that the Zealots for Judaism did not keep the Law, and desired only to have their proselytes circumcised, that they themselves might escape Persecution; but St. Paul, on the contrary, declares, that he cannot be actuated by such selfish motives, for he bears in his body the marks of his sufferings for the Lord Jesus; and testifies, that Holiness alone availeth with God. He prays for a blessing on the Church.

§ 13.

a ch. 2. 3, 14.
 b Phil. 3. 18.
 c ch. 5. 11.
 d Phil. 3. 3, 7, 8.
 * Or, *whereby*.
 e Rom. 6. 6. ch. 2. 20.
 f 1 Cor. 7. 19.
 ch. 5. 6. Col. 3. 11.
 g 2 Cor. 5. 17.
 h Ps. 125. 5.
 i Phil. 3. 16.
 j Rom. 2. 29. & 4. 12. & 9. 6, 7, 8. ch. 3. 7, 9, 29. Phil. 3. 3.
 k 2 Cor. 1. 5. & 4. 10. & 11. 23. ch. 5. 11. Col. 1. 24.
 l 2 Tim. 4. 22.
 Philemon 25.

¹¹ YE see how large a letter I have written unto you with mine own hand. ¹² As many as desire to make a fair show in the flesh, ^athey constrain you to be circumcised; ^bonly lest they should ^csuffer persecution for the cross of Christ. ¹³ For neither they themselves who are circumcised keep the Law; but desire to have you circumcised, that they may glory in your flesh. ¹⁴ But ^dGod forbid that I should glory, save in the cross of our Lord Jesus Christ, ^eby whom the world is ^fcrucified unto me, and I unto the world. ¹⁵ For in ^gChrist Jesus neither circumcision availeth any thing, nor uncircumcision, but ^ha new creature. ¹⁶ And ⁱas many as walk ^jaccording to this rule, peace be on them, and mercy, and upon ^kthe Israel of God!

¹⁷ From henceforth let no man trouble me; for ^lI bear in my body the marks of the Lord Jesus. ¹⁸ Brethren, ¹the grace of our Lord Jesus Christ be with your spirit! Amen.

[[Unto the Galatians, written from Rome.]]

[END OF THE EPISTLE TO THE GALATIANS.]

SECT. XI.

V. Æ. 51.

J. P. 4764.

Berea.

a ch. 9. 25. ver. 14.
 b Is. 34. 16. Luke 16. 29. John 5. 39.

c Matt. 10. 23.

SECTION XI.—*From Thessalonica to Berea—The Causes for which the Bereans are favorably disposed to receive the Gospel.*

ACTS xvii. 10–14.

¹⁰ AND ^athe brethren immediately sent away Paul and Silas by night unto Berea. Who coming *thither* went into the synagogue of the Jews. ¹¹ These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and ^bsearched the Scriptures daily, whether those things were so. ¹² Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few; ¹³ but when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came *thither* also, and stirred up the people. ¹⁴ And ^cthen immediately the brethren sent away Paul, to go as it were to the sea; but Silas and Timotheus abode there still.

SECT. XII.

V. Æ. 51.

J. P. 4764.

Athens.

a ch. 18. 5.

b 2. Pet. 2. 8.

* Or, *full of idols*.

s See Note 18.

† Or, *base fellow*.

‡ Or, *Mars' Hill*.
 It was the highest court in Athens.

SECTION XII.—*From Berea, having left there Silas and Timothy, St. Paul proceeds to Athens, where he preaches to the Philosophers and Students.*

ACTS xvii. 15, to the end.

¹⁵ AND they that conducted Paul brought him unto Athens; and ^areceiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

¹⁶ Now while Paul waited for them at Athens, ^bhis spirit was stirred in him, when he saw the city ^cwholly given to idolatry. ¹⁷ Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. ^s ¹⁸ Then certain philosophers of the Epicureans, and of the Stoics, encountered him; and some said, "What will this [†]babblor say?" other some, "He seemeth to be a setter forth of strange gods;" because he preached unto them Jesus, and the Resurrection. ¹⁹ And they took him, and brought him unto [‡]Areopagus, saying, "May we know what this new doctrine, whereof thou speakest, is?" ²⁰ For thou bringest

certain strange things to our ears. We would know therefore what these things mean.” ²¹ (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

²² Then Paul stood in the midst of *Mars’ Hill, and said, “Ye men of Athens! I perceive that in all things ye are too superstitious. ²³ For as I passed by, and beheld your †devotions, I found an altar with this inscription, To THE UNKNOWN GOD! [†] Whom therefore ye ignorantly worship, Him declare I unto you. [‡] God [‡] that made the world and all things therein, seeing that he is [‡] Lord of heaven and earth, [‡] dwelleth not in temples made with hands; [‡] neither is worshipped with men’s hands, [‡] as though he needed any thing, seeing [‡] he giveth to all life, and breath, and all things; [‡] and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and [‡] the bounds of their habitation; [‡] [‡] that [‡] they should seek the Lord, if haply they might feel after Him, and find Him, [‡] though He be not far from every one of us. [‡] [‡] For [‡] in Him we live, and move, and have our being; [‡] as certain also of your own poets have said, “For we are also his [‡] offspring.” [‡] [‡] Forasmuch then, as we are the offspring of God, [‡] we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device. [‡] [‡] And [‡] the times of this ignorance God winked at; but [‡] now commandeth all men every where to repent; [‡] [‡] because he hath appointed a day, in the which [‡] he will judge the world in righteousness by [‡] that Man whom he hath ordained; [‡] whereof he hath [‡] †given assurance unto all men, in that [‡] he hath raised Him from the dead.”

³² And when they heard of the resurrection of the dead, some mocked; and others said, “We will hear thee again of this matter.” ³³ So Paul departed from among them. ³⁴ Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

SECTION XIII.—*From Athens St. Paul proceeds to Corinth, where he is reduced to labor for his support—Silas and Timothy join him there.*
ACTS xviii. 1–5.

¹ AFTER these things Paul departed from Athens, and came to Corinth; ² and found a certain Jew named ^aAquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) ^x and came unto them: ³ and because he was of the same craft, he abode with them, ^b and wrought; for by their occupation they were tentmakers. ⁴ And ^c he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. ⁵ And ^d when Silas and ^d Timotheus were come from Macedonia, Paul was ^e pressed [in the spirit], ^y and testified to the Jews that Jesus ^{*was} Christ.

SECTION XIV.—*St. Paul writes his First Epistle to the Thessalonians, to establish them in the Faith, (when they were exposed to the Attacks of the Unconverted Jews,) by enforcing the Evidences of Christianity.*^z
THE FIRST EPISTLE TO THE THESSALONIANS.

§ 1.—chap. i. 1–4.

The Introduction and Salutation.

¹ PAUL, and ^aSilvanus, and Timotheus, unto the Church of the Thessalonians, *which is* in God the Father and *in* the Lord Jesus Christ! ^b Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ! ² We ^c give thanks to God always for you all, making

* Or, the Court of the Areopagites.

† Or, gods that ye worship, 2 Thess. 2. 4.

‡ See Note 19. c ch. 14. 15.

d Matt. 11. 25.

e ch. 7. 48.

f Ps. 50. 8.

g Gen. 2. 7. Num. 16. 22. Job 12. 10. & 27. 3. & 33. 4. 1s. 42. 5. & 57. 16. Zech. 12. 1.

h Dent. 32. 8.

i Rom. 1. 20.

j ch. 14. 17.

k Col. 1. 17. Heb. 1. 3.

l Tit. 1. 12.

u See Note 20.

m 1s. 40. 18.

n ch. 14. 16. Rom. 3. 25.

o Luke 24. 47. Tit. 2. 11, 12.

1 Pet. 1. 14. & 4. 3.

p ch. 10. 42. Rom. 2. 16. & 14. 10.

† Or, offered faith.

q ch. 2. 24.

SECT. XIII.

V. Æ. 51.

J. P. 4764.

Corinth.

a Rom. 16. 3.

1 Cor. 16. 19.

2 Tim. 4. 19.

x See Note 21.

b ch. 20. 34. 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.

c ch. 17. 2.

d ch. 17. 14, 15.

e [Or, by a different reading, was wholly occupied in instruction.—Ed.] Job 32. 18. ch. 17. 3. ver. 28.

y See Note 22.

* Or, is the Christ.

SECT. XIV.

V. Æ. 51.

J. P. 4764.

Corinth.

§ 1.

z See Note 23.

a 2 Cor. 1. 19.

2 Thess. 1. 1.

1 Pet. 5. 12.

b Eph. 1. 2.

c Rom. 1. 8. Eph. 1. 16. Philem. 4.

d ch. 2. 13.
 e John 6. 29. Gal.
 5. 6. ch. 3. 6.
 2 Thess. 1. 3, 11.
 Jam. 2. 17.
 f Rom. 16. 6.
 Heb. 6. 10.
 * Or, *beloved of
 God, your elec-
 tion.*
 g Col. 3. 12.
 2 Thess. 2. 13.

§ 2.

a Mark 16. 20.
 1 Cor. 2. 4. & 4. 20.
 b 2 Cor. 6. 6.
 c Col. 2. 2. Heb. 2. 3.
 d ch. 2. 1, 5, 10,
 11. 2 Thess. 3. 7.
 e 1 Cor. 4. 16. &
 11. 1. Phil. 3. 17.
 ch. 2. 14.
 2 Thess. 3. 9.
 f Acts 5. 41.
 Heb. 10. 34.
 g Rom. 10. 18.
 h Rom. 1. 8.
 2 Thess. 1. 4.
 i ch. 2. 1.
 j 1 Cor. 12. 2.
 Gal. 4. 8.
 k See Mark 1. 1.
 Rom. 2. 7.
 Phil. 3. 20.
 Tit. 2. 13. 2 Pet.
 3. 12. Rev. 1. 7.
 l Acts 1. 11. ch. 4.
 16. 2 Thess. 1. 7.
 m Acts 2. 24.
 n Matt. 3. 7. Rom.
 5. 9. ch. 5. 9.

§ 3.

a ch. 1. 5, 9.
 b Acts 16. 22.
 c ch. 1. 5.
 d Acts 17. 2.
 e Phil. 1. 30. Col.
 2. 1.
 f 2 Cor. 7. 2. ver.
 5. 2 Pet. 1. 16.
 g 1 Cor. 7. 25.
 1 Tim. 1. 11, 12.
 h 1 Cor. 9. 17.
 Gal. 2. 7. Tit. 1. 3.
 i Gal. 1. 10.
 j Prov. 17. 3.
 Rom. 8. 27.
 k Acts 20. 33.
 2 Cor. 2. 17. & 4. 2.
 & 7. 2. & 12. 17.
 l Rom. 1. 9.
 m John 5. 41, 44.
 & 12. 43. 1 Tim.
 5. 17.
 n 1 Cor. 9. 4, 6,
 12, 18. 2 Cor. 10.
 1, 2, 10, 11. &
 13. 10. 2 Thess.
 3. 9. Phil. 8. 9.
 * Or, *used author-
 ity.*
 o 2 Cor. 11. 9. &
 12. 13, 14.
 2 Thess. 3. 8.
 p 1 Cor. 9. 1, 2, 5.
 q 1 Cor. 2. 3. & 9.
 22. 2 Cor. 13. 4.
 2 Tim. 2. 24.
 r Rom. 1. 11. &
 15. 29.
 s 2 Cor. 12. 15.
 t Acts 20. 34.
 1 Cor. 4. 12.
 2 Cor. 11. 9.
 2 Thess. 3. 8.
 u 2 Cor. 12. 13, 14.
 v ch. 1. 5.
 w 2 Cor. 7. 2.
 2 Thess. 3. 7.
 x Ephes. 4. 1.
 Phil. 1. 27. Col.
 1. 10. ch. 4. 1.
 y 1 Cor. 1. 9. ch.
 5. 24. 2 Thess. 2.
 14. 2 Tim. 1. 9.
 z ch. 1. 3.
 a Matt. 10. 40.
 Gal. 4. 14. 2 Pet.
 3. 2.

mention of you in our prayers ; ³ remembering ^d without ceasing ^e your work of faith, ^f and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father ; ⁴ knowing, brethren ^g beloved, ^h your election of God.

§ 2.—chap. i. 5, to the end.

St. Paul derives his first Argument for the Truth of Christianity, from the miraculous Gifts of the Holy Spirit—He rejoices in, and commends, their steady Adherence to the Christian Faith.

⁵ For ^a our Gospel came not unto you in word only, but also in power, and ^b in the Holy Ghost, ^c and in much assurance ; as ^d ye know what manner of men we were among you for your sake. ⁶ And ^e ye became followers of us, and of the Lord, having received the word in much affliction, ^f with joy of the Holy Ghost ; ⁷ so that ye were ensamples to all that believe in Macedonia and Achaia. ⁸ For from you ^g sounded out the word of the Lord not only in Macedonia and Achaia, but also ^h in every place your faith to God-ward is spread abroad ; so that we need not to speak any thing. ⁹ For they themselves show of us ⁱ what manner of entering in we had unto you, ^j and how ye turned to God from idols to serve the living and true God ; ¹⁰ and ^k to wait for his Son ^l from heaven, ^m whom he raised from the dead, *even* Jesus, which delivered us ⁿ from the wrath to come.

§ 3.—chap. ii. 1-13.

From the Character, Conduct, and Sufferings of the Preachers of the Gospel, St. Paul demonstrates its Truth—and thanks God that the Thessalonians had received it, not as a system of Philosophy, but as the Word of God—which was shown by its Influence on their Conduct.

¹ For ^a yourselves, brethren, know our entrance in unto you, that it was not in vain : ² but even after that we had suffered before, and were shamefully entreated, as ye know, at ^b Philippi, ^c we were bold in our God ^d to speak unto you the Gospel of God ^e with much contention. ³ For ^f our exhortation was not of deceit, nor of uncleanness, nor in guile ; ⁴ but as ^g we were allowed of God ^h to be put in trust with the Gospel, even so we speak ; ⁱ not as pleasing men, but God, ^j which trieth our hearts. ⁵ For ^k neither at any time used we flattering words, as ye know, nor a cloak of covetousness ; (God ^l is witness !) ⁶ nor ^m of men sought we glory, neither of you, nor *yet* of others, when ⁿ we might have ^o been ^p burdensome, ^q as the apostles of Christ ; ⁷ but ^r we were gentle among you. Even as a nurse cherisheth her children, ⁸ so being affectionately desirous of you, we were willing ^s to have imparted unto you, not the Gospel of God only, but also ^t our own souls, because ye were dear unto us. ⁹ For ye remember, brethren, our labor and travail : for ^u laboring night and day, ^v because we would not be chargeable unto any of you, we preached unto you the Gospel of God. ¹⁰ Ye ^w are witnesses, and God *also*, ^x how holily and justly and unblameably we behaved ourselves among you that believe ; ¹¹ as ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, ¹² that ^y ye would walk worthy of God, ^z who hath called you unto his kingdom and glory. ¹³ For this cause also thank we God ^a without ceasing, because, when ye received the word of God which ye heard of us, ye received it ^b not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

§ 4.—chap. ii. 14, to the end.

St. Paul shows the persecuting spirit of the Jews, by which the Power of the Gospel, and the Faith of Converts is tried—their Repugnance to the Gospel being preached to

the Gentiles—their Iniquity and Destruction—He declares his love for the brethren, and his desire to see them, which has only been prevented by the influence of Satan over the hearts of his opponents.

¹⁴ FOR ye, brethren, became followers ^aof the Churches of God which in Judæa are in Christ Jesus: for ^bye also have suffered like things of your own countrymen, ^ceven as they *have* of the Jews; ¹⁵ who ^dboth killed the Lord Jesus, and ^etheir own prophets, and have ^{*}persecuted us; and they please not God, ^fand are contrary to all men; ¹⁶ forbidding ^gus to speak to the Gentiles that they might be saved, ^hto fill up their sins alway: ⁱfor the wrath is come upon them to the uttermost.

¹⁷ But we, brethren, being taken from you for a short time ^jin presence, not in heart, endeavoured the more abundantly ^kto see your face with great desire. ¹⁸ Wherefore we would have come unto you; even I Paul, once and again: but ^lSatan hindered us. ¹⁹ For ^mwhat is our hope, or joy, or ⁿcrown of rejoicing? Are not even ye in the presence of our Lord Jesus [Christ], ^oat his coming? ²⁰ For ye are our glory and joy.

§ 5.—chap. iii. 1–5.

St. Paul declares his Anxiety for the Thessalonians, and reminds them that he had sent Timotheus to confirm their faith, and comfort them in those various afflictions to which all Christians, as they had been before warned, were exposed.

¹ WHEREFORE ^awhen we could no longer forbear, ^bwe thought it good to be left at Athens alone: ² and sent Timotheus, our brother, and minister of God, and our fellow-laborer in the Gospel of Christ, to establish you, and to comfort you concerning your faith; ³ that ^dno man should be moved by these afflictions: (for yourselves know that ^ewe are appointed thereunto: ⁴ for ^fverily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know;) ⁵ for this cause, ^gwhen I could no longer forbear, I sent to know your faith, ^hlest by some means the tempter have tempted you, and ⁱour labor be in vain.

§ 6.—chap. iii. 6, to the end.

St. Paul declares himself to be comforted by Timothy's account of them—He desires another opportunity of seeing them again—and prays for their perseverance in holiness till the coming of Christ.

⁶ BUT ^anow when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, ^bas we also *to see* you; ⁷ therefore, brethren, ^cwe were comforted over you in all our affliction and distress by your faith: ⁸ for now we live, if ye ^dstand fast in the Lord. ⁹ For ^ewhat thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God? ¹⁰ night ^fand day ^gpraying exceedingly ^hthat we might see your face, ⁱand might perfect that which is lacking in your faith. ¹¹ Now God himself and our Father, and our Lord Jesus Christ, ^{*}direct ^jour way unto you: ¹² and the Lord ^kmake you to increase and abound in love ^lone toward another, and toward all *men*, even as we *do* toward you: ¹³ to the end he may ^mstablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus [Christ] ⁿwith all his saints.

§ 7.—chap. iv. 1–12.

St. Paul shows the Gentile Converts the necessity of holiness and purity, and warns them against those vices to which they had been before addicted, and which were still practised by the Heathens—He exhorts them to brotherly love, and industry in their callings.

¹ FURTHERMORE then we ^{*}beseech you, brethren, and *texhort* you by the Lord Jesus, ^athat as ye have received of us ^bhow ye ought to walk

§ 4.

^a Gal. 1. 22.

^b Acts 17. 5, 13.

^c Heb. 10. 33, 34.

^d Acts 2. 23. & 3. 15. & 5. 30. & 7. 52.

^e Matt. 5. 12. & 23. 34, 37.

Luke 13. 33, 34.

Acts 7. 52.

^{*} Or, *chased us out*.

^f Esth. 3. 8.

^g Luke 11. 52.

Acts 13. 50. & 14. 5, 19. & 17. 5, 13. & 18. 12. & 19. 9. & 22. 21, 22.

^h Gen. 15. 16.

Matt. 23. 32.

ⁱ Matt. 24. 6, 14.

^j 1 Cor. 5. 3.

Col. 2. 5.

^k ch. 3. 10.

^l Rom. 1. 13. & 15. 22.

^m 2 Cor. 1. 14.

Phil. 2. 16. & 4. 1.

ⁿ Prov. 16. 31.

† Or, *glorifying*.

^o 1 Cor. 15. 23.

ch. 3. 13. Rev. 1. 7. & 22. 12.

§ 5.

^a ver. 5.

^b Acts 17. 15.

^c Rom. 16. 21.

1 Cor. 16. 10.

2 Cor. 1. 19.

^d Eph. 3. 13.

^e Acts 9. 16. & 14. 22. & 20. 23

& 21. 11. 1 Cor.

4. 9. 2 Tim. 3.

12. 1 Pet. 2. 21.

^f Acts 20 24.

^g ver. 1.

^h 1 Cor. 7. 5.

2 Cor. 11. 3.

ⁱ Gal. 2. 2. & 4.

11. Phil. 2. 16.

§ 6.

^a Acts 18. 1, 5.

^b Phil. 1. 8.

^c 2 Cor. 1. 4. & 7. 6, 7, 13.

^d Phil. 4. 1.

^e ch. 1. 2.

^f Acts 26. 7.

2 Tim. 1. 3.

^g Rom. 1. 10, 11

& 15. 32.

^h ch. 2. 17.

ⁱ 2 Cor. 13. 9, 11.

Col. 4. 12.

^{*} Or, *guide*.

^j Mark 1. 3.

^k ch. 4. 10.

^l ch. 4. 9. & 5. 15.

2 Pet. 1. 7.

^m 1 Cor. 1. 8.

Phil. 1. 10. ch.

5. 23. 2 Thes. 2.

17. 1 John 3. 20,

21.

ⁿ Zech. 14. 5.

Jude 14.

§ 7.

^{*} Or, *request*.

† Or, *beseech*.

^a Phil. 1. 27.

Col. 2. 6.

^b ch. 2. 12.

c Col. 1. 10.
d Rom. 12. 2.
Eph. 5. 17.
e Eph. 5. 27.
f 1 Cor. 6. 15, 18.
Eph. 5. 3. Col. 3. 5.
g Rom. 6. 19.
1 Cor. 6. 15, 18.
h Col. 3. 5. Rom.
1. 24, 26.
i Eph. 4. 17, 18.
j 1 Cor. 15. 34.
Gal. 4. 8. Eph. 2.
12. & 4. 18.
2 Thess. 1. 8.
k Lev. 19. 11, 13.
1 Cor. 6. 8.
† Or, *oppress*, or,
overreach.
* Or, *in the mat-*
ter.
l 2 Thess. 1. 8.
m Lev. 11. 44. &
19. 2. 1 Cor. 1. 2.
Heb. 12. 14.
1 Pet. 1. 14, 15.
n Luke 10. 16.
† Or, *rejecteth*.
o 1 Cor. 2. 10. &
7. 40. 1 John 3. 24.

p ch. 5. 1. q Jer. 31. 34. John 6. 45. & 14. 26. Heb. 8. 11. 1 John 2. 20, 27. r Matt. 22. 39. John 13. 34. & 15. 12. Eph. 5. 2.
1 Pet. 4. 8. 1 John 3. 11, 23. & 4. 21. s ch. 1. 7. t ch. 3. 12. u 2 Thess. 3. 11. 1 Pet. 4. 15. v Acts. 20. 35. Eph.
4. 28. 2 Thess. 3. 7, 8, 12. w Rom. 13. 13. 2 Cor. 8. 21. Col. 4. 5. 1 Pet. 2. 12. † Or, *of no man*.

§ 8.

a See Lev. 19. 28.
Deut. 14. 1, 2.
2 Sam. 12. 20.
b Eph. 2. 12.
c 1 Cor. 15. 13.
d 1 Cor. 15. 18, 23.
ch. 3. 13.
e 1 Kings 13. 17,
18. & 20. 35.
f 1 Cor. 15. 51.
g Matt. 24. 30, 31.
Acts 1. 11.
2 Thess. 1. 7.
h 1 Cor. 15. 52.
i 1 Cor. 15. 23, 52.
j 1 Cor. 15. 51.
k Acts 1. 9. Rev.
11. 12.
l John 12. 26. &
14. 3. & 17. 24.
* Or, *exhort*.
m ch. 5. 11.

§ 9.

a Matt. 24. 3, 36.
Acts 1. 7.
b ch. 4. 9.
c Matt. 24. 43, 44.
& 25. 13. Luke
12. 39, 40. 2 Pet.
3. 10. Rev. 3. 3.
& 16. 15.
d 1s. 13. 6-9.
Luke 17. 27, 28,
29. & 21. 31, 35.
2 Thess. 1. 9.
e Jer. 13. 21. Hos.
13. 13.
f Rom. 13. 12, 13.
1 John 2. 8.
g Ephes. 5. 8.
h Matt. 25. 5.
i Matt. 24. 42 &
25. 13. Rom. 13.
11, 12, 13. 1 Pet.
5. 8.
j Luke 21. 34, 36.
Rom. 13. 13.
1 Cor. 15. 31.
Ephes. 5. 14.
k Acts 2. 15.
l 1s. 59. 17. Eph.
6. 14, 16, 17.

§ 8.—chap. iv. 13, to the end.

and to please God, so ye would abound more and more; ² for ye know what commandments we gave you by the Lord Jesus. ³ For this is ^athe will of God *even* ^eyour sanctification; ^fthat ye should abstain from fornication; ⁴ that ^gevery one of you should know how to possess his vessel in sanctification and honor; ⁵ not ^hin the lust of concupiscence, ⁱeven as the Gentiles ^jwhich know not God; ⁶ that ^kno man go beyond and ^ldefraud his brother ^min *any* matter, because that the Lord ⁿis the avenger of all such, as we also have forewarned you and testified. ⁷ For God hath not called us unto uncleanness, ^obut unto holiness. ⁸ He ^ptherefore that ^qdespiseth, despiseth not man, but God, ^rwho hath also given unto us his Holy Spirit.

⁹ But as touching brotherly love ^sye need not that I write unto you: for ^tye yourselves are taught of God ^uto love one another: ^vand ^windeed ye do it toward all the brethren which are in all Macedonia. But we beseech you, brethren, ^xthat ye increase more and more; ^yand that ye study to be quiet, and ^zto do your own business, and ^{aa}to work with your [own] hands, as we commanded you; ^{ab}that ^{ac}ye may walk honestly toward them that are without, and *that* ye may have lack ^{ad}of nothing.

¹³ BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, ^{ae}even as others ^{af}which have no hope. ¹⁴ For ^{ag}if we believe that Jesus died and rose again, even so ^{ah}them also which sleep in Jesus will God bring with him. ¹⁵ For this we say unto you ^{ai}by the word of the Lord, that, ^{aj}we which are alive *and* remain unto the coming of the Lord, shall not prevent them which are asleep. ¹⁶ For ^{ak}the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with ^{al}the trump of God; ^{am}and the dead in Christ shall rise first: ^{an}then ^{ao}we which are alive *and* remain shall be caught up together with them ^{ap}in the clouds to meet the Lord in the air: and so ^{aq}shall we ever be with the Lord. ¹⁸ Wherefore ^{ar}comfort ^{as}one another with these words.

§ 9.—chap. v. 1-11.

St. Paul shows the Necessity of Holiness from the sudden and terrible appearance of Christ, and the inevitable Destruction of the Wicked, and of those who are not prepared for the day of his coming—Those who continue firm in the faith and practice of the Gospel are comforted with the assurance that this day will be a day of salvation to them through Jesus Christ.

¹ BUT of ^{at}the times and the seasons, brethren, ^{au}ye have no need that I write unto you; ^{av}for yourselves know perfectly that ^{aw}the day of the Lord so cometh as a thief in the night. ³ For when they shall say, Peace and safety; then ^{ax}sudden destruction cometh upon them, ^{ay}as travail upon a woman with child; and they shall not escape.

⁴ But ^{az}ye, brethren, are not in darkness, that that day should overtaken you as a thief: ^{ba}ye are all ^{bb}the children of light, and the children of the day: we are not of the night, nor of darkness. ⁶ Therefore ^{bc}let us not sleep, as *do* others; but ^{bd}let us watch and be sober. ⁷ For ^{be}they that sleep, sleep in the night; and they that be drunken, ^{bf}are drunken in the night. ⁸ But let us, who are of the day, be sober, ^{bg}putting on the breastplate of faith and love; and for a helmet, the hope of sal-

vation: ⁹ for ^mGod hath not appointed us to wrath, "but to obtain salvation by our Lord Jesus Christ, ¹⁰ who ^odied for us; that, whether we wake or sleep, we should live together with him. ¹¹ Wherefore ^{*}comfort yourselves together, and edify one another, even as also ye do.

§ 10.—chap. v. 12, to the end.

St. Paul admonishes them to have a due regard for their spiritual instructors, gives various other impressive Exhortations—and concludes with prayers and salutations.

¹² AND we beseech you, brethren, ^ato know them which labor among you, and are over you in the Lord, and admonish you; ¹³ and to esteem them very highly in love for their work's sake. ^bAnd be at peace among yourselves. ¹⁴ Now we ^{*}exhort you, brethren, ^cwarn them that are ^tunruly, ^dcomfort the feeble-minded, ^esupport the weak, ^fbe patient toward all men. ¹⁵ See ^gthat none render evil for evil unto any man; but ever ^hfollow that which is good, both among yourselves, and to all men. ¹⁶ Rejoice ⁱevermore; ¹⁷ pray ^jwithout ceasing: ¹⁸ in ^kevery thing give thanks. For this is the will of God in Christ Jesus concerning you. ¹⁹ Quench ^lnot the Spirit: ²⁰ despise ^mnot prophecysings. ²¹ Prove ⁿall things; ^ohold fast that which is good; ²² abstain ^pfrom all appearance of evil. ²³ And ^qthe very God of peace ^rsanctify you wholly; and *I pray God* your whole spirit and soul and body ^sbe preserved blameless unto the coming of our Lord Jesus Christ! ²⁴ Faithful ^tis He that calleth you, who also will do it.

²⁵ Brethren, ^upray for us. ²⁶ Greet ^vall the brethren with a holy kiss. ²⁷ I [†]charge you by the Lord, that ^wthis Epistle be read unto all ^athe holy brethren. ²⁸ The ^xgrace of our Lord Jesus Christ *be* with you! [Amen.]

[[The First Epistle unto the Thessalonians was written from Athens.]]

[END OF THE FIRST EPISTLE TO THE THESSALONIANS.]

^m 1 Cor. 14. 1, 39. ⁿ 1 Cor. 2. 11, 15. ^o 1 John 4. 1. ^p Phil. 4. 8. ^q Phil. 4. 9. ^r ch. 3. 13. ^s 1 Cor. 1. 8. ^t 1 Cor. 1. 9. & 10. 13. ^u 2 Thess. 3. 3. ^v Col. 4. 3. ^w 2 Thess. 3. 1. ^x Rom. 16. 20. ^y 2 Thess. 3. 18. ^z Rom. 16. 20, 24. [†] Or, *adjure*.

^m Rom. 9. 22. ch. 1. 10. 1 Pet. 2. 8. Jude 4.
ⁿ 2 Thess. 2. 13, 14.
^o Rom. 14. 8, 9. 2 Cor. 5. 15.
^{*} Or, *exhort*. ch. 4. 18.

§ 10.

^a 1 Cor. 16. 18. Phil. 2. 29. 1 Tim. 5. 17. Heb. 13. 7, 17.
^b Mark 9. 50.
^{*} Or, *beseech*.
^c 2 Thess. 3. 11, 12.
[†] Or, *disorderly*.
^d Heb. 12. 12.
^e Rom. 14. 1. & 15. 1. Gal. 6. 1, 2.
^f Gal. 5. 22. Eph. 4. 2. Col. 3. 12. 2 Tim. 4. 2.
^g Lev. 19. 18. Prov. 20. 22. & 24. 29. Matt. 5. 39, 44. Rom. 12. 17. 1 Cor. 6. 7. 1 Pet. 3. 9.
^h Gal. 6. 10. ch. 3. 12.
ⁱ 2 Cor. 6. 10. Phil. 4. 4.
^j Luke 18. 1. & 21. 36. Rom. 12. 12. Eph. 6. 18. Col. 4. 2. 1 Pet. 4. 7.
^k Eph. 5. 20. Col. 3. 17.
^l Eph. 4. 30. 1 Tim. 4. 14. 2 Tim. 1. 6. See 1 Cor. 14. 30.
^s 1 Cor. 1. 8. w Col. 4. 16.

SECTION XV.—St. Paul, being rejected by the Jews, continues at Corinth, preaching to the Gentiles.

ACTS xviii. 6-11.

⁶ AND when ^athey opposed themselves, and blasphemed, ^bhe shook his raiment, and said unto them, "Your ^cblood be upon your own heads; ^dI am clean: ^efrom henceforth I will go unto the Gentiles."

⁷ And he departed thence, and entered into a certain man's house, named Justus, ^{one} that worshipped God, whose house joined hard to the synagogue. ⁸ And ^fCrispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing believed, and were baptized. ⁹ Then ^gspake the Lord to Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace; ¹⁰ for ^hI am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." ¹¹ And he ^{*}continued *there* a year and six months, teaching the word of God among them.

SECT. XV.
V. Æ. 52.
J. P. 4765.
Corinth.

^a i. e. the Jews. ch. 13. 45. 1 Pet. 4. 4.
^b Neh. 5. 13. Matt. 10. 14. ch. 13. 51.
^c Lev. 20. 9, 11. 12. 2 Sam. 1. 16. Ezek. 18. 13. & 33. 4.
^d Ezek. 3. 18, 19. & 33. 9. ch. 20. 26.
^e ch. 13. 46. & 28. 28.
^f 1 Cor. 1. 14.
^g ch. 23. 11.
^h Jer. 1. 18, 19. Matt. 28. 20.
^{*} Gr. *sat* there.

SECTION XVI.—St. Paul writes his Second Epistle to the Thessalonians, in order to refute an error which they had fallen into concerning the sudden coming of the Day of Judgment—He prophesies the rise, prosperity, and overthrow of a great Apostacy in the Christian Church.^b

THE SECOND EPISTLE TO THE THESSALONIANS.

§ 1.—chap. i. 1, 2.

St. Paul's Salutation.

¹ PAUL, ^aand Silvanus, and Timotheus, unto the Church of the

SECT. XVI.
V. Æ. 52.
J. P. 4765.
Corinth.
§ 1.
^b See Note 25.
^a 2 Cor. 1. 19.

b 1 Thess. i. 1.

c 1 Cor. i. 3.

§ 2.

a 1 Thess. i. 2,
3. & 3. 6, 9. ch.
2. 13.b 2 Cor. 7. 14. &
9. 2. 1 Thess. 2.
19, 20.

c 1 Thess. i. 3.

d 1 Thess. 2. 14.

e See Note 26.

f Phil. i. 28.

f 1 Thess. 2. 14.

§ 3.

a Rev. 6. 10.

b Rev. 14. 13.

c 1 Thess. 4. 16.

d Jude 14.

d See Note 27.

* Gr. *the angels*
of his power.

d Heb. 10. 27. &

12. 29. 2 Pet. 3.

7. Rev. 21. 8.

† Or, *yielding.*

e Ps. 79. 6.

1 Thess. 4. 5.

f Rom. 2. 8.

g Phil. 3. 19.

2 Pet. 3. 7.

h Dent. 33. 2. Is.

2. 19. ch. 2. 8.

i Ps. 89. 7.

j Ps. 68. 35.

k ver. 5.

† Or, *vouchsafe.*

l 1 Thess. i. 3.

m 1 Pet. i. 7. &

4. 14.

§ 4.

a 1 Thess. 4. 16.

b Matt. 24. 31.

Mark 13. 27.

1 Thess. 4. 17.

c Matt. 24. 4.

Eph. 5. 6. 1 John

4. 1.

d Matt. 24. 4.

Eph. 5. 6.

e 1 Tim. 4. 1.

f Dan. 7. 25.

1 John 2. 18. Rev.

13. 11, &c. See

1 Mac. 2. 48, 62.

g John 17. 12.

h Is. 14. 13. Ezek.

28. 2, 6, 9. Dan.

7. 25. & 11. 36.

Rev. 13. 6.

i 1 Cor. 8. 5.

* Or, *holdeth.*

j 1 John 2. 18. &

4. 3.

k Dan. 7. 10, 11.

l Job 4. 9. Is. 11.

4. Hos. 6. 5.

Rev. 2. 16. & 19.

15, 20, 21.

m ch. 1. 8, 9.

Heb. 10. 27.

n John 8. 41.

Eph. 2. 2. Rev.

18. 23.

o See Dent. 13. 1.

Matt. 24. 21.

Rev. 13. 13. &

19. 21.

p 2 Cor. 2. 15. &

4. 3.

q Rom. 1. 24, &c.

See 1 Kings 22.

22. Ezek. 14. 9.

r Matt. 24. 5, 11.

1 Tim. 4. 1.

s Rom. 1. 32.

e See Note 28.

Thessalonians ^bin God our Father and the Lord Jesus Christ! ² Grace
unto you, and peace, from God our Father and the Lord Jesus Christ.

§ 2.—chap. i. 3–5.

St. Paul rejoices at their Constancy under persecution; and assures them that their patient endurance is an evidence of a future judgment, when they will receive their reward.

³ WE ^aare bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; ⁴so ^bthat we ourselves glory in you in the Churches of God ^cfor your patience and faith ^din all your persecutions and tribulations that ye ^eendure: ⁵ *which is* ^ea manifest token of the righteous judgment of God. that ye may be counted worthy of the kingdom of God, ^ffor which ye also suffer.

§ 3.—chap. i. 6, to the end.

St. Paul predicts the Coming of Christ to judgment, and the everlasting Destruction of all those who have rejected his Gospel.

⁶ SEEING ^ait is a righteous thing with God to recompense tribulation to them that trouble you, ⁷and to you who are troubled ^brest with us; when ^cthe Lord Jesus shall be ^drevealed from heaven with ^ehis mighty angels, ⁸in ^dflaming fire, [†]taking vengeance on them ^cthat know not God, and [†]that obey not the Gospel of our Lord Jesus [Christ]: ⁹who ⁸shall be punished with everlasting destruction from the presence of the Lord, [†]and from the glory of his power; ¹⁰when ⁱhe shall come to be glorified in his saints, [†]and to be admired in all them that believe (because our testimony among you was believed) in that day.

¹¹ Wherefore also we pray always for you, that our God ^kwould [†]count you worthy of *this* calling. and fulfil all the good pleasure of *his* goodness, and [†]the work of faith with power: ¹² that ^mthe name of our Lord Jesus [Christ] may be glorified in you, and ye in him, according to the grace of our God and *the* Lord Jesus Christ.

§ 4.—chap. ii. 1–12.

The Apostle here begins to rectify their error, with regard to the speedy coming of Christ to judgment—He warns them against any pretended revelations or spurious epistles, and calls to their memory what he had already told them, that a grand Apostacy must first take place: the character of which he fully describes.

¹ Now we beseech you, brethren, ^aby the coming of our Lord Jesus Christ, ^band *by* our gathering together unto him, ² that ^cye be not soon shaken in mind, or be troubled, (neither by spirit, nor by word, nor by letter as from us,) as that the day of Christ is at hand. ³ Let ^dno man deceive you by any means: for *that day shall not come*, ^eexcept there come a falling away first, and [†]that Man of Sin be revealed, ⁸the Son of Perdition, ⁴who opposeth and ^hexalteth himself ⁱabove all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. ⁵ Remember ye not, that, when I was yet with you, I told you these things? ⁶ And now ye know what ⁸withholdeth that he might be revealed in his time. ⁷ For ^jthe mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. ⁸ And then shall that Wicked be revealed (whom ^kthe Lord shall consume [†]with the spirit of his mouth, and shall destroy ^mwith the brightness of his coming); ⁹ *even him*, whose coming is ⁿafter the working of Satan with all power and ^osigns and lying wonders, ¹⁰and with all deceivableness of unrighteousness in ^pthem that perish: because they received not the love of the truth, that they might be saved. ¹¹ And ^qfor this cause God shall send them strong delusion, [†]that they should believe a lie: ¹² that they all might be damned who believed not the truth, but ⁸had pleasure in unrighteousness.

§ 5.—chap. ii. 13, to the end.

He rejoices over the Thessalonians, and exhorts them to continue steadfast in the doctrines in which they had been instructed.

¹³ BUT ^awe are bound to give thanks alway to God for you, brethren beloved of the Lord, because God ^bhath ^cfrom the beginning chosen you to salvation ^dthrough sanctification of the Spirit and belief of the truth: ¹⁴whereunto he called you by our Gospel, to ^ethe obtaining of the glory of our Lord Jesus Christ. ¹⁵Therefore, brethren, ^fstand fast, and hold ^gthe traditions which ye have been taught, whether by word, or our epistle. ¹⁶Now ^hour Lord Jesus Christ himself, and God, even our Father, ⁱwhich hath loved us, and hath given ^jus everlasting consolation and ^kgood hope through grace, ¹⁷comfort your hearts, ^land stablish [you] in every good word and work!

§ 5.

- a ch. 1. 3.
- b 1 Thess. 1. 4
- c Eph. 1. 4.
- d Luke 1. 75.
- e 1 Pet. 1. 2.
- f John 17. 22.
- g 1 Thess. 2. 12.
- h 1 Pet. 5. 10.
- i 1 Cor. 16. 13.
- j Phil. 4. 1.
- k 1 Cor. 11. 2.
- l ch. 3. 6.
- m ch. 1. 1, 2.
- n 1 John 4. 10.
- o Rev. 1. 5.
- p 1 Pet. 1. 3.
- q 1 Cor. 1. 8.
- r 1 Thess. 3. 13.
- s 1 Pet. 5. 10.

§ 6.—chap. iii. 1-5.

St. Paul desires them to pray for him and his companions, that the Gospel of God may be glorified as much in other Gentile nations as with them; and that they may be delivered from their persecutors—He repeats his prayer for their faith and patience.

¹ FINALLY, brethren, ^apray for us, that the word of the Lord ^bmay have ^cfree course, and be glorified, even as ^dit is with you: ²and ^ethat we may be delivered from unreasonable and wicked men; ^ffor all ^gmen have not faith. ³But ^hthe Lord is faithful, who shall stablish you, and ⁱkeep you from evil. ⁴And ^jwe have confidence in the Lord touching you, that ye both do and will do the things which we command you. ⁵And ^kthe Lord direct your hearts into the love of God, and ^linto the patient waiting for Christ!

§ 6.

- a Eph. 6. 19. Col. 4. 3. 1 Thess. 5. 25.
- b Gr. *mayrun*.
- c Rom. 15. 31.
- d Gr. *absurd*.
- e Acts 28. 21.
- f Rom. 10. 16.
- g 1 Cor. 1. 9.
- h 1 Thess. 5. 24.
- i John 17. 15.
- j 2 Pet. 2. 9.
- k 2 Cor. 7. 16.
- l Gal. 5. 10.
- m 1 Chron. 29. 18.
- n Or, *the patience of Christ*. 1 Thess. 1. 3.

§ 7.—chap. iii. 6, to the end.

St. Paul here advises the Thessalonians how to act towards those who still continue to live a disorderly and idle life, contrary to the express commands they had received from him—His prayer and blessing.

⁶ NOW ^awe command you, brethren, in the name of our Lord Jesus Christ, ^bthat ye withdraw yourselves ^cfrom every brother that walketh ^ddisorderly, and not after ^ethe tradition which he received of us. ⁷For yourselves knew ^fhow ye ought to follow us: for ^gwe behaved not ourselves disorderly among you, ⁸neither did we eat any man's bread for nought; but ^hwrought with labor and travail night and day, that we might not be chargeable to any of you; ⁹not ⁱbecause we have not power, but to make ^jourselves an ensample unto you to follow us. ¹⁰For even when we were with you, this we commanded you, ^kthat if any would not work, neither should he eat. ¹¹For we hear that there are some ^lwhich walk among you disorderly, ^mworking not at all, but are busybodies. ¹²Now ⁿthem that are such we command and exhort by our Lord Jesus Christ, ^othat with quietness they work, and eat their own bread. ¹³But ye, ^pbrethren, ^qbe not weary in well doing. ¹⁴And if any man obey not our word ^rby this Epistle, note that man, and ^shave no company with him, that he may be ashamed: ¹⁵yet ^tcount him not as an enemy, ^ubut admonish him as a brother. ¹⁶Now ^vthe Lord of peace himself give you peace always by all means: the Lord be with you all!

¹⁷ The ^wsalutation of Paul with mine own hand, ^xwhich is the token in every Epistle: so I write. ¹⁸ The ^ygrace of our Lord Jesus Christ be with you all! [Amen.]

[[The Second Epistle to the Thessalonians was written from Athens.]]

[END OF THE SECOND EPISTLE TO THE THESSALONIANS.]

§ 7.

- f See Note 29.
- a Rom. 16. 17.
- b ver. 14. 1 Tim. 6. 5. 2 John 10.
- c 1 Cor. 5. 11.
- d 13.
- e 1 Thess. 4. 11.
- f & 5. 14. ver. 11, 12, 14.
- g ch. 2. 15.
- h 1 Cor. 4. 16. & 11. 1. 1 Thess. 1. 6, 7.
- i 1 Thess. 2. 10.
- j Acts 18. 3. & 20. 34. 2 Cor. 11. 9. 1 Thess. 2. 9.
- k 1 Cor. 9. 6.
- l 1 Thess. 2. 6.
- m ver. 7.
- n Gen. 3. 19.
- o 1 Thess. 4. 11.
- p ver. 6.
- q 1 Thess. 4. 11.
- r 1 Tim. 5. 13.
- s 1 Pet. 4. 15.
- t 1 Thess. 4. 11.
- u Eph. 4. 28.
- v Gal. 6. 9.
- w Or, *faint not*.
- x Or, *signify that man by an epistle*.
- y Mat. 18. 17.
- z 1 Cor. 5. 9, 11.
- aa ver. 6.
- ab Lev. 19. 17.
- ac 1 Thess. 5. 14.
- ad Tit. 3. 10.
- ae Rom. 15. 33. & 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11.
- af 1 Thess. 5. 23.
- ag 1 Cor. 16. 21.
- ah Col. 4. 18.
- ai See Note 30.
- aj Rom. 16. 24.

SECT. XVII.

V. Æ. 52.

J. P. 4765.

Corinth.

a ch. 23. 29. &
25. 11, 19.

b 1 Cor. 1. 1.

h See Note 31.

SECT. XVIII.

V. Æ. 53.

J. P. 4766.

Crete, Nicopolis.

§ 1.

i See Note 32.

a 2 Tim. 2. 25.

b 1 Tim. 3. 16. &
6. 3.* Or, *for*.c 2 Tim. 1. 1. ch.
3. 7.d Num. 23. 19.
1 Tim. 2. 13.

e Rom. 16. 25.

2 Tim. 1. 9.

1 Pet. 1. 20.

f 2 Tim. 1. 10.

g 1 Thess. 2. 4.

1 Tim. 1. 11.

h 1 Tim. 1. 1. &
2. 3. & 4. 10.i 2 Cor. 2. 13. &
7. 13. & 8. 6, 16,

23. & 12. 18.

Gal. 2. 3.

j 1 Tim. 1. 2.

k Rom. 1. 12.

2 Cor. 4. 13.

2 Pet. 1. 1.

l Eph. 1. 2. Col.

1. 2. 1 Tim. 1.

2. 2 Tim. 1. 2.

§ 2.

a 1 Cor. 11. 34.

* Or, *left undone*.

b Acts 14. 23.

2 Tim. 2. 2.

c 1 Tim. 3. 2. & c.

d 1 Tim. 3. 12.

e 1 Tim. 3. 4, 12.

f Matt. 24. 45.

1 Cor. 4. 1, 2.

g Lev. 10. 9.

1 Tim. 3. 3, 8.

Eph. 5. 18.

h 1 Pet. 5. 2.

i 1 Tim. 3. 2.

† Or, *good things*.

j 2 Thess. 2. 15.

2 Tim. 1. 13.

k 1 Tim. 1. 15. &
4. 9. & 6. 3.

2 Tim. 2. 2.

† Or, *in teaching*.l 1 Tim. 1. 10. &
6. 3. 2 Tim. 4. 3.

ch. 2. 1.

§ 3.

a 1 Tim. 1. 6.

b Rom. 16. 18.

c Acts 15. 1.

d Matt. 23. 14.

2 Tim. 3. 6.

e 1 Tim. 6. 5.

f Acts 17. 23.

SECTION XVII.—*St. Paul, still at Corinth, is brought before the Judgment-seat of Gallio the Proconsul, the Brother of Seneca.*

ACTS xviii. 12–17, and former part of ver. 18.

12 AND when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the Judgment-seat, ¹³ saying, “This fellow persuadeth men to worship God contrary to the Law.” ¹⁴ And when Paul was now about to open his mouth, Gallio said unto the Jews, “If ^ait were a matter of wrong or wicked lewdness, O ye Jews! reason would that I should bear with you: ¹⁵ but if it be a question of words and names, and *of* your Law, look ye to it; for I will be no judge of such matters.” ¹⁶ And he drave them from the Judgment-seat. ¹⁷ Then all the Greeks took ^bSosthenes, the chief ruler of the synagogue, and beat him before the Judgment-seat; and Gallio cared for none of those things.^h

¹⁸ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren.

SECTION XVIII.—*St. Paul, having left Corinth for Crete, is compelled on his return to winter at Nicopolis, from whence he writes his Epistle to Titus, whom he had left in Crete, with power to ordain Teachers, and govern the Church in that Island.ⁱ*

THE EPISTLE TO TITUS.

§ 1.—chap. i. 1–4.

St. Paul's Salutation.

¹ PAUL, a servant of God, and an apostle of Jesus Christ, (according to the faith of God's elect, and ^athe acknowledging of the truth ^bwhich is after godliness; ² ^{*}in ^chope of eternal life, which God, ^dthat cannot lie, promised ^ebefore the world began; ³ but ^fhath in due times manifested his word through preaching, ^gwhich is committed unto me ^haccording to the commandment of God our Saviour;) ⁴ to ⁱTitus, ^jmine own son after ^kthe common faith! ^lGrace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour!

§ 2.—chap. i. 5–9.

St. Paul enumerates the necessary qualifications required of those whom Titus was appointed to ordain—more especially as the teachers were called upon to oppose and confute the Judaizing Christians, who were endeavouring to influence the Gentile Converts.

⁵ For this cause left I thee in Crete, that thou shouldest ^aset in order the things that are ^{*}wanting, and ^bordain elders in every city, as I had appointed thee: ⁶ if ^cany be blameless, ^dthe husband of one wife, ^ehaving faithful children, not accused of riot, or unruly. ⁷ For a bishop must be blameless, as ^fthe steward of God; not self-willed, not soon angry, ^gnot given to wine, no striker, ^hnot given to filthy lucre; ⁸ but ⁱa lover of hospitality, a lover of [†]good men, sober, just, holy, temperate; ⁹ holding ^jfast ^kthe faithful word [†]as he hath been taught, that he may be able ^lby sound doctrine both to exhort and to convince the gainsayers.

§ 3.—chap. i. 10, to the end.

St. Paul draws the character of the Cretians, particularly the Judaizing teachers.

¹⁰ For ^athere are many unruly and vain talkers and ^bdeceivers, ^cspecially they of the Circumcision, ¹¹ whose mouths must be stopped; ^dwho subvert whole houses, teaching things which they ought not, ^efor filthy lucre's sake. ¹² One ^fof themselves, *even* a prophet of their own, said, “The Cretians are always liars, evil beasts, slow-bellies.” ¹³ This

witness is true. ^gWherefore rebuke them sharply, that they may be ^hsound in the faith; ¹⁴ not ⁱgiving heed to Jewish fables, and ^jcommandments of men, that turn from the truth. ¹⁵ Unto ^kthe pure all things *are* pure: but ^lunto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. ¹⁶ They profess that they know God; but ^min works they deny Him, being abominable, and disobedient, ⁿand unto every good work ^oreprobate.

§ 4.—chap. ii. 1-8.

St. Paul directs Titus to enforce Christian virtues, in opposition to the vices of the Christians, and the rites and ceremonies they wished to introduce—Titus is further commanded to illustrate the purity of his doctrine, by his own personal example.

¹ But speak thou the things which become ^asound doctrine: ² that the aged men be ^bsober, grave, temperate, ^csound in faith, in charity, in patience: ³ the ^daged women likewise, that they be in behaviour as becometh holiness, not ^efalse accusers, not given to much wine, teachers of good things; ⁴ that they may teach the young women to be ^fsober, ^gto love their husbands, to love their children, ⁵ to be discreet, chaste, keepers at home, good, ^hobedient to their own husbands, ⁱthat the word of God be not blasphemed.

⁶ Young men likewise exhort to be ^jsober minded: ⁷ in ^kall things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, ^lsincerity, ^msound ⁿspeech, that cannot be condemned; ⁱthat he that is of the contrary part ^omay be ashamed, having no evil thing to say of you.

§ 5.—chap. ii. 9, to the end.

Titus is directed to exhort servants to fidelity, on Christian principles—He is reminded that the Christian religion is equally binding upon all ranks and descriptions of people, holding forth the same hope, and requiring the same holiness from all.

⁹ EXHORT ^aservants to be obedient unto their own masters, *and* to please *them* well ^bin all things; not ^canswering again; ¹⁰ not purloining, but showing all good fidelity; ^dthat they may adorn the doctrine of God our Saviour in all things. ¹¹ For ^ethe grace of God ^fthat bringeth salvation ^ghath appeared to all men, ¹² teaching us ⁱthat, denying ungodliness ^jand worldly lusts, we should live soberly righteously, and godly, in this present world; ¹³ looking ^kfor that blessed ^lhope, and the glorious ^mappearing of the Great God and our Saviour Jesus Christ; ¹⁴ who ⁿgave himself for us, that he might redeem us from all iniquity, ^oand purify unto himself ^pa peculiar people, ^qzealous of good works. ¹⁵ These things speak, and ^rexhort, and rebuke with all authority: ^slet no man despise thee.^k

§ 6.—chap. iii. 1-8.

Titus is directed, in opposition to the Judaizing Christians, to impress upon the minds of his converts the duty of submission to their civil governors, of whatsoever nation or religion; and, from the consideration of the great love and mercy of Christ toward themselves, Titus is desired to inculcate the duty of brotherly love and kindness to all.

¹ Put them in mind ^ato be subject to principalities and powers, to obey magistrates, ^bto be ready to every good work, ² to ^cspeak evil of no man, ^dto be no brawlers, *but* ^egentle, showing all ^fmeekness unto all men. ³ For ^gwe ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another: ⁴ but after that ^hthe kindness and ⁱlove of ^jGod our Saviour toward man appeared, ⁵ not ^kby works of righteousness which we have done, but according to his mercy he saved us, by ^lthe washing of regeneration, and renewing of the Holy Ghost;

§ 6.

^a Rom. 13. 1. 1 Pet. 2. 13. ^b Col. 1. 10. 2 Tim. 2. 21. Heb. 13. 21. ^c Eph. 4. 31. ^d 2 Tim. 2. 24. 25. ^e Phil. 4. 5. ^f Eph. 4. 2. Col. 3. 12. ^g 1 Cor. 6. 11. Eph. 2. 1. Col. 1. 21. & 3. 7. 1 Pet. 4. 3. ^h ch. 2. 11. ⁱ Or, pity. ^j 1 Tim. 2. 3. ^k Rom. 3. 20. & 9. 11. & 11. 6. Gal. 2. 16. Eph. 2. 4, 8, 9. 2 Tim. 1. 9. ^l 1 John 3. 3, 5. Eph. 5. 26. 1 Pet. 3. 21.

^g 2 Cor. 13. 10. ^h 2 Tim. 4. 2. ⁱ ch. 2. 2. ^j 1 Tim. 1. 4. & 4. 7. 2 Tim. 4. 4. ^k Is. 29. 13. Matt. 15. 9. Col. 2. 22. ^l Luke 11. 39, 40, 41. Rom. 14. 14, 20. 1 Cor. 6. 12. & 10. 23, 25. ^m 1 Tim. 4. 3, 4. ⁿ Rom. 14. 23. ^o 2 Tim. 3. 5. ^p Jude 4. ^q Rom. 1. 28. ^r 2 Tim. 3. 8. ^s Or, void of judgment.

§ 4.

^a 1 Tim. 1. 10. & 6. 3. 2 Tim. 1. 13. ch. 1. 9. ^b Or, vigilant. ^c ch. 1. 13. ^d 1 Tim. 2. 9, 10. & 3. 11. 1 Pet. 3. 3, 4. ^e Or, holy women. ^f Or, makebates. ^g 2 Tim. 3. 3. ^h Or, wise. ⁱ 1 Tim. 5. 14. ^j 1 Cor. 14. 34. Eph. 5. 22. Col. 3. 18. 1 Tim. 2. 11. 1 Pet. 3. 1, 5. ^k Rom. 2. 24. ^l 1 Tim. 6. 1. ^m Or, discreet. ⁿ 1 Tim. 4. 12. ^o 1 Pet. 5. 3. ^p Eph. 6. 24. ^q 1 Tim. 6. 3. ^r Neh. 5. 9. ^s 1 Tim. 5. 14. ^t 1 Pet. 2. 12, 15. & 3. 16. ^u 2 Thess. 3. 14.

§ 5.

^a Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1, 2. 1 Pet. 2. 18. ^b Eph. 5. 24. ^c Or, gainsaying. ^d Matt. 5. 16. ^e Phil. 2. 15. ^f Rom. 5. 15. ch. 3. 4, 5. 1 Pet. 5. 12. ^g Or, that bringeth salvation to all men hath appeared. ^h Luke 3. 6. John 1. 9. 1 Tim. 2. 4. ⁱ Luke 1. 75. ^j Rom. 6. 19. Eph. 1. 4. Col. 1. 22. ^k 1 Thess. 4. 7. ^l 1 Pet. 4. 2. ^m 1 John 2. 16. ⁿ 1 Cor. 1. 7. ^o Phil. 3. 20. ^p 2 Pet. 3. 12. ^q Acts 24. 15. Col. 1. 5, 23. ch. 1. 2. & 3. 7. ^r Col. 3. 4. ^s 2 Tim. 4. 1, 8. ^t Heb. 9. 28. 1 Pet. 1. 7. 1 John 3. 2. ^u Gal. 1. 4. & 2. 20. Eph. 5. 2. ^v 1 Tim. 2. 6. ^w Heb. 9. 14. ^x Ex. 15. 16. & 19. 5. Dent. 7. 6. & 14. 2. & 26. 18. 1 Pet. 2. 9. ^y Eph. 2. 10. ch. 3. 8. ^z 2 Tim. 4. 2. ^{aa} 1 Tim. 4. 12. ^{ab} See Note 33.

l Ezek. 36. 25.
Joel 2. 28. John
1. 16. Acts 2.
33. & 10. 45.
Rom. 5. 5.

† Gr. *richly*.

m Rom. 3. 24.
Gal. 2. 16. ch.
2. 11.

n Rom. 8. 23, 24.
o ch. 1. 2.

p 1 Tim. 1. 15.
ch. 1. 9.

q ver. 1, 14. ch.
2. 14.

§ 7.

a 1 Tim. 1. 4.
2 Tim. 2. 23. ch.
1. 14.

b 2 Tim. 2. 14.

§ 8.

a 2 Cor. 13. 2.
b Matt. 18. 17.
Rom. 16. 17.
2 Thess. 3. 6, 14.
2 Tim. 3. 5.
2 John 10.

c Acts 13. 46.

§ 9.

a Acts 20. 4.
2 Tim. 4. 12.
Ephes. 6. 21.
Col. 4. 7.

l See Note 34.

b Acts 18. 24.

c ver. 8.

* Or, *profess
honest trades*.
Eph. 4. 28.

d Rom. 15. 28.
Phil. 1. 11. & 4.
17. Col. 1. 10.
2 Pet. 1. 8.

⁶ which ¹he shed on us abundantly through Jesus Christ our Saviour ;
⁷ that ^mbeing justified by his grace, ⁿwe should be made heirs ^oaccord-
ing to the hope of eternal life.

⁸ *This* ^pis a faithful saying : and these things I will that thou affirm
constantly, that they which have believed in God might be careful ^qto
maintain good works. These things are good and profitable unto men.

§ 7.—chap. iii. 9.

St. Paul commands the teachers of Christianity to avoid the discussion of useless
questions and speculations.

BUT ^aavoid foolish questions, and genealogies, and contentions, and
strivings about the Law ; ^bfor they are unprofitable and vain.

§ 8.—chap. iii. 10, 11.

St. Paul directs Titus in what manner he is to proceed with respect to heretics.

¹⁰ A MAN that is a heretic, ^aafter the first and second admonition,
^breject ; ¹¹ knowing that he that is such is subverted, and sinneth,
^cbeing condemned of himself.

§ 9.—chap. iii. 12-14.

Titus is directed to proceed to Nicopolis, on the arrival of Artemas or Tychicus ; and
to provide for Zenas and Apollos, if they should pass through the island.

¹² WHEN I shall send Artemas unto thee, or ^aTychicus, ¹be diligent
to come unto me to Nicopolis : for I have determined there to winter.

¹³ Bring Zenas the lawyer and ^bApollos on their journey diligently, that
nothing be wanting unto them. ¹⁴ And let ours also learn ^cto ^amain-
tain good works for necessary uses, that they be ^dnot unfruitful.

§ 10. chap. iii. 15.

St. Paul's Salutations and Conclusion.

ALL that are with me salute thee. Greet them that love us in the
faith. Grace *be* with you all ! [[Amen.]]

[[It was written to Titus, ordained the first bishop of the Church
of the Cretians, from Nicopolis of Macedonia.]]

[END OF THE EPISTLE TO TITUS.]

SECT. XIX.

V. Æ. 54.

J. P. 4767.

Cenchrea.

a Num. 6. 18. ch.
21. 24.

b Rom. 16. 1.

m See Note 35.

SECTION XIX.—St. Paul proceeds to Cenchrea.

Acts xviii. end of ver. 18.

AND sailed thence into Syria, and with him Priscilla and Aquila ;
having ^ashorn his head in ^bCenchrea : for he had a vow.^m

SECTION XX.—From Cenchrea to Ephesus—where he disputes with the Jews.

Acts xviii. 19.

SECT. XX.

V. Æ. 54.

J. P. 4767.

Ephesus.

AND he came to Ephesus, and left them there ; but he himself
entered into the synagogue, and reasoned with the Jews.

SECT. XXI.

V. Æ. 54.

J. P. 4767.

Antioch.

a ch. 19. 21. &
20. 16.

SECTION XXI.—From Ephesus St. Paul proceeds to Cæsarea ; and
having saluted the Church at Jerusalem, completes his second Aposto-
lical Journey, by returning to Antioch in Syria.

Acts xviii. 20-22.

²⁰ WHEN they desired him to tarry longer time with them, he con-
sented not ; ²¹ but bade them farewell, saying, “ I ^amust by all means

keep this feast that cometh in Jerusalem ; but I will return again unto you, ^bif God will." And he sailed from Ephesus ; ²² and when he had landed at Cæsarea, and gone up, and saluted the Church, he went down to Antioch.ⁿ

^b 1 Cor. 4. 19.
Heb. 6. 3. Jam.
4. 15.
ⁿ See Note 36.

PART XIII.

THIRD APOSTOLICAL JOURNEY OF ST. PAUL.

SECTION I.—*St. Paul again leaves Antioch, to visit the Churches of Galatia and Phrygia.*

Acts xviii. 23.

AND after he had spent some time *there*, he departed, and went over all the country of ^aGalatia and Phrygia in order, ^bstrengthening all the disciples.

SECT. I.
V. Æ. 55.
J. P. 4768.
Galatia and
Phrygia.
^a Gal. 1. 2. & 4.
14.
^b ch. 14. 22. & 15.
32, 41.

SECTION II.—*History of Apollos, who was now preaching to the Church at Ephesus planted by St. Paul.*

Acts xviii. 24, to the end.

²⁴ AND ^aa certain Jew named Apollos,^a born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus. ²⁵ This man was instructed in the way of the Lord ; and being ^bfervent in the spirit, he spake and taught diligently the things of the Lord, ^cknowing only the baptism of John. ²⁶ And he began to speak boldly in the synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. ²⁷ And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him ; who, when he was come, ^dhelped them much which had believed through grace. ²⁸ For he mightily convinced the Jews, *and that* publicly, ^eshowing by the Scriptures that Jesus ^{*}was Christ.^b

SECT. II.
V. Æ. 55.
J. P. 4768.
Ephesus.
^a 1 Cor. 1. 12. &
3. 5, 6. & 4. 6.
Tit. 3. 13.
^a See Note 1.
^b Rom. 12. 11.
^c ch. 19. 3.

^d 1 Cor. 3. 6.
^e ch. 9. 22. & 17.
3. & ver. 5.
^{*} Or, *is the Christ*.
^b See Note 2.

SECTION III.—*St. Paul proceeds from Phrygia to Ephesus, and disputes there with the Jews.*

Acts xix. 1–10.

¹ AND it came to pass, that, while ^aApollos was at Corinth, Paul having passed through ^bthe upper coasts came to Ephesus. And finding certain disciples, ² he said unto them, "Have ye received the Holy Ghost since ye believed ?" And they said unto him, "We ^chave not so much as heard whether there be any Holy^c Ghost." ³ And he said unto them, "Unto what then were ye baptized ?" And they said, "Unto ^dJohn's baptism." ⁴ Then said Paul, "John [^everily] baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on [Christ] Jesus." ⁵ When they heard *this*, they were baptized ^fin the name of the Lord Jesus ; ⁶ and when Paul had ^glaid *his* hands upon them, the Holy Ghost came on them, and ^hthey spake with tongues, and prophesied. ⁷ And all the men were about twelve.

⁸ And ⁱhe went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things ^jconcerning the

SECT. III.
V. Æ. 55.
J. P. 4768.
Ephesus.
^a 1 Cor. 1. 12. &
3. 5, 6.
^b 1 Mac. 3. 37. &
6. 1.
^c ch. 8. 16. See
1 Sam. 3. 7.
^c See Note 3.
^d ch. 18. 25.
^e Matt. 3. 11.
John 1. 15, 27,
30. ch. 1. 5. &
11. 16. & 13. 24,
25.
^f ch. 8. 16.
^g ch. 6. 6. & 8.
17.
^h ch. 2. 4. & 10.
46.
ⁱ ch. 17. 2. & 18.
4.
^j ch. 1. 3. & 23.
23.

k 2 Tim. 1. 15.
l 2 Pet. 2. 2. Jude 10.
m See ch. 9. 2. & 22. 4. & 24. 14. ver. 23.
n See Note 4.
o See ch. 20. 31.

kingdom of God. ⁹ But ^kwhen divers were hardened, and believed not, but spake evil ^lof that way before the multitude, he departed from them, and separated the disciples, disputing daily in the ^dschool of one Tyrannus. ¹⁰ And ^mthis continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord [Jesus] both Jews and Greeks.

SECT. IV.

V. Æ. 56.

J. P. 4769.

Ephesus

a Mark 16. 20. ch. 14. 3.
b ch. 5. 15. See 2 Kings 4. 29.
c Matt. 12. 27.
e See Note 5.
d See Mark 9. 38. Luke 9. 49.

SECTION IV.—*St. Paul continues two years at Ephesus—The people burn their magical books.*

ACTS xix. 11–20.

¹¹ AND ^aGod wrought special miracles by the hands of Paul; ¹² so ^bthat from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

¹³ Then ^ccertain of the vagabond Jews, ^eexorcists, ^dtook upon them to call over them which had evil spirits the name of the Lord Jesus, saying, “We adjure you by Jesus whom Paul preacheth.” ¹⁴ And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. ¹⁵ And the evil spirit answered and said, “Jesus I know, and Paul I know; but who are ye?” ¹⁶ And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. ¹⁷ And this was known to all the Jews and Greeks also dwelling at Ephesus; and ^efear fell on them all, and the name of the Lord Jesus was magnified.

¹⁸ And many that believed came, and ^fconfessed, and showed their deeds. ¹⁹ Many of them also which used curious arts brought their books together, and burned them before all *men*; and they counted the price of them, and found it fifty thousand pieces of silver. ²⁰ So ^gmightily grew the word of God and prevailed!

e Luke 1. 65. & 7. 16. ch. 2. 43. & 5. 5, 11.
f Matt. 3. 6.
g ch. 6. 7. & 12. 24.

SECT. V.

V. Æ. 56.

J. P. 4769.

Ephesus.

a Rom. 15. 25. Gal. 2. 1.
b ch. 20. 22.
c ch. 18. 21. & 23. 11. Rom. 15. 24–28.
d ch. 13. 5.
e Rom. 16. 23.
f 2 Tim. 4. 20.

SECTION V.—*St. Paul sends Timothy and Erastus to Macedonia and Achaia.*

ACTS xix. 21, and former part of ver. 22.

²¹ AFTER ^athese things were ended, Paul ^bpurposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, “After I have been there, ^cI must also see Rome.” ²² So he sent into Macedonia two of ^dthem that ministered unto him, Timotheus and ^eErastus.

SECT. VI.

V. Æ. 57.

J. P. 4770.

Ephesus.

§ 1.

f See Note 6.
a Rom. 1. 1.
b 2 Cor. 1. 1. Eph. 1. 1. Col. 1. 1.
c Acts 18. 17.
d Jude 1.
e John 17. 19. Acts 15. 9.
f Rom. 1. 7. 2 Tim. 1. 9.
g Acts 9. 14, 21. & 22. 16. 2 Tim. 2. 22.
h ch. 8. 6.
i Rom. 3. 22. & 10. 12.
j Rom. 1. 7. 2 Cor. 1. 2. Eph. 1. 2. 1 Pet. 1. 2.

SECTION VI.—*St. Paul writes his First Epistle to the Corinthians, to assert his Apostolic Authority, to reprove the Irregularities and Disorders of the Church, and to answer the Questions of the Converts on various points of Doctrine and Discipline.^f*

THE FIRST EPISTLE TO THE CORINTHIANS.

§ 1.—chap. i. 1–3.

St. Paul's Introduction, in which he asserts his Apostleship, and the unity of those who believe in Christ Jesus.

¹ PAUL ^a(called to be an apostle of Jesus Christ ^bthrough the will of God), and ^cSosthenes *our* brother, ² unto the Church of God which is at Corinth, ^dto them that ^eare sanctified in Christ Jesus, ^fcalled to be saints, with all that in every place ^gcall upon the name of Jesus Christ ^hour Lord, ⁱboth theirs and ours! ³ Grace ^jbe unto you, and peace, from God our Father, and *from* the Lord Jesus Christ!

§ 2.—chap. i. 4-9.

St. Paul rejoices at their conversion, and at the spiritual gifts which they had received in testimony of the truth of Christ.

⁴ I ^aTHANK my God always on your behalf, for the grace of God which is given you by Jesus Christ: ⁵ (that in every thing ye are enriched by him, ^bin all utterance, and in all knowledge; ⁶ even as ^cthe testimony of Christ was confirmed in you; ⁷ so that ye come behind in no gift; ^dwaiting for the ^ecoming of our Lord Jesus Christ :) ⁸ who ^eshall also confirm you unto the end, ^fthat ye may be blameless in the day of our Lord Jesus Christ. ⁹ God ^eis faithful by whom ye were called unto the ^hfellowship of his Son Jesus Christ our Lord.

§ 3.—chap. i. 10-16.

St. Paul exhorts them to unity in the name of Jesus Christ, in whom was no division, in opposition to those Leaders under whose names they had enlisted themselves.

¹⁰ Now I beseech you, brethren, by the name of our Lord Jesus Christ, ^athat ye all speak the same thing, and that there be no ^{*}divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. ¹¹ For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you. ¹² Now this I say, ^bthat every one of you saith, I am of Paul; and I of ^cApollos; and I of ^dCephas; and I of Christ.

¹³ Is ^eChrist divided? was Paul crucified for you? or were ye baptized in the name of Paul? ¹⁴ I thank God that I baptized none of you, but ^fCrispus and ^gGaius; ¹⁵ lest any should say that I had baptized in mine own name. ¹⁶ And I baptized also the household of ^hStephanas; besides, I know not whether I baptized any other.

§ 4.—chap. i. 17, to the end.

St. Paul asserts that he was sent to preach the Gospel not with learned and skilful eloquence, lest the power of God should be overlooked—He declares that the truths of the Gospel are not to be discovered by human wisdom or acquirements—And although the preaching of the Cross seems foolishness to those who disbelieve, yet it surpasses the wisdom of men, and is the power of God unto salvation, both to the converted Jew and Greek—that God has chosen the most despised among men to confound the learned Philosophers, and the great men of the Jews, who opposed themselves to the wisdom of the Gospel, showing by comparison the inferiority of all human attainments, that no flesh should have occasion to glory but in the Lord.

¹⁷ FOR Christ sent me not to baptize, but to preach the Gospel: ^anot with wisdom of ^{*}words, lest the cross of Christ should be made of none effect. ¹⁸ For the preaching of the cross is to ^bthem that perish, ^cfoolishness; but unto us ^dwhich are saved it is the ^epower of God. ¹⁹ For it is ^fwritten,—

“I will destroy the wisdom of the wise,

And will bring to nothing the understanding of the prudent.”

²⁰ Where ^gis the wise? where is the Scribe? where is the disputer of this world? ^hhath not God made foolish the wisdom of this world?

²¹ For ⁱafter that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. ²² For the ^jJews require a sign, and the Greeks seek after wisdom; ²³ but we preach Christ crucified; ^kunto the Jews a stumblingblock, and unto the Greeks ^lfoolishness; ²⁴ but unto them which are called, both Jews and Greeks, Christ ^mthe power of God, and ⁿthe wisdom of God. ²⁵ Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

²⁶ For ye see your calling, brethren, how that ^onot many wise men after the flesh, not many mighty, not many noble, are called: ²⁷ but

§ 2.

^a Rom. 1. 8.
^b ch. 12. 8. 2 Cor. 8. 7.

^c ch. 2. 1. 2 Tim. 1. 8. Rev. 1. 2.
^d Phil. 3. 20. Tit. 2. 13. 2 Pet. 3. 12.

^{*} Gr. *revelation*.
Col. 3. 4.

^e 1 Thess. 3. 13.

^f Col. 1. 22.
1 Thess. 5. 23.

^g Is. 49. 7. ch. 10. 13. 1 Thess. 5. 24. 2 Thess. 3. 3. Heb. 10. 23.

^h John 15. 4. & 17. 21. 1 John 1. 3. & 4. 13.

§ 3.

^a Rom. 12. 16. & 15. 5. 2 Cor. 13. 11. Phil. 2. 2. & 3. 16. 1 Pet. 3. 8.

^{*} Gr. *schisms*, ch. 11. 18.

^b ch. 3. 4.

^c Acts 18. 24. & 19. 1. ch. 16. 12.

^d John 1. 42.

^e 2 Cor. 11. 4.
Eph. 4. 5.

^f Acts 18. 8.

^g Rom. 16. 23.
^h ch. 16. 15, 17.

§ 4.

^a ch. 2. 1, 4, 13.
2 Pet. 1. 16.

^{*} Or, *speech*.
^b 2 Cor. 2. 15.

^c Acts 17. 18. ch. 2. 14.

^d ch. 15. 2.

^e Rom. 1. 16. ver. 24.

^f Job 5. 12, 13.
Is. 29. 14. Jer. 8. 9.

^g Is. 33. 18.

^h Job 12. 17, 20, 24. Is. 44. 25.
Rom. 1. 22.

ⁱ Rom. 1. 20, 21, 28. See Matt. 11. 25. Luke 10. 21.

^j Matt. 12. 38. & 16. 1. Mark 8. 11. Luke 11. 16.
John 4. 48.

^k Is. 8. 14. Matt. 11. 6. & 13. 57. Luke 2. 34. John 6. 60, 66. Rom. 9. 32. Gal. 5. 11. 1 Pet. 2. 8.

^l ver. 18. ch. 2. 14.

^m Rom. 1. 4, 16.
ver. 18.

ⁿ Col. 2. 3.

^o John 7. 48.

p Matt. 11. 25.
Jam. 2. 5. See
Ps. 8. 2.
q Rom. 4. 17.
r ch. 2. 6
s Rom. 3. 27.
Eph. 2. 9.
t ver. 24.
u Jer. 23. 5, 6.
Rom. 4. 25.
2 Cor. 5. 21. Phil.
3. 9.
v John 17. 19.
w Eph. 1. 7.
x Jer. 9. 23, 24.
2 Cor. 10. 17.

§ 5.

a ch. 1. 17. ver.
4, 13. 2 Cor. 10.
10. & 11. 6.
b ch. 1. 6.
c Gal. 6. 14. Phil.
3. 8.
d Acts 18. 1, 6,
12.
e 2 Cor. 4. 7. &
10. 1, 10. & 11.
30. & 12. 5, 9.
Gal. 4. 13.
f ver. 1. ch. 1. 17.
2 Pet. 1. 16.
* Or, *persuasive*.
g Rom. 15. 19.
1 Thess. 1. 5
† Gr. *be*.
h 2 Cor. 4. 7. &
6. 7.

§ 6.

a ch. 14. 20. Eph.
4. 13. Phil. 3.
15. Heb. 5. 14.
b ch. 1. 20. & 3.
19. ver. 1, 13.
2 Cor. 1. 12. Jam.
3. 15.
c ch. 1. 28.
d Rom. 16. 25,
26. Eph. 3. 5, 9.
Col. 1. 26. 2 Tim.
1. 9.
e Matt. 11. 25.
John 7. 48. Acts
13. 27. 2 Cor. 3.
14.
f Luke 23. 34.
Acts 3. 17. See
John 16. 3.
g Ps. 31. 19. Is.
64. 4.
h Matt. 13. 11. &
16. 17. John 14.
26. & 16. 13.
1 John 2. 27.
i Prov. 20. 27. &
27. 19. Jer. 17.
9.
j Rom. 11. 33,
34.
k Rom. 8. 15.
l 2 Pet. 1. 16.
See ch. 1. 17.
ver. 4.
m Matt. 16. 23.
n ch. 1. 18, 23.
o Rom. 8. 5, 6, 7.
Jude 19.
p Prov. 28. 5.
1 Thess. 5. 21.
1 John 4. 1.
* Or, *discerneth*.
† Or, *discerned*.
q Job 15. 8. Is.
40. 13. Jer. 23.
18. Wisd. 9. 13.
Rom. 11. 31.
‡ Gr. *shall*.
r John 15. 15.

² God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; ²⁸ and base things of the world, and things which are despised, hath God chosen, *yea*, [and] ⁹ things which are not, ⁷ to bring to nought things that are: ²⁹ that ⁸ no flesh should glory in his presence. ³⁰ But of him are ye in Christ Jesus, who of God is made unto us 'wisdom, and "righteousness, and "sanctification, and "redemption: ³¹ that, according as it is ^x written,—

“He that glorieth, let him glory in the LORD.”

§ 5.—chap. ii. 1–5.

St. Paul declares, that when he preached the Gospel to them, unlike their false teachers, he adorned it with no human learning or eloquence, but that his arguments were drawn from the testimony of divine revelation, confirmed by the power of miracles—therefore their faith should not be founded on the wisdom or philosophy of men.

¹ AND I, brethren, when I came to you, ^a came not with excellency of speech or of wisdom, declaring unto you ^b the testimony of God. ² For I determined not to know any thing among you, ^c save Jesus Christ, and him crucified. ³ And ^d I was with you ^e in weakness, and in fear, and in much trembling; ⁴ and my speech and my preaching ^f was not with ^{*} enticing words of [man's] wisdom, ^g but in demonstration of the Spirit and of power: ⁵ that your faith should not [†] stand in the wisdom of men, but ^h in the power of God.

§ 6.—chap. ii. 6, to the end.

The Apostle next shows, that, although he uses not worldly wisdom, the Corinthians have no cause to glory in their false teachers, for he (St. Paul) speaks the hidden mystery of God revealed to him by the Spirit, which no human industry or study could attain to; and declares to them, by the preaching of the Holy Ghost, the deep things of God, which can be revealed only by the Spirit of God, and cannot even be received by the natural or animal man, who has no other help but his human faculties.

⁶ HOWBEIT we speak wisdom among them ^a that are perfect; yet not ^b the wisdom of this world, nor of the princes of this world, ^c that come to nought: ⁷ but we speak the wisdom of God in a mystery, *even* the hidden wisdom, ^d which God ordained before the world unto our glory; ⁸ which ^e none of the princes of this world knew, (for ^f had they known it, they would not have crucified the Lord of glory;) ⁹ but as it is ^g written,—

“Eye hath not seen, nor ear heard,

Neither have entered into the heart of man,

The things which God hath prepared for them that love Him.”

¹⁰ But ^h God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, *yea*, the deep things of God. ¹¹ For what man knoweth the things of a man, ⁱ save the spirit of man which is in him? ^j even so the things of God knoweth no man, but the Spirit of God. ¹² Now we have received, not the spirit of the world, but ^k the Spirit which is of God; that we might know the things that are freely given to us of God: ¹³ which ^l things also we speak, not in the words which man's wisdom teacheth, but which the [Holy] Ghost teacheth, comparing spiritual things with spiritual. ¹⁴ But ^m the natural man receiveth not the things of the Spirit of God; ⁿ for they are foolishness unto him; ^o neither can he know them, because they are spiritually discerned. ¹⁵ But ^p he that is spiritual ^{*} judgeth all things, yet he himself is [†] judged of no man. ¹⁶ For ^q who hath known the mind of the Lord, that he [‡] may instruct Him? ^r But we have the mind of Christ.

§ 7.—chap. iii. 1-9, and beginning of ver. 10.

St. Paul shows that divisions in a Church, arising from the opinions of the people on the various qualifications of their ministers, are destructive of spirituality.

¹ AND I, brethren, could not speak unto you as unto ^aspiritual, but as unto ^bcarnal, *even* as unto ^cbabes in Christ. ² I have fed you with ^dmilk, and not with meat: ^efor hitherto ye were not able to bear it, neither yet now are ye able. ³ For ye are yet carnal. For ^fwhereas there is among you envying, and strife, and ^gdivisions, are ye not carnal, and walk ^has men? ⁴ For while one saith, “I ⁱam of Paul;” and another, “I am of Apollos;” are ye not carnal?

⁵ Who then is Paul, and who is Apollos, but ^jministers by whom ye believed, ^keven as the Lord gave to every man? ⁶ I ^lhave planted, ^mApollos watered; ⁿbut God gave the increase: ⁷ so then ^oneither is he that planteth any thing, neither he that watereth; but God that giveth the increase. ⁸ Now he that planteth and he that watereth are one: ^pand every man shall receive his own reward according to his own labor. ⁹ For ^qwe are laborers together with God: ye are God’s husbandry, ye are ^rGod’s building. ¹⁰ According ^sto the grace of God which is given unto me, as a wise masterbuilder, I have laid ^tthe foundation, and another buildeth thereon.

§ 8.—chap. iii. latter part of ver. 10-15.

Jesus Christ the only Foundation of Christianity—those who build upon this foundation are cautioned to take heed, as they must pass a severe examination—the teacher who has introduced false doctrines, will see his converts fall away in the time of persecution, as wood, hay, and stubble in the fire, escaping themselves with difficulty—On the other hand, with those who have built upon this Foundation sound and good doctrine, their converts, like silver and gold, will pass through the trial of fire, and the teacher himself will receive the reward of his labors.

¹⁰ BUT ^ulet every man take heed how he buildeth thereupon. ¹¹ For other foundation can no man lay than ^vthat is laid, ^wwhich is Jesus Christ. ¹² Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³ every ^xman’s work shall be made manifest: for the day ^yshall declare it, because ^zit ^{aa}shall be revealed by fire; and the fire shall try every man’s work of what sort it is; ¹⁴ if any man’s work abide which he hath built thereupon, ^{ab}he shall receive a reward; ¹⁵ if any man’s work shall be burned, he shall suffer loss; but he himself shall be saved—yet ^{ac}so as by fire.

§ 9.—chap. iii. 16, to the end.

St. Paul declares, that the teacher who wilfully introduces false doctrine into the Church will be destroyed, however successful in his attempt—The wisdom of this world is folly in the sight of God, therefore they should not glory in their teachers nor their boasted philosophy, making divisions in the Church—the true glory of a Christian is in Christ, who is God’s, through whom alone we obtain the promise of salvation, which cannot be given by the preachers of the Gospel.

¹⁶ KNOW ^{ad}ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? ¹⁷ If any man ^{ae}defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. ¹⁸ Let ^{af}no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. ¹⁹ For ^{ag}the wisdom of this world is foolishness with God. For it is ^{ah}written,—

“He taketh the wise in their own craftiness.”

²⁰ And ^{ai}again,—

“The LORD knoweth the thoughts of the wise, that they are vain.”

²¹ Therefore ^{aj}let no man glory in men; for ^{ak}all things are yours;

§ 7.

- a ch. 2. 15.
- b ch. 2. 14.
- c Heb. 5. 13.
- d Heb. 5. 12, 13
- e 1 Pet. 2. 2.
- f John 16. 12.
- g ch. 1. 11. & 11.
- h Gal. 5. 20, 21, Jam. 3. 16.
- * Or, factions.
- † Gr. according to man.
- g ch. 1. 12.
- h ch. 4. 1. 2 Cor. 3. 3.
- i Rom. 12. 3, 6.
- j 1 Pet. 4. 11.
- k Acts 18. 4, 8, 11. ch. 4. 15. & 9. 1. & 15, 1.
- l 2 Cor. 10. 14, 15.
- m Acts 18. 24, 27. & 19. 1.
- n ch. 1. 30. & 15. 10. 2 Cor. 3. 5.
- o 2 Cor. 12. 11.
- p Gal. 6. 3.
- q Ps. 62. 12.
- r Rom. 2. 6. ch. 4. 5. Gal. 6. 4, 5. Rev. 2. 23. & 22. 12.
- s Acts 15. 4.
- t 2 Cor. 6. 1.
- u Or, tillage.
- v Eph. 2. 20. Col. 2. 7. Heb. 3. 3, 4. 1 Pet. 2. 5.
- w Rom. 1. 5. & 12. 3.
- x Rom. 15. 20.
- y ver. 6. ch. 4. 15.
- z Rev. 21. 14.

§ 8.

- a 1 Pet. 4. 11.
- b Is. 28. 16.
- c Matt. 16. 18.
- d 2 Cor. 11. 4. Gal. 1. 7.
- e Eph. 2. 20.
- f ch. 4. 5.
- g 1 Pet. 1. 7. & 4. 12.
- h Luke 2. 35.
- * Gr. is revealed.
- g ch. 4. 5.
- h Jude 22.

§ 9.

- a ch. 6. 19. 2 Cor. 6. 16. Eph. 2. 21.
- b Heb. 3. 6.
- c 1 Pet. 2. 5.
- * Or, destroy.
- d Prov. 5. 7. Is. 5. 21.
- e ch. 1. 20. & 2. 6.
- f Job 5. 13.
- g Ps. 94. 11.
- h ch. 1. 12. & 4. 6. ver. 4, 5, 6.
- i 2 Cor. 4. 5, 15.

h Rom. 14. 8. ch.
11. 3. 2 Cor. 10.
7. Gal. 3. 29.

²² whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; ²³ and ^hye are Christ's; and Christ is God's.

§ 10.—chap. iv. 1-5.

The Apostles, as servants of Christ, are required to dispense the mysteries of the Gospel as men were prepared to receive them—In answer to the censure passed upon him by the false teachers, for not having instructed the Corinthians in the deeper doctrines of Christianity, St. Paul declares, it is of little moment to be condemned by man's judgment; for God alone can judge righteously, to whom only the secrets of the hearts are known—He exhorts them, therefore, not to pass judgment on their spiritual instructors

§ 10.

a Matt. 24. 45.
ch. 3. 5. & 9. 17.
2 Cor. 6. 4. Col.
1. 25.
b Luke 12. 42.
Tit. 1. 7. 1 Pet.
4. 10.
* Gr. *day*. ch. 3.
13.
c Job. 9. 2. Ps.
130. 3. & 143. 2.
Prov. 21. 2. Rom.
3. 20. & 4. 2.
d Matt. 7. 1.
Rom. 2. 1, 16. &
14. 4, 10, 13.
Rev. 20. 12.
e ch. 3. 13.
f Rom. 2. 29.
2 Cor. 5. 10.

¹ LET a man so account of us, as of ^athe ministers of Christ, ^band stewards of the mysteries of God; ² moreover it is required in stewards, that a man be found faithful. ³ But with me it is a very small thing that I should be judged of you, or of man's ^{*}judgment: yea, I judge not mine own self; ⁴ (for I know nothing by myself, ^eyet am I not hereby justified :) but He that judgeth me is the Lord. ⁵ Therefore ^ajudge nothing before the time, until the Lord come, ^ewho both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and ^fthen shall every man have praise of God.

§ 11.—chap. iv. 6-13.

St. Paul declares he has made use of his own name, and that of Apollos, that they might learn not to think too highly of their separate leaders, and so become puffed up with anger and contempt for each other—St. Paul and Apollos were only the servants of Christ, by whose ministry the Christians had believed—They disclaimed all titles and distinctions among them, that by their example the Corinthians might learn not to esteem their teachers above what he had written—The Apostle then addresses himself to the false teachers—The former are called ignorant and foolish, because they preach the first article of the Christian faith: while the false teachers, from their speculations and traditions, are considered wise men and philosophers—The Apostles are despised—They are honored—The Apostles are exposed to every kind of danger, while they are in the full enjoyment of affluence and every comfort.

§ 11.

a ch. 1. 12. & 3.
4.
b Rom. 12. 3.
c ch. 3. 21. & 5.
2, 6.
* Gr. *distinguish-
eth thee*.
d John 3. 27.
Jam. 1. 17. 1 Pet.
4. 10.
e Rev. 3. 17.
† Or, *us the last
apostles, as*.
f Ps. 44. 22. Rom.
8. 36. ch. 15. 30,
31. 2 Cor. 4. 11.
& 6. 9.
g Heb. 10. 33.
† Gr. *theatre*.
h Acts 17. 18. &
26. 24. ch. 1. 18,
&c. & 23, 14. &
3. 18. See 2 Kin.
9. 11.
i 2 Cor. 13. 9.
j 2 Cor. 4. 8. &
11. 23-27. Phil.
4. 12.
k Job 22. 6. Rom.
8. 35.
l Acts 23. 2.
m Acts 18. 3. &
20. 34. 1 Thess.
2. 9. 2 Thess. 3.
8. 1 Tim. 4. 10.
n Matt. 5. 44.
Luke 6. 28. &
23. 34. Acts 7.
60. Rom. 12. 11,
20. 1 Pet. 2. 23.
& 3. 9.
o Lam. 3. 45.

⁶ AND these things, brethren, ^aI have in a figure transferred to myself and to Apollos, for your sakes; ^bthat ye might learn in us not to think of men above that which is written, that no one of you ^ebe puffed up for one against another. ⁷ For who ^{*}maketh thee to differ from another? and ^dwhat hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? ⁸ Now ye are full, ^enow ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you! ⁹ For I think that God hath set forth [†]us the apostles last, ^fas it were appointed to death; for ^ewe are made a [†]spectacle unto the world, and to angels, and to men. ¹⁰ We ^hare fools for Christ's sake, but ye are wise in Christ—we ⁱare weak, but ye are strong—ye are honorable, but we are despised. ¹¹ Even ^junto this present hour we both hunger, and thirst, and ^kare naked, and ^lare buffeted, and have no certain dwellingplace, ¹² and ^mlabor, working with our own hands: ⁿbeing reviled, we bless; being persecuted, we suffer it; ¹³ being defamed, we entreat: ^owe are made as the filth of the earth—and are the offscouring of all things unto this day.

§ 12.—chap. iv. 14-17.

St. Paul declares he does not write these things to shame, but to instruct them, and to warn them against those false teachers who will not be to them as he was, their spiritual father—He therefore entreats them to imitate him, and sends Timotheus to them, who should remind them of his instruction.

§ 12.

a 1 Thess. 2. 11.

¹⁴ I WRITE not these things to shame you, but ^aas my beloved sons I warn you. ¹⁵ For though ye have ten thousand instructors in Christ,

yet have ye not many fathers; for ^bin Christ Jesus I have begotten you through the Gospel. ¹⁶ Wherefore I beseech you, ^cbe ye followers of me. ¹⁷ For this cause have I sent unto you ^dTimotheus, ^ewho is my beloved son, and faithful in the Lord, who shall bring you ^finto remembrance of my ways which be in Christ, as I ^gteach every where in every Church.

§ 13.—*chap. iv. 18, to the end.*

The false teacher having declared that St. Paul feared to encounter such learned and eloquent opposers, he declares his intention of visiting them shortly, when he would inquire not into the speech, but into the supernatural powers of his opposers, as the Gospel is not established by the boasted wisdom of its preachers, but in the miraculous powers which are imparted to them for its confirmation—He then asks them if his own supernatural powers should be exercised towards them in punishment, or if he should come to them in the spirit of peace and in love, on account of their having corrected their errors.

¹⁸ Now ^asome are puffed up, as though I would not come to you; ¹⁹ but ^bI will come to you shortly, ^cif the Lord will, and will know, not the speech of them which are puffed up, but the power. ²⁰ For ^dthe kingdom of God is not in word, but in power. ²¹ What will ye? ^eshall I come unto you with a rod, or in love, and *in* the spirit of meekness?

§ 14.—*chap. v.*

St. Paul commands the public excommunication of the incestuous person—He condemns their boasting in the knowledge of their false teacher, who has tolerated this enormity, and shows the infectious nature of sin, by comparing it to leaven—They are prohibited from associating with Christians openly profane, who are to be delivered over to the censure of the Church—But the wicked heathen, as being without the pale of the Church, are to be left to the judgment of God.

¹ It is reported commonly that there is fornication among you, and such fornication as is not so much as ^anamed among the Gentiles, ^bthat one should have his ^cfather's wife. ² And ^dare ye puffed up? And have not rather ^emourned, that he that hath done this deed might be taken away from among you? ³ For ^fI verily, as absent in body, but present in spirit, have ^gjudged already, as though I were present, *concerning* him that hath so done this deed, ⁴ in the name of our Lord Jesus Christ, (when ye are gathered together, and my spirit,) ^hwith the power of our Lord Jesus Christ, ⁵ to ⁱdeliver such an one unto ^jSatan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. ⁶ Your ^kglorying is not good. Know ye not that ^la little leaven leaveneth the whole lump? ⁷ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even ^mChrist our ⁿPassover ^ois sacrificed for us. ⁸ Therefore ^plet us keep ^qthe feast, ^rnot with old leaven, neither ^swith the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

⁹ I wrote unto you in an ^tepistle, “Not ^uto company with fornicators.” ¹⁰ Yet ^vnot altogether with the fornicators ^wof this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go ^xout of the world. ¹¹ But now I have written unto you, Not to keep company, ^y“if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one ^zno not to eat. ¹² For what have I to do to judge ^{aa}them also that are without? Do not ye judge ^{ab}them that are within? ¹³ but them that are without God judgeth. Therefore ^{ac}put away from among yourselves that wicked person.

§ 15.—*chap. vi. 1-8.*

The Christians are reprov'd for referring their differences to heathen courts of judicature, by which their Christian profession is dishonored—Instead of laying them before their

^b Acts 18. 11.
Rom. 15. 20. ch.
3. 6. Gal. 4. 19.
Philem. 10. Jam.
1. 18.

^c ch. 11. 1. Phil.
3. 17. 1 Thess.
1. 6. 2 Thess. 3.
9.

^d Acts 19. 22. ch.
16. 10. Phil. 2.
19. 1 Thess. 3. 2

^e 1 Tim. 1. 2.
2 Tim. 1. 2.

^f ch. 11. 2.

^g ch. 7. 17. & 14.
33.

§ 13.

^a ch. 5. 2.

^b Acts 19. 21. ch.
16. 5. 2 Cor. 1.
15, 23.

^c Acts 18. 21.
Rom. 15. 32.
Heb. 6. 3. Jam.
4. 15.

^d ch. 2. 4. 1 Thes.
1. 5.

^e 2 Cor. 10. 2. &
13. 10.

§ 14.

^a Eph. 5. 3.

^b Lev. 18. 8.
Deut. 22. 30. &
27. 20.

^c 2 Cor. 7. 12.

^d ch. 4. 18.

^e 2 Cor. 7. 7, 10.

^f Col. 2. 5.

^g Or, *determined.*

^h Matt. 16. 19. &
18. 18. John 20.
23. 2 Cor. 2. 10.
& 13. 3, 10.

ⁱ Job 2. 6. Ps.
109. 6. 1 Tim. 1.
20.

^j Acts 26. 18.

^k ver. 2. ch. 3.
21. & 4. 19. Jam.
4. 16.

^l ch. 15. 33. Gal.
5. 9. 2 Tim. 2. 17.

^m 1s. 53. 7. John
1. 29. ch. 15. 3.
1 Pet. 1. 19. Rev.
5. 6, 12.

ⁿ John 19. 14.

^o Or, *is slain.*

^p Ex. 12. 15. &
13. 6.

^q Or, *holyday.*

^r Deut. 16. 3.

^s Matt. 16. 6, 12.
Mark 8. 15.
Luke 12. 1

^t See Note 7.

^u See ver. 2. 7.

^v 2 Cor. 6. 14.

^w Eph. 5. 11.

^x 2 Thess. 3. 14.

^y ch. 10. 27.

^z ch. 1. 20.

^{aa} John 17. 15.

^{ab} 1 John 5. 19.

^{ac} Matt. 18. 17.

Rom. 16. 17.

2 Thess. 3. 6, 14.

2 John 10.

^v Gal. 2. 12.

^w Mark 4. 11.

Col. 4. 5.

1 Thess. 4. 12.

1 Tim. 3. 7.

^x ch. 6. 1, 2, 3, 4

^y Deut. 13. 5. &
17. 7. & 21. 21.
& 22. 21, 22, 24.

inspired teachers, who gave laws for the present ruling of the world—They are rebuked also for attempting to injure and defraud their Christian brethren.

§ 15.

a Ps. 49. 14.
Dan. 7. 22.
Matt. 19. 28.
Luke 22. 30.
Rev. 2. 26. & 3.
21. & 20. 4.
b 2 Pet. 2. 4.
Jude 6.
c ch. 5. 12.

d Prov. 20. 22.
Matt. 5. 39, 40.
Luke 6. 29.
Rom. 12. 17, 19.
1 Thess. 5. 15.
e 1 Thes. 4. 6.

¹ DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? ² Do ye not know that ^athe saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? ³ Know ye not that we shall ^bjudge angels? how much more things that pertain to this life! If, ^cthen, ye have judgments of things pertaining to this life, [*do ye*] set them to judge who are least esteemed in the Church? ⁵ I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? ⁶ But brother goeth to law with brother, and that before the unbelievers! ⁷ Now therefore there is utterly a fault among you, because ye go to law one with another. ^aWhy do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded? ⁸ Nay, ye do wrong, and defraud, ^eand that your brethren!

§ 16.

a ch. 15. 50. Gal. 5. 21. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. & 13. 4. Rev. 22. 15.
b ch. 12. 2. Eph. 2. 2. & 4. 22. & 5. 8. Col. 3. 7. Tit. 3. 3.
c ch. 1. 30. Heb. 10. 22.
d ch. 10. 23.
** Or, profitable.*
e Matt. 15. 17. Rom. 14. 17. Col. 2. 22, 23.
f ver. 15, 19, 20. 1 Thess. 4. 3, 7.
g Eph. 5. 23.
h Rom. 6. 5, 8. & 8. 11. 2 Cor. 4. 14.
i Eph. 1. 19, 20.
j Rom. 12. 5. ch. 12. 27. Eph. 4. 12, 15, 16. & 5. 30.
k Gen. 2. 24. Matt. 19. 5. Eph. 5. 31.
l John 17. 21, 22, 23. Eph. 4. 4. & 5. 30.
m Rom. 6. 12, 13. Heb. 13. 4.
n Rom. 1. 24. 1 Thess. 4. 4.
o ch. 3. 16. 2 Cor. 6. 16.
p Rom. 14. 7, 8.
q Acts 20. 28. ch. 7. 23. Gal. 3. 13. Heb. 9. 12. 1 Pet. 1. 18, 19. 2 Pet. 2. 1. Rev. 5. 9.

§ 16.—chap. vi. 9, to the end.

The Apostle here confutes the arguments of the false teacher, by which he appears to have sanctioned luxury and fornication, and declares that no unclean person can inherit the blessings of the Gospel—The immoderate indulgence of things in themselves lawful is sinful in Christians, who are God's both by creation and redemption.

⁹ KNOW ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: ^aneither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰ nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. ¹¹ And such were ^bsome of you: ^cbut ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

¹² All ^dthings are lawful unto me, but all things are not ^eexpedient: all things are lawful for me, but I will not be brought under the power of any. ¹³ Meats ^efor the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but ^ffor the Lord, ^gand the Lord for the body; ¹⁴ and ^hGod hath both raised up the Lord, and will also raise up us ⁱby his own power. ¹⁵ Know ye not that ^jyour bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid! ¹⁶ What? know ye not that he which is joined to a harlot is one body? for ^ktwo, saith He, shall be one flesh. ¹⁷ But ^lhe that is joined unto the Lord is one spirit. ¹⁸ Flee ^mfornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth ⁿagainst his own body. ¹⁹ What? ^oknow ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, ^pand ye are not your own? ²⁰ For ^qye are bought with a price: therefore glorify God in your body, [and in your spirit, which are God's].

§ 17.—chap. vii. 1–17.

St. Paul proceeds to answer the questions of the Corinthians, and gives rules of conduct both to married and single persons, according to their several tempers, and to the present state of the Church in a time of persecution.

§ 17.

a ver. 8, 26.

b Ex. 21. 10.
1 Pet. 3. 7.

¹ Now concerning the things whereof ye wrote unto me: ^a*It is* good for a man not to touch a woman; ² nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. ³ Let ^bthe husband render unto the wife due [benevolence]: and likewise also the wife unto the husband. ⁴ The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. ⁵ De-

fraud ^cye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^dSatan tempt you not for your incontinency. ^eBut I speak this by permission: ^fand not of commandment. ^gFor ^hI would that all men were ⁱeven as I myself; but ^jevery man hath his proper gift of God, one after this manner, and another after that.

^kI say therefore to the unmarried and widows, ^lIt is good for them if they abide even as I. ^mBut ⁿif they cannot contain, let them marry: for it is better to marry than to burn. ^oAnd unto the married I command, ^pyet not I, but the Lord, ^qLet not the wife depart from her husband; ^r(but and if she depart, let her remain unmarried, or be reconciled to *her* husband;) and let not the husband put away *his* wife. ^sBut to the rest speak I, ^tnot the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away; ^uand the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. ^vFor the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else ^wwere your children unclean; but now are they holy. ^xBut if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*. But God hath ^ycalled us ^zto peace. ^{aa}For what knowest thou, O wife! whether thou shalt ^{ab}save thy husband? or ^{ac}thow knowest thou, O man! whether thou shalt save thy wife? ^{ad}But as God hath distributed to every man, as the Lord hath called every one, so let him walk; and ^{ae}so ordain I in all Churches.

§ 18.—chap. vii. 18–24.

St. Paul teaches that Christianity makes no change in the common relations and natural obligations of life.

^{af}Is any man called being circumcised? let him ^{ag}not become uncircumcised. Is any called in uncircumcision? ^{ah}let him not be circumcised. ^{ai}Circumcision ^{aj}is nothing, and uncircumcision is nothing, but ^{ak}the keeping of the commandments of God. ^{al}Let every man abide in the same calling wherein he was called. ^{am}Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. ^{an}For he that is called in the Lord, being a servant, is ^{ao}the Lord's ^{ap}freeman: likewise also he that is called, being free, is ^{aq}Christ's servant. ^{ar}Ye ^{as}are bought with a price; be not ye the servants of men. ^{at}Brethren, ^{au}let every man, wherein he is called, therein abide with God.

§ 19.—chap. vii. 25, to the end.

St. Paul recommends both virgins and widows to continue unmarried in times of persecution; and, to make them less solicitous about the present cares and pleasures of life, he reminds them of its shortness and insignificance.

^{av}Now concerning virgins ^{aw}I have no commandment of the Lord: yet I give my judgment, as one ^{ax}that hath obtained mercy of the Lord ^{ay}to be faithful. ^{az}I suppose therefore that this is good for the present ^{ba}distress, ^{bb}I say, ^{bc}that it is good for a man so to be. ^{bd}Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. ^{be}But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned; nevertheless such shall have trouble in the flesh: but I spare you. ^{bf}But ^{bg}this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; ^{bh}and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; ^{bi}and they that use this world, as not ^{bj}abusing it. For ^{bk}the fashion of this world passeth away. ^{bl}But I would have

^c Joel 2. 16.
^d Zech. 7. 3. See
Ex. 19. 15.
^e 1 Sam. 21. 4, 5.
^f 1 Thess. 3. 5.
^g ver. 12, 25.
^h 2 Cor. 8. 8. &
11. 17.

^h See Note 8.
ⁱ Acts 26. 29.
^j ch. 9. 5.
^k Matt. 19. 12.
ch. 12. 11.
^l ver. 1, 26.
^m 1 Tim. 5. 14.
ⁿ See ver. 12, 25,
40.

^o Mal. 2. 14, 16.
Matt. 5. 32. &
19. 6, 9. Mark
10. 11, 12. Luke
16. 18.
^p ver. 6.

^q Mal. 2. 15.

^r Rom. 12. 18. &
14. 19. ch. 14.
33. Heb. 12. 14.

^s Gr. *in peace*.

^t 1 Pet. 3. 1.

^u Gr. *what*.

^v ch. 4. 17.
^w 2 Cor. 11. 28.

§ 18.

^a 1 Mac. 1. 15.
^b Acts 15. 1, 5,
19, 24, 28. Gal.
5. 2.
^c Gal. 5. 6. & 6.
15.
^d John 15. 14.
1 John 2. 3. & 3
24.
^e John 8. 36.
Rom. 6. 18, 22.
Philem. 16.
^f Gr. *made free*.
^g ch. 9. 21. Gal.
5. 13. Eph. 6. 6.
1 Pet. 2. 16.
^h ch. 6. 20.
1 Pet. 1. 18, 19.
See Lev. 25. 42
ⁱ ver. 20.

§ 19.

^a ver. 6, 10, 40.
2 Cor. 8. 8, 10.
^b 1 Tim. 1. 16.
^c ch. 4. 2. 1 Tim
1. 12.
^d Or, *necessity*.
^e ver. 1, 8.

^f Rom. 13. 11.
1 Pet. 4. 7.
2 Pet. 3. 8, 9.

^g ch. 9. 18.
^h Ps. 39. 6. Jam.
1. 10. & 4. 14.
1 Pet. 1. 24. &
4. 7. 1 John 2. 17.

h [Or, *anxiety*.—
Ed.]
† Gr. of the Lord,
as ver. 34.
See 1 Tim. 5. 5.

i Luke 10. 40, &c.

j Heb. 13. 4.

k Rom. 7. 2.
l 2 Cor. 6. 14.
m ver. 25.
n 1 Thess. 4. 8.

§ 20.

a Acts 15. 20, 29.
ch. 10. 19.

b Rom. 14. 14,
22.

c Rom. 14. 3, 10.
d ch. 13. 8, 9, 12.
Gal. 6. 3. 1 Tim.
6. 4.

e Ex. 33. 12, 17.
Nahum 1. 7.
Matt. 7. 23. Gal.
4. 9. 2 Tim. 2.
19.

f Is. 41. 24. ch.
10. 19.

g Deut. 4. 39. &
6. 4. Is. 44. 8.
Mark 12. 29.
ver. 6. Ephes. 4.
6. 1 Tim. 2. 5.

h John 10. 34.

i Mal. 2. 10. Eph.
4. 6.

j Acts 17. 28.
Rom. 11. 36.

* Or, *for him*.

k John 13. 13.
Acts 2. 36. ch.
12. 3. Eph. 4. 5.
Phil. 2. 11.

l John 1. 3. Col.
1. 6. Heb. 1. 2.

i See Note 9.

m ch. 10. 28, 29.

n Rom. 14. 14,
23.

o Rom. 14. 17.

† Or, *have we the
more*.

‡ Or, *have we the
less*.

p Gal. 5. 13.

* Or, *power*.

q Rom. 14. 13, 20.

r 1 Mac. 1. 47.

s ch. 10. 28, 32.

† Gr. *edified*.

t Rom. 14. 15,
20.

u Matt. 25. 40,
45.

v Rom. 14. 21.
2 Cor. 11. 29.

you without ^hcarefulness. He that is unmarried careth for the things
†that belong to the Lord, how he may please the Lord; ³³ but he that
is married careth for the things that are of the world, how he may
please his wife. ³⁴ There is difference *also* between a wife and a
virgin; the unmarried woman ⁱcareth for the things of the Lord, that
she may be holy both in body and in spirit: but she that is married
careth for the things of the world, how she may please her husband.
³⁵ And this I speak for your own profit; not that I may cast a snare
upon you, but for that which is comely, and that ye may attend upon
the Lord without distraction.

³⁶ But if any man think that he behaveth himself uncomely toward
his virgin, if she pass the flower of *her* age, and need so require, let
him do what he will, he sinneth not; let them marry. ³⁷ Neverthe-
less he that standeth steadfast in his heart, having no necessity, but
hath power over his own will, and hath so decreed in his heart that
he will keep his virgin, doeth well. ³⁸ So ^jthen he that giveth *her* in
marriage doeth well; but he that giveth *her* not in marriage doeth
better.

³⁹ The ^kwife is bound by the law as long as her husband liveth; but
if her husband be dead, she is at liberty to be married to whom she
will; ^lonly in the Lord. ⁴⁰ But she is happier if she so abide, ^mafter
my judgment: and ⁿI think also that I have the Spirit of God.

§ 20.—chap. viii.

St. Paul, in reply to the converts, instructs them that though the eating of things offered
to idols was indifferent in itself, the custom was to be avoided, as their example might
lead the weaker brethren into sin, by encouraging them in the idea that their idol is a
real God.

¹ Now ^aas touching things offered unto idols, we know that we all
have ^bknowledge; (^cknowledge puffeth up, but charity edifieth; ² and
^dif any man think that he knoweth any thing, he knoweth nothing yet
as he ought to know; ³ but if any man love God, ^ethe same is known of
him;) ⁴ as concerning therefore the eating of those things that are offered
in sacrifice unto idols, we know that ^fan idol is nothing in the world.
⁵ and that there is none other God but one. ⁶ For though there be that
are ^hcalled gods, whether in heaven or in earth. (as there be gods many,
and lords many,) ⁶ but ⁱto us there is *but* one God, the Father, ^jof whom
are all things, and we ^kin him; and ^kone Lord Jesus Christ, ^lby whom
are all things, and we by him. ⁷ Howbeit there is not in every man
that knowledge: for some ^mwith conscience of the idol unto this hour
eat *it* as a thing offered unto an idol; and their conscience being weak
is ⁿdefiled.

⁸ But ^omeat commendeth us not to God: for neither, if we eat, [†]are
we the better; neither, if we eat not, [‡]are we the worse. ⁹ But ^ptake
heed lest by any means this ^qliberty of yours become ^aa stumbling-
block to them that are weak. ¹⁰ For if any man see thee which hast
knowledge sit at meat in ^rthe idol's temple, shall not ^ethe conscience
of him which is weak be ^temboldened to eat those things which are
offered to idols? ¹¹ and ^uthrough thy knowledge shall the weak brother
perish for whom Christ died? ¹² But ^vwhen ye sin so against the
brethren, and wound their weak conscience, ye sin against Christ.
¹³ Wherefore, ^vif meat make my brother to offend, I will eat no flesh
while the world standeth, lest I make my brother to offend.

§ 21.—chap. ix. 1-14.

The Apostle here vindicates his Apostleship by appealing to their own conversion from
Heathenism, and the spiritual gifts he had conferred upon them—He argues against
the objections made to his apostolic character by his enemies, whose views and con-

duct were totally opposite to his own; by asserting, that although he declined receiving maintenance from the Corinthians, he was fully entitled to demand it both for himself and for his sister, or wife, as well as the other Apostles—He defends his right to a maintenance from the common practice of mankind; by the Law of Moses; and likewise by the express command of Christ.

¹ AM "I not an apostle? am I not free? ^bhave I not seen Jesus Christ our Lord? ^care not ye my work in the Lord? ² If I be not an apostle unto others, yet doubtless I am to you: for ^dthe seal of mine apostleship are ye in the Lord. ³ Mine answer to them that do examine me is this, ⁴ Have ^ewe not power to eat and to drink?

⁵ Have we not power to lead about a sister, a ^fwife, as well as other apostles, and *as* ^gthe brethren of the Lord, and ^hCephas? ⁶ Or I only and Barnabas, ⁱhave not we power to forbear working? ⁷ Who ^jgoeth a warfare any time at his own charges? who ^kplanteth a vineyard, and eateth not of the fruit thereof? or who ^lfeedeth a flock, and eateth not of the milk of the flock? ⁸ Say I these things as a man? or saith not the Law the same also? ⁹ For it is written in the ^mLaw of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God take care for oxen? ¹⁰ Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that ⁿhe that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. ¹¹ If ^owe have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? ¹² If others be partakers of this power over you, are not we rather? ^pNevertheless we have not used this power; but suffer all things, ^qlest we should hinder the Gospel of Christ. ¹³ Do ^rye not know that they which minister about holy things *live of the things* of the temple? and they which wait at the altar are partakers with the altar? ¹⁴ Even so ^shath the Lord ordained that they which preach the Gospel should live of the Gospel.

§ 22.—chap. ix. 15, to the end.

St. Paul gives his reasons for not having asserted his right to a maintenance from the Christian Church at Corinth, in the fear that by burthening them he might make the Gospel less successful—He declares his great desire to excel in his ministry; contenting himself with the indispensable duty of preaching, he shows his condescension and conformity to the weaknesses and prejudices of all sorts of people, that he might win them to Christ—The Apostle (v. 24.) proves the propriety of his conduct in thus exposing himself to hardships and unnecessary labors, by an allusion to the customs of their own countrymen, who hope to obtain only a corruptible crown; and invites all the converts to follow his example, being encouraged with the certain hope of an incorruptible one—They are exhorted to a life of continued self-denial and abstinence.

¹⁵ BUT "I have used none of these things: neither have I written these things, that it should be so done unto me. For ^t*it were* better for me to die, than that any man should make my glorying void. ¹⁶ For though I preach the Gospel, I have nothing to glory of: for ^unecessity is laid upon me. Yea, woe is unto me, if I preach not the Gospel. ¹⁷ For if I do this thing willingly, ^vI have a reward: but if against my will, ^wa dispensation *of the Gospel* is committed unto me. ¹⁸ What is my reward then? *Verily* that, ^xwhen I preach the Gospel, I may make the Gospel of Christ without charge; that I ^yabuse not my power in the Gospel. ¹⁹ For though I be ^zfree from all *men*, yet have ^{aa}I made myself servant unto all, ^{ab}that I might gain the more; ^{ac}and ^{ad}unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, [being not myself under the Law,] that I might gain them that are under the Law; ^{ae}to ^{af}them that are without law, as without law (being ^{ag}not without law to God, but under law to Christ), that I might gain them that are without law. ²² To ^{ah}the weak became I as weak, that I might gain the weak. ^{ai}I am

§ 21.

^a Acts 9. 15. & 13. 2. & 26. 17. 2 Cor. 12. 12. Gal. 2. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11.

^b Acts 9. 3, 17. & 18. 9. & 22. 14, 18. & 23. 11. ch. 15. 8.

^c ch. 3. 6. & 4. 15.

^d 2 Cor. 3. 2. & 12. 12.

^e ver. 14. 1 Thess. 2. 6. 2 Thess. 3. 9.

^f Or, *woman*.

^g Matt. 13. 55.

^h Mark 6. 3. Luke 6. 15. Gal. 1. 19.

ⁱ Matt. 8. 14.

^j 2 Thess. 3. 8, 9.

^k 2 Cor. 10. 4. 1 Tim. 1. 18. & 6. 12. 2 Tim. 2. 3. & 4. 7.

^l Deut. 20. 6. Prov. 27. 18. ch. 3. 6, 7, 8.

^m John 21. 15. 1 Pet. 5. 2.

ⁿ Deut. 25. 4. 1 Tim. 5. 18.

^o 2 Tim. 2. 6.

^p Rom. 15. 27. Gal. 6. 6.

^q Acts 20. 33. ver. 15, 18.

^r 2 Cor. 11. 7, 9. & 12. 13. 1 Thess. 2. 6.

^s 2 Cor. 11. 12.

^t Lev. 6. 16, 26. & 7. 6, &c.

^u Num. 5. 9, 10. & 18. 8-20.

^v Deut. 10. 9. & 18. 1.

^w Or, *feed*.

^x Matt. 10. 10. Luke 10. 7.

^y Gal. 6. 6. 1 Tim. 5. 17.

§ 22.

^a ver. 12. Acts 18. 3. & 20. 34. ch. 4. 12.

^b 1 Thess. 2. 9. 2 Thess. 3. 8.

^c 2 Cor. 11. 10.

^d Rom. 1. 14.

^e ch. 3. 8, 14.

^f ch. 4. 1. Gal. 2. 7. Phil. 1. 17. Col. 1. 25.

^g ch. 10. 33. 2 Cor. 4. 5. & 11. 7.

^h ch. 7. 31.

ⁱ ver. 1.

^j Gal. 5. 13.

^k Matt. 18. 15.

^l 1 Pet. 3. 1.

^m Acts 16. 3. & 18. 18. & 21. 23. &c.

ⁿ Rom. 2. 12, 14. Gal. 3. 2.

^o ch. 7. 22.

^p 1 Rom. 15. 1. 2 Cor. 11. 29.

^q ch. 10. 33.

p Rom. 11. 14.
 ch. 7. 16.
q Gal. 2. 2. & 5.
 7. Phil. 2. 16. &
 3. 14. 2 Tim. 4.
 7. Heb. 12. 1.
r Eph. 6. 12.
 1 Tim. 6. 12.
 2 Tim. 2. 5. & 4. 7.
s 2 Tim. 4. 8.
 James 1. 12.
 1 Pet. 1. 4. & 5.
 4. Rev. 2. 10. &
 3. 11.
t 2 Tim. 2. 5.
u Rom. 8. 13.
 Col. 3. 5.
v Rom. 6. 18, 19.
w Jer. 6. 30.
 2 Cor. 13. 5, 6.

§ 23.

a Ex. 13. 21. &
 40. 34. Num. 9.
 18. & 14. 14.
 Deut. 1. 33.
 Neh. 9. 12, 19.
 Ps. 78. 14. &
 105. 39.
b Ex. 14. 22.
 Num. 33. 8.
 Josh. 4. 23. Ps.
 78. 13.
c Ex. 16. 15, 35.
 Neh. 9. 15, 20.
 Ps. 78. 24.
d Ex. 17. 6. Num.
 20. 11. Ps. 78. 15.
 * Or, *went with*
them.
 Deut. 9. 21. Ps.
 105. 41.
e Num. 14. 29,
 32, 35. & 26. 64,
 65. Ps. 106. 26.
 Heb. 3. 17. Jude 5.
 † Gr. *our figures.*
f Num. 11. 4, 33,
 34. Ps. 106. 14.
g ver. 14.
h Ex. 32. 6.
i ch. 6. 18. Rev.
 2. 14.
j Num. 25. 1, 9.
 Ps. 106. 29.
k Ex. 17. 2, 7.
 Num. 21. 5.
 Deut. 6. 16. Ps.
 78. 18, 56. & 95.
 9. & 106. 14.
l Num. 21. 6.
m Ex. 16. 2. & 17.
 2. Num. 14. 2,
 29. & 16. 41.
n Num. 14. 37. &
 16. 49.
o Ex. 12. 23.
 2 Sam. 24. 16.
 1 Chr. 21. 15.
 ‡ Or, *types.*
p Rom. 15. 4. ch.
 9. 10.
q ch. 7. 29. Phil.
 4. 5. Heb. 10.
 25, 37. 1 John 2.
 18.
r Rom. 11. 20.

§ 24.

* Or, *moderate.*
a ch. 1. 9.
b Ps. 125. 3.
 2 Pet. 2. 9.
c Jer. 29. 11.
d ver. 7. 2 Cor.
 6. 17. 1 John 5.
 21.
e ch. 8. 1.
f Matt. 26. 26, 27,
 28.
g Acts 2. 42, 46.
 ch. 11. 23, 24.
h Rom. 12. 5. ch.
 12. 27.
i Rom. 4. 1, 12. &
 9. 3, 5. 2 Cor. 11.
 18. Gal. 6. 16.
j Lev. 3. 3. & 7.
 15.
k ch. 8. 4.

made all things to all *men*, ²that I might by all means save some.
²³ And this I do for the Gospel's sake, that I might be partaker thereof with *you*.

²⁴ Know ye not that they which run in a race run all, but one receiveth the prize? ²⁵ So run, that ye may obtain. ²⁵ And every man that ²striveth for the mastery is temperate in all things: now they *do it* to obtain a corruptible crown; but we ³an incorruptible. ²⁶ I therefore so run, 'not as uncertainly; so fight I, not as one that beateth the air: ²⁷ but "I keep under my body, and ²bring it into subjection: lest that by any means, when I have preached to others, I myself should be ²a castaway.

§ 23.—chap. x. 1–12.

The Apostle, from the conduct of the Israelites of old, wishes to convince the Corinthians that as the favored people of God were so severely punished for their irregularities and idolatry, so also the Christians, under the Gospel dispensation, who indulge in the same sinful conduct and gratifications, will be as certainly punished as the Israelites under the Law—He cautions them from these examples to avoid the same offences, and warns them not to have too much confidence in themselves, as being members of the Christian Church, but to take heed lest they also fall into sin.

¹ MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under ^athe cloud, and all passed through ^bthe sea; ² and were all baptized unto Moses in the cloud and in the sea; ³ and did all eat the same ^cspiritual meat; ⁴ and did all drink the same ^dspiritual drink; (for they drank of that spiritual Rock that ^efollowed them: and that Rock was Christ;) ⁵ but with many of them God was not well pleased: for they ^ewere overthrown in the wilderness.

⁶ Now these things were ^four examples, to the intent we should not lust after evil things, as ^gthey also lusted. ⁷ Neither ^hbe ye idolators, as were some of them; as it is ^hwritten, "The people sat down to eat and drink, and rose up to play." ⁸ Neither ⁱlet us commit fornication, as some of them committed, and ^jfell in one day three and twenty thousand. ⁹ Neither let us tempt Christ, as ^ksome of them also tempted, and ^lwere destroyed of serpents. ¹⁰ Neither murmur ye, as ^msome of them also murmured, and ⁿwere destroyed of ^othe Destroyer. ¹¹ Now all these things happened unto them for ^ptokensamples: and ^qthey are written for our admonition, ^qupon whom the ends of the world are come. ¹² Wherefore ^rlet him that thinketh he standeth take heed lest he fall!

§ 24.—chap. x. 13–22.

The Corinthians, exposed only to similar temptations as others, are exhorted to abstain from idolatry, and from eating of things offered to idols—The Apostle proves by a reference to our own communion, and to the ceremonial Law, that by such an action there was an outward worshipping of the demons on whose sacrifices they feasted, and to whom they united themselves—The worship of the true God and idols incompatible, and derogatory to the honor of Christ.

¹³ THERE hath no temptation taken you but ^ssuch as is common to man: but ^aGod is faithful, ^bwho will not suffer you to be tempted above that ye are able; but will with the temptation also ^cmake a way to escape, that [ye] may be able to bear it.

¹⁴ Wherefore, my dearly beloved, ^dflee from idolatry. ¹⁵ I speak as to ^ewise men; judge ye what I say: ¹⁶ the ^fcup of blessing which we bless, is it not the communion of the blood of Christ? ¹⁷ The bread which we break, is it not the communion of the body of Christ? ¹⁷ For ^hwe being many are one bread and one body: for we are all partakers of that One Bread. ¹⁸ Behold ⁱIsrael after the flesh: ^jare not they which eat of the sacrifices partakers of the altar? ¹⁹ What say I then? ^kthat the idol is any thing, or that which is offered in sacrifice

to idols is any thing? ²⁰ But *I say*, that the things which the Gentiles ^lsacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. ²¹ Ye ^mcannot drink the cup of the Lord, and ⁿthe cup of devils: ye cannot be partakers of the Lord's Table, and of the table of devils. ²² Do we ^oprovoke the Lord to jealousy? ^pare we stronger than he?

^l Lev. 17. 7.
Deut. 32. 17.
Ps. 106. 37.
Rev. 9. 20.
^m 2 Cor. 6. 15, 16.
ⁿ Deut. 32. 38.
^o Deut. 32. 21.
^p Ezek. 22. 14.

§ 25.—chap. x. 23, to the end, and xi. 1.

St. Paul, affirms, that though all meats under the Gospel dispensation were lawful, in opposition to the false teachers, he declares them not expedient, as the edification of others should be the first consideration—The Corinthians are permitted to eat whatever was sold in the shambles, or placed on the table of a heathen, unless by so doing they offend the conscience of weaker brethren—Christians are required to consult, even in the most indifferent actions, the glory of God, and the advantage of others, rather than their own inclinations—They are called upon to follow the disinterestedness of St. Paul, who followed Christ.

²³ ALL ^athings are lawful [for me], but all things are not expedient: all things are lawful [for me], but all things edify not. ²⁴ Let ^bno man seek his own, but [every man] another's ^cwealth. ²⁵ Whatsoever ^dis sold in the shambles, *that* eat, asking no question for conscience' sake, ²⁶ for ^ethe earth is the ^fLord's, and the fulness thereof. ²⁷ If any of them that believe not bid you *to a feast*, and ye be disposed to go; ^gwhatsoever is set before you, eat, asking no question for conscience' sake. ²⁸ But if any man say unto you, "This is offered in sacrifice unto idols," eat not ^hfor his sake that showed it, and for conscience' sake: [for ⁱthe earth is the Lord's, and the fulness thereof.] ²⁹ Conscience, I say, not thine own, but of the other. For ^jwhy is my liberty judged of another *man's* conscience? ³⁰ for if I by ^kgrace be a partaker, why am I evil spoken of for that ^lfor which I give thanks? ³¹ Whether ^mtherefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. ³² Give ⁿnone offence, neither to the Jews, nor to the ^oGentiles, nor to ^pthe Church of God: ³³ even as ^qI please all *men* in all *things*, ^rnot seeking mine own profit, but the profit of many, that they may be saved. ¹ Be ^sye followers of me, even as I also am of Christ.

§ 25.
^a ch. 6. 12.
^b Rom 15. 1, 2.
ver. 33. ch. 13.
5. Phil. 2. 4, 21.
^c [Or, prosperity, or, welfare.—Ed.]
^d Baruch 6. 28.
1 Tim. 4. 4.
^e Ex. 19. 5.
Deut. 10. 14. Ps. 24. 1. & 50. 12.
ver. 23.
^f Luke 10. 7.
^g ch. 8. 10, 12.
^h Deut. 10. 14.
Ps. 24. 1. ver. 26.
ⁱ Rom. 14. 16.
^j Or, *thanksgiving*.
^k Rom. 14. 6.
1 Tim. 4. 3, 4.
^l Col. 3. 17.
1 Pet. 4. 11.
^m Rom. 14. 13. ch. 8. 13. 2 Cor. 6. 3.
ⁿ Gr. *Greeks*.
^o Acts 20. 28.
ch. 11. 22.
1 Tim. 3. 5.
^p Rom. 15. 2. ch. 9. 19, 22.
^q ver. 24.
^r ch. 4. 16.
Ephes. 5. 1.
Phil. 3. 17.
1 Thess. 1. 6.
2 Thess. 3. 9.

§ 26.—chap. xi. 2–16.

St. Paul commends them for having observed his ordinances—He explains their nature, by showing the subordination of all men to Christ, of the woman to the man, and the subordination of Christ to God—The veil being a mark of inferiority and subjection, women are forbidden to appear unveiled.

² Now, I praise you, brethren, ^athat ye remember me in all things, and ^bkeep the ^cordinances, as I delivered them to you. ³ But I would have you know, that ^dthe head of every man is Christ; and ^ethe head of the woman is the man; and ^fthe head of Christ is God. ⁴ Every man praying or ^gprophesying, having his head covered, dishonoreth his head. ⁵ But ^hevery woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were ⁱshaven. ⁶ For if the woman be not covered, let her also be shorn: but if it be ^ja shame for a woman to be shorn or shaven, let her be covered. ⁷ For a man indeed ought not to cover his head, forasmuch as ^khe is the image and glory of God: but the woman is the glory of the man. ⁸ For ^lthe man is not of the woman, but the woman of the man; ⁹ neither ^mwas the man created for the woman, but the woman for the man. ¹⁰ For this cause ought the woman ⁿto have ^opower on her head ^pbecause of the angels.^k ¹¹ Nevertheless ^qneither is the man without the woman, neither the woman without the man, in the Lord; ¹² for as the woman is of the man, even so is the man also by the woman, ^rbut all things of God. ¹³ Judge in yourselves: is it comely that a woman pray unto God uncovered? ¹⁴ Doth not even nature itself

§ 26.
^a ch. 4. 17.
^b ch. 7. 17.
^c Or, *traditions*.
2 Thess. 2. 15. & 3. 6.
^d Eph. 5. 23.
^e Gen. 3. 16.
1 Tim. 2. 11, 12.
1 Pet. 3. 1, 5, 6
^f John 14. 28.
ch. 3. 23. & 15. 27, 28. Phil. 2. 7, 8, 9.
^g ch. 12. 10, 28. & 14. 1, & c.
^h Acts 21. 9.
ⁱ Deut. 21. 12.
^j Num. 5. 18.
Deut. 22. 5.
^k Gen. 1. 26, 27. & 5. 1. & 9. 6.
^l Gen. 2. 21, 22.
^m Gen. 2. 18, 21, 23.
ⁿ Gen. 24. 64.
^o That is, a *covering*, in sign that she is under the power of her husband.
^p Eccles. 5. 6.
^q See Note 10.
^r Gal. 3. 28.
^s Rom. 11. 36.

teach you, that, if a man have long hair, it is a shame unto him? ¹⁵ but if a woman have long hair, it is a glory to her? For her hair is given [her] for a [†]covering. ¹⁶ But ^qif any man seem to be contentious—we have no such custom, ^rneither the Churches of God.

† Or, veil.
q 1 Tim. 6. 4.
r ch. 7. 17. & 14.
33.

§ 27.—chap. xi. 17, to the end.

The Apostle reproves them for their divisions and separate parties, when they meet together for the celebration of the Lord's Supper—They are required not only to assemble themselves in one place, but to receive the Lord's Supper as one body, uniting in commemorating the death of Christ—He condemns them for bringing meat into the Church, and joining it to the Lord's Supper, profaning the holy ordinance—To correct these disorders, the Apostle gives an account of the institution of the Eucharist, with directions for its due observance.

¹⁷ Now in this that I declare *unto you* I praise you not, that ye come together not for the better, but for the worse. ¹⁸ For first of all, when ye come together in the Church, ^aI hear that there be ^{*}divisions among you; and I partly believe it; ¹⁹ for ^bthere must be also [†]heresies among you, ^cthat they which are approved may be made manifest among you. ²⁰ When you come together therefore into one place, [†]this is not to eat the Lord's Supper; ²¹ for in eating every one taketh before *other* his own supper: and one is hungry, and ^danother is drunken. ²² What! have ye not houses to eat and to drink in? or despise ye ^ethe Church of God, and ^fshame ^{*}them that have not? What shall I say to you? shall I praise you in this? I praise you not.

²³ For ^gI have received of the Lord that which also I delivered unto you, ^hThat the Lord Jesus the *same* night in which he was betrayed took bread; ²⁴ and when he had given thanks, he brake it, and said, “[Take, eat:] this is my body, which is broken for you: this do ⁱin remembrance of me.” ²⁵ After the same manner also he took the cup, when he had supped, saying, “This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.” ²⁶ For as often as ye eat this bread, and drink this cup, [†]ye do show the Lord's death ⁱtill He come. ²⁷ Wherefore, ^jwhosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. ²⁸ But ^klet a man examine himself, and so let him eat of that bread, and drink of that cup; ²⁹ for he that eateth and drinketh unworthily, eateth and drinketh ^{*}damnation to himself, not discerning the Lord's body. ³⁰ For this cause many are weak and sickly among you, and many sleep. ³¹ For ^lif we would judge ourselves, we should not be judged; ³² but when we are judged, ^mwe are chastened of the Lord, that we should not be condemned with the world. ³³ Wherefore, my brethren, when ye come together to eat, tarry one for another; ³⁴ and if any man ⁿhunger, let him eat at ^ohome, that ye come not together unto [†]condemnation. And the rest ^pwill I set in order when ^qI come.

§ 27.
a ch. 1. 10, 11,
12. & 3. 3.
* Or, schisms.
b Matt. 18. 7.
Luke 17. 1.
Acts 20. 30.
1 Tim. 4. 1.
2 Pet. 2. 1, 2.
† Or, sects.
c Luke 2. 35.
1 John 2. 19.
See Deut. 13. 3.
† Or, ye cannot
eat.
d 2 Pet. 2. 13.
Jude 12.
e ch. 10. 32.
f James 2. 6.
* Or, them that
are poor.
g ch. 15. 3. Gal.
1. 1, 11, 12.
h Matt. 26. 26.
Mark 14. 22.
Luke 22. 19.
† Or, for a re-
membrance.
† Or, show ye.
i John 14. 3. &
21. 22. Acts 1.
11. ch. 4. 5. &
15. 23. 1 Thess.
4. 16. 2 Thess.
1. 10. Jude 14.
Rev. 1. 7.
j Num. 9. 10, 13.
John 6. 51, 63,
64. & 13. 27. ch.
10. 21.
k 2 Cor. 13. 5.
Gal. 6. 4.
* Or, judgment,
Rom. 13. 2.
l Ps. 32. 5.
1 John 1. 9.
m Ps. 91. 12, 13.
Heb. 12. 5-11.
n ver. 21.
o ver. 22.
† Or, judgment.
p ch. 7. 17. Tit.
1. 5.
q ch. 4. 19.

§ 28.

§ 28.—chap. xii. 1-30.

The power of Christ shown to be superior to that of idols, by the spiritual gifts he imparted—The Christians are desired to judge of the inspiration of their teachers by the doctrines they taught—Spiritual gifts, however various, derived from one and the same Holy Spirit, and for the same end, the common benefit of the Christian Church—Which is exemplified, by a comparison to the human body and its members.

¹ Now ^aconcerning spiritual *gifts*, brethren, I would not have you ignorant. ² Ye know ^bthat ye were Gentiles, carried away unto these ^cdumb idols, even as ye were led; ³ wherefore I give you to understand, ^dthat no man speaking by the Spirit of God calleth Jesus ^{*}accursed; and *that* ^eno man can say that Jesus is the Lord, but by the Holy Ghost. ⁴ Now ^fthere are diversities of gifts, but ^gthe same Spirit; ⁵ and ^hthere are differences of [†]administrations, but the same Lord;

a ch. 14. 1, 37.
b ch. 6. 11. Eph.
2. 11, 12. 1 Thes.
1. 9. Tit. 3. 3.
1 Pet. 4. 3.
c Ps. 115. 5.
d Mark 9. 39.
1 John 4. 2, 3.
* Or, anathema.
e Matt. 16. 17.
John 15. 26.
2 Cor. 3. 5.
f Rom. 12. 4. &c.
Heb. 2. 4. 1 Pet.
4. 10.
g Eph. 4. 4.
h Rom. 12. 6, 7,
8. Eph. 4. 11.
† Or, ministries.

⁶and there are diversities of operations, but it is the same God ⁱwhich worketh all in all. ⁷But ^jthe manifestation of the Spirit is given to every man to profit withal: ⁸for to one is given by the Spirit ^kthe word of wisdom; to another, ^lthe word of knowledge by the same Spirit; ⁹to ^manother, faith by the same Spirit; to another, ⁿthe gifts of healing by the same Spirit; ¹⁰to ^oanother, the working of miracles; to another, ^pprophecy; ^qto another, discerning of spirits; to another, ^r*divers* kinds of tongues; to another, the interpretation of tongues. ¹¹But all these worketh that one and the self-same Spirit, ^sdividing to every man severally 'as he will.

¹²For ^tas the body is one, and hath many members, and all the members of that [one] body, being many, are one body: ^uso also is Christ. ¹³For ^vby one Spirit are we all baptized into one body, ^wwhether we be Jews or ^xGentiles, whether we be bond or free; and ^yhave been all made to drink into one Spirit. ¹⁴For the body is not one member, but many. ¹⁵If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? ¹⁶And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? ¹⁷If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? ¹⁸But now hath ^zGod set the members every one of them in the body, ^aas it hath pleased Him. ¹⁹And if they were all one member, where were the body? ²⁰But now are they many members, yet but one body. ²¹And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. ²²Nay, much more those members of the body, which seem to be more feeble, are necessary; ²³and those *members* of the body, which we think to be less honorable, upon these we ^bbestow more abundant honor; and our uncomely *parts* have more abundant comeliness; ²⁴for our comely *parts* have no need. But God hath tempered the body together, having given more abundant honor to that *part* which lacked; ²⁵that there should be no ^cschism in the body; but that the members should have the same care one for another. ²⁶And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. ²⁷Now ^dye are the body of Christ, and ^emembers in particular. ²⁸And ^fGod hath set some in the Church, first ^gApostles, secondarily, ^hProphets, thirdly, Teachers, after that ⁱmiracles, then, ^jgifts of healings, ^khelps, ^lgovernments, ^m*diversities* of tongues. ²⁹Are all apostles? are all prophets? are all teachers? are all ⁿworkers of miracles? ³⁰have all the gifts of healing? do all speak with tongues? do all interpret?

§ 29.—chap. xii. 31, and xiii.

Charity founded on the love of God is preferable to the best spiritual gifts.

³¹BUT ^acovet earnestly the best gifts; and yet show I unto you a more excellent way.—¹Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. ²And though I have *the gift of* ^bprophecy, and understand all mysteries, and all knowledge; and though I have all faith, ^cso that I could remove mountains, and have not charity, I am nothing. ³And ^dthough I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

⁴Charity ^esuffereth long, *and* is kind; charity envieth not; charity ^fvaunteth not itself, is not puffed up, ⁵doth not behave itself unseemly, ⁶seeketh not her own, is not easily provoked, thinketh no evil; ⁷rejoiceth ^gnot in iniquity, but ^hrejoiceth ⁱin the truth; ⁸beareth ^jall things, believeth all things, hopeth all things, endureth all things.

- i Eph. 1. 23.
- j Rom. 12. 6, 7, 8. ch. 14. 26.
- k Eph. 4. 7.
- l 1 Pet. 4. 10, 11.
- m ch. 2. 6, 7.
- n ch. 1. 5. & 13. 2.
- o 2 Cor. 8. 7.
- p Matt. 17. 19, 20. ch. 13. 2.
- q 2 Cor. 4. 13.
- r Mark 16. 18.
- s Jam. 5. 14.
- t ver. 28, 29.
- u Mark 16. 17.
- v Gal. 3. 5.
- w Rom. 12. 6. ch. 13. 2 & 14. 1, &c.
- x ch. 14. 29.
- y 1 John 4. 1.
- z Acts 2. 4. & 10. 46. ch. 13. 1.
- a Rom. 12. 6. ch. 7. 7. 2 Cor. 10. 13. Eph. 4. 7.
- b 1 John 3. 8.
- c Heb. 2. 4.
- d Rom. 12. 4, 5.
- e Eph. 4. 4, 16.
- f ver. 27. Gal. 3. 16.
- g Rom. 6. 5.
- h Gal. 3. 28. Eph. 2. 13, 14, 16.
- i Col. 3. 11.
- j Gr. *Greeks*.
- k John 6. 63. & 7. 37, 38, 39.
- l See Note 11.
- m ver. 28.
- n Rom. 12. 3. ch. 3. 5. ver. 11.
- o Or, *put on*.
- p Or, *division*.
- q Rom. 12. 5.
- r Eph. 1. 23. & 4. 12. & 5. 23, 30.
- s Col. 1. 24.
- t Eph. 5. 30.
- u Eph. 4. 11.
- v Eph. 2. 20. & 3. 5.
- w Acts 13. 1.
- x Rom. 12. 6.
- y ver. 10.
- z ver. 9.
- a Num. 11. 17.
- b Rom. 12. 8.
- c 1 Tim. 5. 17.
- d Heb. 15. 17, 24.
- e Or, *kinds*, ver. 10.
- f Or, *powers*.

§ 29.

- a ch. 14. 1, 39.
- b ch. 12. 8, 9, 10, 28. & 14. 1, &c.
- c See Matt. 7. 22.
- d Matt. 17. 20.
- e Mark 11. 23.
- f Luke 17. 6.
- g Matt. 6. 1, 2.
- h Prov. 10. 12.
- i 1 Pet. 4. 8.
- j Or, *is not rash*.
- k ch. 10. 24. Phil. 2. 4.
- l Ps. 10. 3. Rom. 1. 32.
- m 2 John 4.
- n Or, *with the truth*.
- o Rom. 15. 1. Gal. 6. 2. 2 Tim. 2. 24.

⁸ Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. ⁹ For ^jwe know in part, and we prophesy in part; ¹⁰ but when that which is perfect is come, then that which is in part shall be done away. ¹¹ When I was a child, I spake as a child, I understood as a child, I [†]thought as a child: but when I became a man, I put away childish things. ¹² For ^know we see through a glass, ^{*}darkly; but then ^lface to face: now I know in part; but then shall I know even as also I am known. ¹³ And now abideth faith, hope, charity, these three; but the greatest of these is charity!

§ 30.—chap. xiv. 1–25.

The miraculous gifts being sometimes perverted, by being used to ostentation, St. Paul shows that prophecy is to be preferred to tongues, as it tends more to the edification of the Church.

§ 30.

^a ch. 12. 31.
^b Num. 11. 25, 29.
^c Acts 2. 4. & 10. 46.
^{*} Gr. *heareth*.
Acts 22. 9.

^d ver. 26.

[†] Or, *tunes*.

[‡] Gr. *significant*.

^{*} Gr. *of spirits*.

^e Eph. 5. 19. Col. 3. 16.

^f Ps. 47. 7.

^g ch. 11. 24.

^h Ps. 131. 2.
Matt. 11. 25. & 18. 3. & 19. 14.
Rom. 16. 19. ch. 3. 1. Eph. 4. 14.
Heb. 5. 12, 13.
ⁱ Matt. 18. 3.
1 Pet. 2. 2.

[†] Gr. *perfect*, or, *of a ripe age*. ch. 2. 6.

^j John 10. 34.

^k Is. 28. 11, 12.

¹ FOLLOW after charity, and ^adesire spiritual *gifts*, ^bbut rather that ye may prophesy. ² For he that ^cspeaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man ^{*}understandeth *him*; howbeit in the spirit he speaketh mysteries: ³ but he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort. ⁴ He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the Church. ⁵ I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the Church may receive edifying. ⁶ Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by ^drevelation, or by knowledge, or by prophesying, or by doctrine? ⁷ And even things without life giving sound, whether pipe or harp, except they give a distinction in the [†]sounds, how shall it be known what is piped or harped? ⁸ for if the trumpet give an uncertain sound, who shall prepare himself to the battle? ⁹ So likewise ye, except ye utter by the tongue words [‡]easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. ¹⁰ There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. ¹¹ Therefore if I know not the meaning of the voice, I *shall be* unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. ¹² Even so ye, forasmuch as ye are zealous ^{*}of spiritual *gifts*, seek that ye may excel to the edifying of the Church. ¹³ Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. ¹⁴ For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. ¹⁵ What is it then? I will pray with the spirit, and I will pray with the understanding also: ^eI will sing with the spirit, and I will sing ^fwith the understanding also. ¹⁶ Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen ^gat thy giving of thanks, seeing he understandeth not what thou sayest? ¹⁷ For thou verily givest thanks well, but the other is not edified. ¹⁸ I thank my God, I speak with tongues more than ye all. ¹⁹ Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

²⁰ Brethren, ^hbe not children in understanding: howbeit in malice ⁱbe ye children, but in understanding be [†]men. ²¹ In ^jthe Law it is ^kwritten,—

“With *men* of other tongues and other lips
Will I speak unto this people;
And yet for all that will they not hear me, saith the LORD.”

²² Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. ²³ If therefore the whole Church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, ^lwill they not say that ye are mad? ²⁴ But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, ²⁵ and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report ^mthat God is in you of a truth.

^l Acts 2. 13.^m Is. 45. 14.
Zech. 8. 23.

§ 31.—chap. xiv. 26, to the end.

St. Paul gives directions for the most profitable way of exercising their gifts in the public assemblies—Women are forbidden to speak in the Churches—He submits the truth of his doctrine to those who were discerners of spirits—He commands that every thing be done in their Churches both decently, and according to the observances already established among Christians.

²⁶ How is it then, brethren? when ye come together, every one of you hath a psalm, ^ahath a doctrine, hath a tongue, hath a revelation, hath an interpretation: ^blet all things be done unto edifying. ²⁷ If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. ²⁸ But if there be no interpreter, let him keep silence in the Church; and let him speak to himself, and to God. ²⁹ Let the prophets speak two or three, and ^clet the other judge; ³⁰ if *any thing* be revealed to another that sitteth by, ^dlet the first hold his peace. ³¹ For ye may all prophesy one by one, that all may learn, and all may be comforted; ³² and ^ethe spirits of the prophets are subject to the prophets; ³³ for God is not the *author* of ^fconfusion, but of peace, ^gas in all Churches of the saints.

³⁴ Let ^hyour women keep silence in the Churches: for it is not permitted unto them to speak; but ⁱthey are commanded to be under obedience, as also saith the ^jLaw. ³⁵ And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the Church. ³⁶ What! came the word of God out from you? or came it unto you only?

³⁷ If ^kany man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord; ³⁸ but if any man be ignorant, let him be ignorant. ³⁹ Wherefore, brethren, ^lcovet to prophesy, and forbid not to speak with tongues. ⁴⁰ Let ^mall things be done decently and in order.

§ 32.—chap. xv. 1–11.

St. Paul proceeds to refute a Judaical error which had prevailed among the Corinthians respecting the resurrection, and appeals to the testimony of the eyewitnesses, as the best evidences of the resurrection of Christ.

¹ MOREOVER, brethren, I declare unto you the Gospel ^awhich I preached unto you, which also ye have received, and ^bwherein ye stand; ² by ^cwhich also ye are saved, if ye ^dkeep in memory ^ewhat I preached unto you, unless ^fye have believed in vain. ³ For ^gI delivered unto you first of all that ^hwhich I also received, how that Christ died for our sins ⁱaccording to the Scriptures; ⁴ and that he was buried, and that he rose again the third day, ^jaccording to the Scriptures; ⁵ and ^kthat he was seen of Cephas, then ^lof the Twelve. ⁶ After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. ⁷ After that, he was seen of James; then ^mof all the apostles; ⁸ and ⁿlast of all he was seen of me also, as of ^oone born out of due time. ⁹ (For I am ^pthe least of the apostles, that am not meet to be called

§ 31.

- ^a ver. 6. ch. 12. 8, 9, 10.
- ^b ch. 12. 7. 2 Cor. 12. 19. Eph. 4. 12.
- ^c ch. 12. 10.
- ^d 1 Thess. 5. 19, 20.
- ^e 1 John 4. 1.
- ^f Gr. *tumult*, or, *unquietness*.
- ^g ch. 11. 16.
- ^h 1 Tim. 2. 11, 12.
- ⁱ ch. 11. 3. Eph. 5. 22. Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.
- ^j Gen. 3. 16.
- ^k 2 Cor. 10. 7. 1 John 4. 6.
- ^l ch. 12. 31. 1 Thess. 5. 20.
- ^m ver. 33.

§ 32.

- ^a Gal. 1. 11.
- ^b Rom. 5. 2.
- ^c Rom. 1. 16. ch. 1. 21.
- ^d Or, *hold fast*.
- ^e Gr. *by what speech*.
- ^f Gal. 3. 4.
- ^g ch. 11. 2, 23.
- ^h Gal. 1. 12.
- ⁱ Ps. 22. 15, &c. Is. 53. 5, 6, &c. Dan. 9. 26. Zech. 13. 7. Luke 24. 26, 46. Acts 3. 18. & 26. 23. 1 Pet. 1. 11. & 2. 24.
- ^j Ps. 2. 7. & 16. 10. Is. 53. 10. Hos. 6. 2. Luke 24. 26, 46. Acts 2. 25–31. & 13. 33, 34, 35. & 26. 22, 23. 1 Pet. 1. 11.
- ^k Luke 24. 34.
- ^l Matt. 28. 17. Mark 16. 14. Luke 24. 36.
- ^m John 20. 19, 26. Acts 10. 41.
- ⁿ Luke 24. 50. Acts 1. 3, 4.
- ^o Acts 9. 4, 17. & 22. 14, 18. ch. 9. 1.
- ^p Or, *an abortive*.
- ^q Eph. 3. 8.

n Acts 8. 3. & 9.
1. Gal. 1. 13.
Phil. 3. 6. 1 Tim.
1. 13.
o Eph. 2. 7, 8.
p 2 Cor. 11. 23.
& 12. 11.
q Matt. 10. 20.
Rom. 15. 18, 19.
2 Cor. 3. 5. Gal.
2. 8. Eph. 3. 7.
Phil. 2. 13.

an apostle, because ⁿI persecuted the Church of God: ¹⁰ but ^oby the grace of God I am what I am; and his grace which *was bestowed* upon me was not in vain; but ^pI labored more abundantly than they all—^qyet not I, but the grace of God which was with me.) ¹¹ Therefore whether *it were* I or they, so we preach, and so ye believed.

§ 33.—chap. xv. 12–22.

St. Paul proves the certainty of the resurrection of the dead from the resurrection of Christ—Mankind subjected to death by Adam, and raised to life by Christ.

§ 33.

a 1 Thess. 4. 14.

¹² Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? ¹³ But if there be no resurrection of the dead, ^athen is Christ not risen: ¹⁴ and if Christ be not risen, then is our preaching vain, and your faith is also vain. ¹⁵ Yea, and we are found false witnesses of God: because ^bwe have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. ¹⁶ For if the dead rise not, then is not Christ raised; ¹⁷ and if Christ be not raised, your faith is vain; ^cye are yet in your sins: ¹⁸ then they also which are fallen asleep in Christ are perished. ¹⁹ If ^din this life only we have hope in Christ, we are of all men most miserable.

b Acts 2. 24, 32.
& 4. 10, 33. &
13. 30.

c Rom. 4. 25.

d 2 Tim. 3. 12.

e 1 Pet. 1. 3.

f Acts 26. 23. ver.
23. Col. 1. 18.
Rev. 1. 5.

g Rom. 5. 12, 17.

h John 11. 25.

Rom. 6. 23.

²⁰ But now ^eis Christ risen from the dead, and become ^fthe first-fruits of them that slept. ²¹ For ^gsince by man came death, ^hby man came also the resurrection of the dead. ²² For as in Adam all die, even so in Christ shall all be made alive.

§ 34.—chap. xv. 23–28.

St. Paul reveals the order of the resurrection—The resignation of the mediatorial kingdom of Christ, after the resurrection of mankind from the grave, and the annihilation of sin and death.

§ 34.

a ver. 20. 1 Thes.

4. 15, 16, 17.

b Dan. 7. 14, 27.

c Ps. 110. 1. Acts

2. 34, 35. Eph.

1. 22. Heb. 1. 13.

& 10. 13.

d 2 Tim. 1. 10.

Rev. 20. 14.

e Ps. 8. 6. Matt.

28. 18. Heb. 2. 8.

1 Pet. 3. 22.

f Phil. 3. 21.

g ch. 3. 22. & 11.

3.

²³ BUT ^aevery man in his own order: Christ the first fruits; afterward they that are Christ's at his coming: ²⁴ then *cometh* the end, when he shall have delivered up ^bthe kingdom to God, even the Father; when he shall have put down all rule and all authority and power; ²⁵ for he must reign, ^cTill he hath put all enemies under his feet. ²⁶ The ^dlast enemy *that* shall be destroyed *is* death. ²⁷ For ^eHe hath put all things under his feet. But when he saith, "All things are put under *him*," ^f*it is* manifest that He is excepted, which did put all things under him. ²⁸ And ^gwhen all things shall be subdued unto him, then ^hshall the Son also himself be subject unto Him that put all things under him, that God may be all in all.

§ 35.

a 2 Cor. 11. 26.

Gal. 5. 11.

* Some read, *our*.

b 1 Thess. 2. 19.

c Rom. 8. 36. ch.

4. 9. 2 Cor. 4.

10, 11. & 11. 23.

† Or, to speak

after the manner

of men.

d 2 Cor. 1. 8.

e Is. 22. 13. & 56.

12. Eccles. 2. 24.

Wisd. 2. 6.

Luke 12. 19.

f ch. 5. 6.

g Rom. 13. 11.

Eph. 5. 14.

h 1 Thess. 4. 5.

i ch. 6. 5.

The disbelief of the resurrection is inconsistent with the nature of our baptismal profession, and encourages licentiousness—He exhorts them not to be deceived.

²⁹ ELSE what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead? ³⁰ And ^awhy stand we in jeopardy every hour? ³¹ I protest by ^byour ^crejoicing which I have in Christ Jesus our Lord, ^dI die daily! ³² If ^eafter the manner of men ^fI have fought with beasts at Ephesus, what advantageth it me? If the dead rise not; "Let ^gus eat and drink; for tomorrow we die." ³³ Be not deceived: "Evil ^hcommunications corrupt good manners." ³⁴ Awake ⁱto righteousness, and sin not; ^jfor some have not the knowledge of God—I ^kspeak this to your shame.

§ 36.—chap. xv. 35–44.

St. Paul answers the philosophical objections raised to the resurrection of the dead, from the analogy of the growth of a plant from its seed—He shows that the human body, which is committed to the ground, will in the same manner rise again at the resurrection, changed in its properties, and more beautiful in its form.

³⁵ BUT some *man* will say, ^aHow are the dead raised up? and with what body do they come? ³⁶ *Thou* fool! ^bthat which thou sowest is not quickened, except it die: ³⁷ and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other *grain*: ³⁸ but God giveth it a body as it hath pleased him, and to every seed his own body. ³⁹ All flesh is not the same flesh: but there is one *kind of* [flesh] of men, another flesh of beasts, another of fishes, and another of birds. ⁴⁰ There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. ⁴¹ There is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. ⁴² So ^calso is the resurrection of the dead. It is sown in corruption—it is raised in incorruption: ⁴³ it ^dis sown in dishonor—it is raised in glory: it is sown in weakness—it is raised in power: ⁴⁴ it is sown a natural body—it is raised a spiritual body. There is a natural body, and there is a spiritual body.

§ 36.

^a Ezek. 37. 3.
^b John 12. 24.

^c Dan. 12. 3.
Matt. 13. 43.
^d Phil. 3. 21.

§ 37.—chap. xv. 45–49.

The Truth of the Resurrection proved to the Jews by the analogy between the first and the second Adam.

⁴⁵ AND so it is written, The first man Adam ^awas made a living soul; ^bthe last Adam *was made* ^ca quickening spirit. ⁴⁶ Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. ⁴⁷ The ^dfirst man is of the earth, ^eearthy: the second man is the Lord ^ffrom heaven. ⁴⁸ As is the earthy, such are they also that are earthy: ^gand as is the heavenly, such are they also that are heavenly; ⁴⁹ and ^has we have borne the image of the earthy, ⁱwe shall also bear the image of the heavenly.

§ 37.

^a Gen. 2. 7.
^b Rom. 5. 14.
^c John 5. 21. & 6. 33, 39, 40, 54, 57. Phil. 3. 21. Col. 3. 4.
^d John 3. 31.
^e Gen. 2. 7. & 3. 19.
^f John 3. 13, 31.
^g Phil. 3. 20, 21.
^h Gen. 5. 3.
ⁱ Rom. 8. 29. 2 Cor. 3. 18. & 4. 11. Phil. 3. 21. 1 John 3. 2.

§ 38.—chap. xv. 50, to the end.

St. Paul asserts that our present bodies cannot be admitted into a spiritual state—He describes the manner of the resurrection, and the glorious change which will take place in a state of immortality, with the complete victory over sin and death—From these considerations the Corinthians are exhorted to an active and steadfast faith.

⁵⁰ Now this I say, brethren, that ^aflesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. ⁵¹ Behold! I show you a mystery! ^bWe shall not all sleep, ^cbut we shall all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trump. (^dFor the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) ⁵³ For this corruptible must put on incorruption, and ^ethis mortal must put on immortality. ⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the ^fsaying that is written, “Death is swallowed up in victory.” ⁵⁵ O ^gdeath! where is thy sting? O ^hgrave! where is thy victory? ⁵⁶ The sting of death is sin; and ⁱthe strength of sin is the Law. ⁵⁷ But ^jthanks be to God, which giveth us ^kthe victory through our Lord Jesus Christ! ⁵⁸ Therefore, ^lmy beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know ^mthat your labor is not in vain in the Lord.

§ 38.

^a Matt. 16. 17. John 3. 3, 5.
^b 1 Thess. 4. 15, 16, 17.
^c Phil. 3. 21.
^d Zech. 9. 14. Matt. 24. 31. John 5. 25. 1 Thess. 4. 16.
^e 2 Cor. 5. 4.
^f Is. 25. 8. Heb. 2. 14, 15. Rev. 20. 14.
^g Hos. 13. 14.
^h Or, *hell*.
ⁱ Rom. 4. 15. & 5. 13. & 7. 5, 13.
^j Rom. 7. 25.
^k 1 John 5. 4, 5.
^l 2 Pet. 3. 14.
^m ch. 3. 8.

§ 39.—chap. xvi. 1–4.

St. Paul, in reply to the last inquiry of the Corinthians, gives directions as to the manner in which Christians should provide for the poor, and promises to send their collections to Jerusalem.

¹ Now concerning ^athe collection for the saints, as I have given order to the Churches of Galatia, even so do ye. ² Upon ^bthe first day of the week let every one of you lay by him in store, as *God* hath

§ 39.

^a Acts 11. 29. & 24. 17. Rom. 15. 26. 2 Cor. 8. 4. & 9. 1, 12. Gal. 2. 10.
^b Acts 20. 7. Rev. 1. 10.

c 2 Cor. 8. 19.
† Gr. *gift*,
2 Cor. 8. 4, 6,
19.
d 2 Cor. 8. 4, 19.

prospered him, that there be no gatherings when I come. ³ And when I come, ^cwhomsoever ye shall approve, by *your* letters, them will I send to bring your ^{*}liberality unto Jerusalem. ⁴ And ^dif it be meet that I go also, they shall go with me.

40.—chap. xvi. 5, to the end.

St. Paul concludes his Epistle with various messages and salutations—He gives an account of his son Timothy, and Apollos' intention of coming to see them—Recommends Timothy to them—He exhorts them to faith and charity—Recommends Stephanas, Fortunatus, and Achaicus to them—He concludes with greetings and salutations.

§ 40.

a Acts 19. 21.
2 Cor. 1. 16.
b Acts 15. 3. &
17. 15. & 21. 5.
Rom. 15. 24.
2 Cor. 1. 16.
c Acts 18. 21. ch.
4. 19. James 4.
15.
d Acts 14. 27.
2 Cor. 2. 12.
Col. 4. 3. Rev.
3. 8.
e Acts 19. 9.
f Acts 19. 22. ch.
4. 17.
g Rom. 16. 21.
Phil. 2. 20, 22.
1 Thess. 3. 2.
h 1 Tim. 4. 12.
i Acts 15. 33.
j ch. 1. 12. & 3.
5.
k Matt. 24. 42. &
25. 13. 1 Thess.
5. 6. 1 Pet. 5. 8.
l ch. 15. 1. Phil.
1. 27. & 4. 1.
1 Thess. 3. 8.
2 Thess. 2. 15.
m Eph. 6. 10.
Col. 1. 11.
n ch. 14. 1. 1 Pet.
4. 8.
o ch. 1. 16.
p Rom. 16. 5.
q 2 Cor. 8. 4. &
9. 1. Heb. 6. 10.
r Heb. 13. 17.
s Heb. 6. 10.
t 2 Cor. 11. 9.
Phil. 2. 30.
Philemon 13.
u Col. 4. 8.
v 1 Thess. 5. 12.
Phil. 2. 29.
w Rom. 16. 5, 15.
Philemon 2.
x Rom. 16. 16.
y Col. 4. 18.
2 Thess. 3. 17.
z Eph. 6. 24.
a Gal. 1. 8, 9.
b Jude 14, 15.
c Rom. 16. 20.

⁵ Now I will come unto you, ^awhen I shall pass through Macedonia; (for I do pass through Macedonia;) ⁶ and it may be that I will abide, yea, and winter with you, that ye may ^bbring me on my journey whithersoever I go. ⁷ For I will not see you now by the way; but I trust to tarry awhile with you, ^cif the Lord permit. ⁸ But I will tarry at Ephesus until Pentecost; ⁹ for ^da great door and effectual is opened unto me, and ^ethere are many adversaries.

¹⁰ Now ^fif Timotheus come, see that he may be with you without fear: for ^ghe worketh the work of the Lord, as I also *do*; ¹¹ let ^hno man therefore despise him. But conduct him forth ⁱin peace, that he may come unto me; for I look for him with the brethren.

¹² As touching *our* brother ^jApollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

¹³ Watch ^kye, ^lstand fast in the faith, quit you like men, ^mbe strong; ¹⁴ let ⁿall your things be done with charity.

¹⁵ I beseech you, brethren, (ye know ^othe house of Stephanas, that it is ^pthe first-fruits of Achaia, and that they have addicted themselves to ^qthe ministry of the saints,) ¹⁶ that ^rye submit yourselves unto such, and to every one that helpeth with *us*, and ^slaboreth.

¹⁷ I am glad of the coming of Stephanas and Fortunatus and Achaicus: ^tfor that which was lacking on your part they have supplied; ¹⁸ for ^uthey have refreshed my spirit and yours. Therefore ^vacknowledge ye them that are such.

¹⁹ The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, ^wwith the Church that is in their house: ²⁰ all the brethren greet you. ^xGreet ye one another with a holy kiss.

²¹ The ^ysalutation of *me* Paul with mine own hand, ²² (if any man ^zlove not the Lord Jesus Christ, ^alet him be Anathema! ^bMaran-atha,) ²³ the ^cgrace of our Lord Jesus Christ be with you! ²⁴ My love be with you all in Christ Jesus! [Amen.]

[[The First Epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.]]

[END OF THE FIRST EPISTLE TO THE CORINTHIANS.]

SECT. VII.

V. Æ. 56 or 7.
J.P.4769 or 70.

Ephesus.

m See Note 12.
a 2 Cor. 1. 8.
b See ch. 9. 2.
c ch. 16. 16, 19.

d Ps. 115. 4. Is.
44. 10-20. Jer.
10. 3.

SECTION VII.—*St. Paul continues at Ephesus—A Tumult is occasioned at that place by Demetrius.*^m

Acts xix. latter part of ver. 22, to the end.

²² BUT he himself staid in Asia for a season. ²³ And ^athe same time there arose no small stir about ^bthat way. ²⁴ For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought ^cno small gain unto the craftsmen. ²⁵ Whom he called together with the workmen of like occupation, and said, “Sirs, ye know that by this craft we have our wealth; ²⁶ moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that ^dthey be no

gods, which are made with hands. ²⁷ So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippingeth."

²⁸ And when they heard *these sayings*, they were full of wrath, and cried out, saying, "Great is Diana of the Ephesians!" ²⁹ And the whole city was filled with confusion; and having caught ^eGaius and ^fAristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. ³⁰ And when Paul would have entered in unto the people, the disciples suffered him not. ³¹ And certain of the Chief [Priests] of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. ³² Some therefore cried one thing, and some another; for the assembly was confused, and the more part knew not wherefore they were come together. ³³ And they drew Alexander out of the multitude, the Jews putting him forward; and ^gAlexander ^hbeckoned with the hand, and would have made his defence unto the people. ³⁴ But when they knew that he was a Jew, all with one voice about the space of two hours cried out, "Great is Diana of the Ephesians!"

³⁵ And when the townclerk had appeased the people, he said, "Ye men of Ephesus! what man is there that knoweth not how that the city of the Ephesians is ^{*}a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? ³⁶ Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. ³⁷ For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. ³⁸ Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, [†]the law is open, and there are deputies; let them implead one another. ³⁹ But if ye inquire any thing concerning other matters, it shall be determined in a [‡]lawful assembly. ⁴⁰ For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this course." ⁴¹ And when he had thus spoken, he dismissed the assembly.

^e Rom. 16. 23.
¹ Cor. 1. 14.
^f ch. 20. 4. & 27
². Col. 4. 10.
Philemon 24.

^g 1 Tim. 1. 20.
² Tim. 4. 14.
^h ch. 12. 17.

^{*} Gr. *the temple keeper*.

[†] Or, *the court days are kept*.

[‡] Or, *ordinary*.

SECTION VIII.—*St. Paul leaves Ephesus and goes to Macedonia.*

ACTS XX. 1.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced them, and ^adeparted for to go into Macedonia.

SECT. VIII.

V. Æ. 56 or 7.
J.P.4769 or 70.
Macedonia.

^a 1 Cor. 16. 5.
1 Tim. 1. 3.

SECTION IX.—*St. Paul writes his First Epistle to Timothy, to direct him how to proceed in the Suppression of those false Doctrines, and Corruptions, which the Jewish Zealots were endeavouring to establish in the Church of Ephesus, over which he was appointed to preside.ⁿ*

THE FIRST EPISTLE TO TIMOTHY.

§ 1.—chap. i. 1, 2.

The Salutation.

¹ PAUL, an apostle of Jesus Christ ^aby the commandment ^bof God our Saviour, and [Lord] Jesus Christ, ^cwhich is our hope; ² unto ^dTimothy, ^emy own son in the faith! ^fGrace, mercy, and peace, from God our Father and Jesus Christ our Lord!

§ 2.—chap. i. 3, 4.

St. Paul reminds Timothy of the causes for which he had left him at Ephesus—To oppose the Jewish zealots, who endeavoured to intermix genealogies and traditions with the Christian doctrines.

SECT. IX.

V. Æ. 57 or 8.
J.P.4770 or 71.
Macedonia.

§ 1.

ⁿ See Note 13.
^a Acts 9. 15. Gal 1. 1, 11.
^b ch. 2. 3. & 4.
10. Tit. 1. 3.
& 2. 10. & 3. 4
Jude 25.
^c Col. 1. 27.
^d Acts 16. 1.
1 Cor. 4. 17. Phil.
2. 19. 1 Thess.
3. 2.
^e Tit. 1. 4.
^f Gal. 1. 3. 2 Tim
1. 2. 1 Pet. 1. 2.

§ 2.

- a* Acts 20. 1, 3.
Phil. 2. 24.
b Gal. 1. 6, 7. ch.
6. 3, 10.
c ch. 4. 7. & 6. 4,
20. 2 Tim. 2. 14,
16, 23. Tit. 1.
14. & 3. 9.
d ch. 6. 4.

³ As I besought thee to abide still at Ephesus, ^awhen I went into Macedonia, that thou mightest charge some ^bthat they teach no other doctrine, ^cneither ^dgive heed to fables and endless genealogies, ^ewhich minister questions, rather than godly edifying which is in faith: *so do.*

§ 3.—chap. i. 5–10, and part of ver. 11.

St. Paul explains the design and use of the Law, which he shows to be perfectly consistent with Christianity, as it enforces moral goodness, and condemns all kinds of wickedness.

§ 3.

- a* Rom. 13. 8, 10.
Gal. 5. 14.
b 2 Tim. 2. 22.
*Or, or not aiming
at.
c ch. 6. 4, 20.
d ch. 6. 4.
e Rom. 7. 12.
f Gal. 3. 19. & 5.
23.
g ch. 6. 3. 2 Tim.
4. 3. Tit. 1. 9. &
2. 1.
h ch. 6. 15.

⁵ (Now ^athe end of the commandment is charity ^bout of a pure heart, and ^cof a good conscience, and ^dof faith unfeigned: ^efrom which some ^fhaving swerved have turned aside unto ^gvain jangling; ^hdesiring to be teachers of the Law; ⁱunderstanding neither what they say, nor whereof they affirm. ^jBut we know that ^kthe Law is good, if a man use it lawfully; ^lknowing ^mthis, that the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, ⁿfor whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary ^oto sound doctrine; ^paccording to the glorious Gospel of ^qthe blessed God.

§ 4.—chap. i. part of ver. 11, and 12–17.

St. Paul digresses to enlarge on the goodness of Christ in making him an Apostle of this glorious dispensation, and from God's mercy to himself, he invites all sinners to repentance.

§ 4.

- a* 1 Cor. 9. 17.
Gal. 2. 7. Col.
1. 25. 1 Thess.
2. 4. ch. 2. 7.
2 Tim. 1. 11.
Tit. 1. 3.
b 2 Cor. 12. 9.
c 1 Cor. 7. 25.
d 2 Cor. 3. 5, 6.
& 4. 1. Col. 1.
25.
e Acts 8. 3. & 9.
1. 1 Cor. 15. 9.
Phil. 3. 6.
f Luke 23. 34.
John 9. 39, 41.
Acts 3. 17. & 26.
9.
g Rom. 5. 20.
1 Cor. 15. 10.
h 2 Tim. 1. 13.
i Luke 7. 47.
j ch. 3. 1. & 4. 9.
2 Tim. 2. 11.
Tit. 3. 8.
k Matt. 9. 13.
Mark 2. 17. Luke
5. 32. & 19. 10.
Rom. 5. 8. 1 John
3. 5.
l 2 Cor. 4. 1.
m Acts 13. 39.
n Ps. 10. 16. &
145. 13. Dan. 7.
14. ch. 6. 15, 16.
o Rom. 1. 23.
p John 1. 18.
Heb. 11. 27.
1 John 4. 12.
q Rom. 16. 27.
Jude 25.
r 1 Chro. 29. 11.

¹¹ WHICH ^awas committed to my trust, ^band I thank Christ Jesus our Lord, ^cwho hath enabled me, ^dfor that he counted me faithful, ^eputting me into the ministry, ^fwho ^gwas before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because ^hI did *it* ignorantly in unbelief, ⁱand ^jthe grace of our Lord was exceeding abundant ^kwith faith ^land love which is in Christ Jesus: ^mthis ⁿis a faithful saying, and worthy of all acceptation, that ^oChrist Jesus came into the world to save sinners, of whom I am chief; ^phowbeit for this cause I ^qobtained mercy, that in me first Jesus Christ might show forth all long-suffering, ^rfor a pattern to them which should hereafter believe on him to life everlasting:—^snow unto ^tthe King eternal, ^uimmortal, ^vinvisible, ^wthe only wise God, ^xbe honor and glory for ever and ever! Amen.)

§ 5.—chap. i. 18, to the end.

St. Paul reminds Timothy that he had been appointed by prophecy to the Christian ministry, and exhorts him to persevere in the purity of the faith, and a good conscience—Alexander and Hymenæus, who had preserved neither, are punished for their impiety.

¹⁸ THIS charge ^aI commit unto thee, son Timothy, ^baccording to the prophecies which went before on thee, that thou by them mightest ^cwar a good warfare; ^dholding ^efaith, and a good conscience, which some having put away concerning faith ^fhave made shipwreck: ^gof whom is ^hHymenæus and ⁱAlexander, whom I have ^jdelivered unto Satan, that they may learn not to ^kblaspheme.

§ 6.—chap. ii. 1–7.

In opposition to the Judaizing Christians, St. Paul commands the Christian converts, in the benevolent spirit of the Gospel, to pray for all men, whether Jews or Gentiles: and especially for kings, and those in authority, of whatsoever nation or country—He declares this to be acceptable in the sight of God, who would have all men saved, and with whom there is only one Mediator between God and men of all nations—St. Paul is appointed to make these truths known to the Gentiles as well as to the Jews.

§ 6.

* Or, desire.

¹ I ^aEXHORT therefore, that, first of all, supplications, prayers, inter-

cessions, and giving of thanks, be made for all men; ² for ^akings, and ^bfor all that are in [†]authority; that we may lead a quiet and peaceable life in all godliness and honesty. ³ For this is ^cgood and acceptable in the sight ^dof God our Saviour; ⁴ who ^ewill have all men to be saved, ^fand to come unto the knowledge of the truth. ⁵ For ^gthere is one God, and ^hone mediator between God and men, the man Christ Jesus, ⁶ who ⁱgave himself a ransom for all: [†]to ^jbe testified ^kin due time, ⁷ whereunto ^lI am ordained a preacher, and an apostle, (I ^mspeak the truth in Christ, and [I] lie not;) ⁿa teacher of the Gentiles in faith and verity.

^a Ezra 6. 10. Jer. 29. 7.
^b Rom. 13. 1.
[†] Or, *eminent place*.
^c Rom. 12. 2. ch. 5. 4.
^d ch. 1. 1. 2 Tim. 1. 9.
^e Ezek. 18. 23. John 3. 16, 17. Tit. 2. 11. 2 Pet. 3. 9.
^f John 17. 3. 2 Tim. 2. 25.
^g Rom. 3. 29, 30. & 10. 12. Gal. 3. 20.
^h Heb. 8. 6. & 9. 15.
ⁱ Mat. 20. 28. Mark 10. 45. Eph. 1. 7. Tit. 2. 14.
[†] Or, *a testimony*.
^j 1 Cor. 1. 6. 2 Thess. 1. 10. 2 Tim. 1. 8.
^k Rom. 5. 6. Gal. 4. 4. Eph. 1. 9. & 3. 5. Tit. 1. 3.
^l Eph. 3. 7, 8. 2 Tim. 1. 11.
^m Rom. 9. 1.
ⁿ Rom. 11. 13. & 15. 16. Gal. 1. 16.

§ 7.—chap. ii. 8, to the end.

The duty of prayer is again enjoined—Men are commanded to offer up public prayers; which are not to be confined to the synagogue, or the temple at Jerusalem; but, if offered with devotion, are acceptable in every place—Christian women are exhorted to good works, and to silence—Their dress is to be consistent with their holy profession—The woman, on account of her transgression, is to be subject to the man—The curse denounced against her will be mitigated on the condition of faith and holiness.

⁸ I WILL therefore that men pray ^aevery where, ^blifting up holy hands, without wrath and doubting: ⁹ in like manner also, that ^cwomen adorn themselves in modest apparel, with shamefacedness and sobriety; not with ^d*broided hair, or gold, or pearls, or costly array; ¹⁰ but ^e(which becometh women professing godliness) with good works. ¹¹ Let the woman learn in silence with all subjection; ¹² but ^fI suffer not a woman to teach, ^gnor to usurp authority over the man, but to be in silence. ¹³ For ^hAdam was first formed, then Eve. ¹⁴ And ⁱAdam was not deceived, but the woman being deceived was in the transgression; ¹⁵ notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

^h Heb. 8. 6. & 9. 15.
ⁱ Mat. 20. 28. Mark 10. 45. Eph. 1. 7. Tit. 2. 14.
[†] Or, *a testimony*.
^j 1 Cor. 1. 6. 2 Thess. 1. 10. 2 Tim. 1. 8.
^k Rom. 5. 6. Gal. 4. 4. Eph. 1. 9. & 3. 5. Tit. 1. 3.
^l Eph. 3. 7, 8. 2 Tim. 1. 11.
^m Rom. 9. 1.
ⁿ Rom. 11. 13. & 15. 16. Gal. 1. 16.

§ 7.

^a Mal. 1. 11. John 4. 21.
^b Ps. 134. 2. Is. 1. 15.
^c 1 Pet. 3. 3.
^{*} Or, *plaited*.
^d 1 Pet. 3. 4.
^e 1 Cor. 14. 34.
^f Eph. 5. 24.
^g Gen. 1. 27. & 2. 18, 22. 1 Cor. 11. 8, 9.
^h Gen. 3. 6. 2 Cor. 11. 3.

§ 8.

^a ch. 1. 15.
^b Acts 20. 28. Phil. 1. 1.
^c Eph. 4. 12.
^d Tit. 1. 6, &c.
^e ch. 5. 9.
^{*} Or, *modest*.
^f 2 Tim. 2. 24.
[†] Or, *not ready to quarrel, and offer wrong, as one in wine*.
^g ver. 8. Tit. 1. 7.
^h 2 Tim. 2. 24.
ⁱ 1 Pet. 5. 2.
^j 2 Tim. 2. 24.
^k Tit. 1. 6.
[†] Or, *one newly come to the faith*.
^l Is. 14. 12.
^m Acts 22. 12. 1 Cor. 5. 12. 1 Thes. 4. 12.
ⁿ ch. 6. 9. 2 Tim. 2. 26.

§ 9.

^a Acts 6. 3.
^b ver. 3. Lev. 10. 9. Ezek. 44. 21.
^c ch. 1. 19.
^d Tit. 2. 3.
^e See Matt. 25. 21.
^{*} Or, *ministered*.
^o See Note 14.

§ 8.—chap. iii. 1–7.

The qualifications of a Bishop, superintendent over several congregations, and of a Minister over one congregation, are described.

¹ THIS ^ais a true saying, If a man desire the office of a ^bbishop, he desireth a good ^cwork. ² A ^dbishop then must be blameless, ^ethe husband of one wife, vigilant, sober, ^f*of good behaviour, given to hospitality, ^gapt to teach; ³ [†]not ^hgiven to wine, ⁱno striker, ^jnot greedy of filthy lucre; but ^kpatient, not a brawler, not covetous; ⁴ one that ruleth well his own house, ^lhaving his children in subjection with all gravity; ⁵ (for if a man know not how to rule his own house, how shall he take care of the Church of God?) ⁶ not [†]a novice, lest being lifted up with pride ^hhe fall into the condemnation of the devil: ⁷ moreover he must have a good report ^mof them which are without; lest he fall into reproach ⁿand the snare of the Devil.

§ 9.—chap. iii. 8–13.

The qualifications of the Deacons are enumerated; their wives are to be examples to the people.

⁸ LIKEWISE must ^athe deacons be grave, not double-tongued, ^bnot given to much wine, not greedy of filthy lucre; ⁹ holding ^cthe mystery of the faith in a pure conscience; ¹⁰ and let these also first be proved; then let them use the office of a deacon, being ^dfound blameless: ¹¹ even ^eso must their wives be grave, not slanderers, sober, faithful in all things. ¹² Let the deacons be the husbands of one wife, ruling their children and their own houses well. ¹³ For ^fthey that have ^g*used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.^o

§ 10.

a Eph. 2. 21, 22.
2 Tim. 2. 20.

b Knapp & Griesbach have a period after "God," and connect "the pillar," &c. with the next sentence. It is an awkward construction, and the present punctuation, which Wolfius says was most esteemed in his day,

(see *Cura*, iv. 447), seems preferable. Even Wakefield and the *Improved Version* think so.—Ed. * Or, *stay*. *c* John 1. 14. 1 John 1. 2. † *Gr. manifested*. *d* Matt. 3. 16. John 1. 32, 33. & 15. 26. & 16. 8, 9. Rom. 1. 4. 1 Pet. 3. 18. 1 John 5. 6, &c. *c* Matt. 28. 2. Mark 16. 5. Luke 2. 13. & 24. 4. John 20. 12. Eph. 3. 10. 1 Pet. 1. 12. *f* Acts 10. 34. & 13. 46, 48. Gal. 2. 8. Eph. 3. 5, 6, 8. Rom. 10. 18. Col. 1. 27, 28. ch. 2. 7. *g* Col. 1. 6, 23. *h* Luke 24. 51. Acts 1. 19. 1 Pet. 3. 22.

§ 10.—chap. iii. 14, to the end.

St. Paul encourages Timothy in his episcopal and ministerial duties by reminding him of the sublimer doctrines of the Christian religion.

¹⁴ THESE things write I unto thee, hoping to come unto thee shortly ; ¹⁵ but if I tarry long, that thou mayest know how thou oughtest to behave thyself ^ain the house of God, which is the Church of the living God, ^bthe pillar and ^{*}ground of the truth. ¹⁶ And without controversy great is the mystery of godliness ; ^cGod was [†]manifest in the flesh, ^djustified in the Spirit, ^eseen of angels, ^fpreached unto the Gentiles, ^gbelieved on in the world, ^hreceived up into glory.

§ 11.

a John 16. 13.
2 Thess. 2. 3.
2 Tim. 3. 1, &c.
2 Pet. 3. 3.

1 John 2. 18. Jude 4, 18.

b 1 Pet. 1. 20.
c 2 Tim. 3. 13.

2 Pet. 2. 1. Rev. 16. 14.

d Dan. 11. 35, 37.
38. Rev. 9. 20.

e Matt. 7. 15.
 Rom. 16. 18.

2 Pet. 2. 3.
f Eph. 4. 19.

g 1 Cor. 7. 28,
 36, 38. Col. 2. 20, 21. Heb. 13. 4.

h Rom. 14. 3, 17.
 1 Cor. 8. 8.

i Gen. 1. 29. & 9. 3.

j Rom. 14. 6.
 1 Cor. 10. 30.

k Rom. 14. 14,
 20. 1 Cor. 10. 25.

Tit. 1. 15.
l 2 Tim. 3. 14, 15.

m ch. 1. 4. & 6.
 20. 2 Tim. 2. 16,

23. & 4. 4. Tit. 1. 14.

n Heb. 5. 14.
o 1 Cor. 8. 8.

Col. 2. 23.
 * Or, *for a little time*.

p ch. 6. 6.
q Ps. 37. 4. & 84.

11. & 112. 2. 3.
 & 145. 19. Matt.

6. 33. & 19. 29.
 Mark 10. 30.

Rom. 8. 28.
r ch. 1. 15.

s 1 Cor. 4. 11, 12.
t ch. 6. 17.

u Ps. 36. 6. &
 107. 2, 6, &c.

v ch. 6. 2.

§ 11.—chap. iv. 1–11.

By the Spirit of God St. Paul foretells the apostasy of the Christian Church, and describes the character of its corruptions ; intimating thereby that the Judaizing teachers were some of those who were preparing its way—Timothy is cautioned against all tendencies to these corruptions, and exhorted to inculcate the practice of virtue and piety, as the only profitable and acceptable service of a Christian ; and he is enjoined to enforce this important truth, although for so doing he will be reproached and persecuted.

¹ Now the Spirit ^aspeaketh expressly, that ^bin the latter times, some shall depart from the faith, giving heed ^cto seducing spirits, ^dand doctrines of devils ; ² speaking ^elies in hypocrisy ; ^fhaving their conscience seared with a hot iron ; ³ forbidding ^gto marry, ^hand ⁱcommanding to abstain from meats, which God hath created ^jto be received ^kwith thanksgiving of them which believe and know the truth. ⁴ For ^levery creature of God is good, and nothing to be refused, if it be received with thanksgiving ; ⁵ for it is sanctified by the word of God and prayer.

⁶ If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, ^mnourished up in the words of faith and of good doctrine, whereunto thou hast attained. ⁷ But ⁿrefuse profane and old wives' fables, and ^oexercise thyself *rather* unto godliness. ⁸ For ^pbodily exercise profiteth ^qlittle ; ^rbut godliness is profitable unto all things, ^shaving promise of the life that now is, and of that which is to come. ⁹ This ^tis a faithful saying and worthy of all acceptance ; ¹⁰ for therefore ^uwe both labor and suffer reproach, because we ^vtrust in the living God, ^wwho is the Saviour of all men, specially of those that believe. ¹¹ These ^xthings command and teach.

§ 12.—chap. iv. 12, to the end.

St. Paul gives Timothy directions as to his own conduct, and warns him to put away all subjects of speculative teaching—To become an example to the Church—To devote himself to the ministry, to reading, study, meditation, and self-government ; for in so doing he should save himself, and be made the instrument of salvation to others.

¹² LET ^ano man despise thy youth ; but ^bbe thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. ¹³ Till I come, give attendance to reading, to exhortation, to doctrine. ¹⁴ Neglect ^cnot the gift that is in thee, which was given thee ^dby prophecy, ^ewith the laying on of the hands of the presbytery. ¹⁵ Meditate upon these things ; give thyself wholly to them ; that thy profiting may appear ^{*}to all. ¹⁶ Take ^fheed unto thyself, and unto the doctrine ; continue in them : for in doing this thou shalt both ^gsave thyself, and ^hthem that hear thee.

§ 12.

a 1 Cor. 16. 11.
 Tit. 2. 15.

b Tit. 2. 7. 1 Pet. 5. 3.

c 2 Tim. 1. 6.
d ch. 1. 18.

e Acts 6. 6. & 8. 17. & 13. 3. & 19. 6. ch. 5. 22.

2 Tim. 1. 6.
 * Or, *in all things*.

f Acts 20. 28.
g Ezek. 33. 9.

h Rom. 11. 14.
 1 Cor. 9. 22. Jam. 5. 20.

§ 13.—chap. v. 1–16.

Further directions are given to Timothy for the better success of his teaching—He is instructed as to his conduct to the elders, to young men and women, and to widows who were maintained by the charity of the Church—None were to be admitted under sixty years of age, lest if younger women were received, and forbidden to marry, they might renounce Christianity, or bring disgrace upon the Christian name.

¹ REBUKE ^anot an elder, but entreat him as a father; *and* the younger men as brethren; ²the elder women as mothers; the younger as sisters, with all purity.

³Honor widows ^bthat are widows indeed. ⁴But if any widow have children or nephews, let them learn first to show ^{*}piety at home, and ^cto requite their parents: ^dfor that is good and acceptable before God. ⁵Now ^eshe that is a widow indeed, and desolate, trusteth in God, and ^fcontinueth in supplications and prayers ^gnight and day; ⁶but ^hshe that liveth in pleasure is dead while she liveth. ⁷And ⁱthese things give in charge, that they may be blameless. ⁸But if any provide not for his own, ^jand specially for those of his own ^khouse, ^lhe hath denied the faith, ^mand is worse than an infidel.

⁹Let not a widow be ⁿtaken into the number under threescore years old, ^ohaving been the wife of one man, ¹⁰well reported of for good works; if she have brought up children, if she have ^plodged strangers, if she have ^qwashed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. ¹¹But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry; ¹²having damnation, because they have cast off their first faith; ¹³and ^rwithal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. ¹⁴I ^swill therefore that the younger women marry, bear children, guide the house, ^tgive none occasion to the adversary ^uto speak reproachfully. ¹⁵For some are already turned aside after Satan. ¹⁶If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged; that it may relieve ^vthem that are widows indeed.

§ 13.

^a Lev. 19. 32.^b ver. 5, 16.^{*} Or, *kindness*.^c See Gen. 45. 10, 11. Matt. 15. 4. Eph. 5. 1, 2.^d ch. 2. 3.^e 1 Cor. 7. 32.^f Luke 2. 37. & 18. 1.^g Acts 26. 7.^h Jam. 5. 5.[†] Or, *delicately*.ⁱ ch. 1. 3. & 4. 11. & 6. 17.^j Is. 58. 7. Gal. 6. 10.[†] Or, *kindred*.^k 2 Tim. 3. 5.^l Tit. 1. 16.^l Matt. 18. 17.^{*} Or, *chosen*.^m Luke 2. 36. ch. 3. 2.ⁿ Acts 16. 15.^o Heb. 13. 2. 1 Pet. 4. 9.^p Gen. 18. 4. & 19. 2. Luke 7. 38, 44. John 13. 5, 14.^q 2 Thess. 3. 11.^r 1 Cor. 7. 9.^s ch. 6. 1. Tit. 2. 8.[†] Gr. *for their railing*.^t ver. 3, 5.

§ 14.—chap. v. 17, to the end.

Timothy is directed in his conduct towards the Elders, or the Pastors of the Church—Good ministers worthy of double honor and emolument—A suitable provision to be made by the Church for them—The Elders are to be reprov'd only on the fullest evidence, and then publicly, as a warning for others—Timothy is solemnly charged to be strictly impartial in his government, and to ordain Elders with the greatest care and circumspection, after a faithful examination into their characters, that he may be pure from any future act of guilt, or misconduct—St. Paul advises him, in a parenthesis, as to his health.

¹⁷LET ^athe elders that rule well ^bbe counted worthy of double honor, especially they who labor in the word and doctrine. ¹⁸For the ^cScripture saith, “Thou shalt not muzzle the ox that treadeth out the corn.” ^dAnd, “The laborer *is* worthy of his reward.” ¹⁹Against an elder receive not an accusation, ^ebut ^{*}before two or three witnesses. ²⁰Them ^fthat sin rebuke before all, ^gthat others also may fear.

²¹I ^hcharge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things ⁱwithout preferring one before another, doing nothing by partiality. ²²Lay ^jhands suddenly on no man, ^kneither be partaker of other men's sins. Keep thyself pure. ²³Drink no longer water, but use a little wine ^lfor thy stomach's sake and thine often infirmities.

²⁴Some ^mmen's sins are open beforehand, going before to judgment; and some *men* they follow after. ²⁵Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

§ 14.

^a Rom. 12. 8.¹ Cor. 9. 10, 14.

Gal. 6. 6. Phil.

2. 29. 1 Thess.

5. 12, 13. Heb.

13. 7, 17.

^b Acts 28. 10.^c Deut. 25. 4.¹ Cor. 9. 9.^d Lev. 19. 13.

Deut. 24. 14, 15.

Matt. 10. 10.

Luke 10. 7.

^e Deut. 19. 15.^{*} Or, *under*.^f Gal. 2. 11, 14.

Tit. 1. 13.

^g Deut. 13. 11.^h ch. 6. 13.² Tim. 2. 14. &

4. 1.

[†] Or, *without prejudice*.ⁱ Acts 6. 6. & 13.

3. ch. 4. 14.

² Tim. 1. 6.^j 2 John 11.^k Ps. 104. 15.^l Gal. 5. 19.

§ 15.—chap. vi. 1, 2.

Because Christianity does not alter the relations of society, servants and slaves are to be commanded to pay due deference even to their heathen masters—They are more especially cautioned to pay the same obedience to their Christian masters, and not to permit their brotherly union as Christians to interfere with their known duties.

§ 15.

a Eph. 6. 5. Col. 3. 22. Tit. 2. 9.
1 Pet. 2. 18.
b 1s. 52. 5. Rom. 2. 24. Tit. 2. 5, 8.
c Col. 4. 1.
** Or, believing.*
d ch. 4. 11.

¹LET as many ^aservants as are under the yoke count their own masters worthy of all honor, ^bthat the name of God and his doctrine be not blasphemed. ²And they that have believing masters, let them not despise them, ^cbecause they are brethren; but rather do them service, because they are ^{*faithful} and beloved, partakers of the benefit. ^dThese things teach and exhort.

§ 16.

a ch. 1. 3.
b ch. 1. 10. 2 Tim. 1. 13. & 4. 3.
Tit. 1. 9.
c Tit. 1. 1.
** Or, a fool.*
d 1 Cor. 8. 2. ch. 1. 7.
† Or, sick.
e ch. 1. 4. 2 Tim. 2. 23. Tit. 3. 9.
† Or, gallings one of another.
f 1 Cor. 11. 16. ch. 1. 6.
g 2 Tim. 3. 8.
h Tit. 1. 11. 2 Pet. 2. 3.
i Rom. 16. 17. 2 Tim. 3. 5.
j Ps. 37. 16. Prov. 15. 16. & 16. 8. Heb. 13. 5.
k Job 1. 21. Ps. 49. 17. Prov. 27. 24. Eccles. 5. 15.
l Gen. 28. 20. Heb. 13. 5.
m Prov. 15. 27.
n ch. 3. 7.
o ch. 1. 19.
p Ex. 23. 8.
** Or, been seduced.*

§ 16.—chap. vi. 3–10.

The Judaizing teachers condemned, who hold different doctrines, absolving men from their civil duties—They are reprov'd for their controversies and strifes of words, and for preferring their own temporal gain to the honor of God, and the advancement of his truth—Contentment is enforced in every station, from the vanity of all earthly possessions—The great danger of an immoderate love of riches.

³IF any man ^ateach otherwise, and consent ^bnot to wholesome words (*even* the words of our Lord Jesus Christ), ^cand to the doctrine which is according to godliness, ⁴he is ^{*proud}, ^dknowing nothing, but [†]doting about ^equestions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, ⁵[†]perverse [§]disputings of [§]men of corrupt minds, and destitute of the truth, ^hsupposing that gain is godliness. ⁱFrom such withdraw thyself.

⁶BUT ^jgodliness, with contentment, is great gain. ⁷For ^kwe brought nothing into this world, and it is certain we can carry nothing out. ⁸And ^lhaving food and raiment let us be therewith content. ⁹But ^mthey that will be rich fall into temptation ⁿand a snare, and *into* many foolish and hurtful lusts, ^owhich drown men in destruction and perdition. ¹⁰For ^pthe love of money is the root of all evil: which while some coveted after, they have ^{*erred} from the faith, and pierced themselves through with many sorrows.

§ 17.

a Deut. 33. 1.
2 Tim. 2. 22. & 3. 17.
b 1 Cor. 9. 25, 26. ch. 1. 18. 2 Tim. 4. 7.
c Phil. 3. 12, 14. ver. 19.
d Heb. 13. 23.
e ch. 5. 21.
f Deut. 32. 39. 1 Sam. 2. 6. John 5. 21.
g Matt. 27. 11. John 18. 37. Rev. 1. 5. & 3. 14.
** Or, profession.*
h Phil. 1. 6, 10.
i 1 Thess. 3. 13. & 5. 23.
j ch. 1. 11, 17.
k Rev. 17. 14. & 19. 16.
l ch. 1. 17.
l Ex. 33. 20. John 6. 46.
m Eph. 3. 21. Phil. 4. 20. Jude 25. Rev. 1. 6. & 4. 11. & 7. 12.

§ 17.—chap. vi. 11–16.

Timothy, as divinely inspired, is called upon to refrain from these evil practices, and to follow after godliness—St. Paul charges him, as in the presence of God, and in consideration of the great day of judgment, that he continue steadfast in the faith, conscientiously discharging his office, and avoiding all worldly and sordid motives—The Apostle concludes by describing the great glory of Christ, which will be hereafter manifested.

¹¹BUT ^athou, O man of God! flee these things; and follow after righteousness, godliness, faith, love, patience, meekness: ¹²fight ^bthe good fight of faith, ^clay hold on eternal life, whereunto thou art also called, ^dand hast professed a good profession before many witnesses. ¹³I ^egive thee charge in the sight of God, ^fwho quickeneth all things, and *before* Christ Jesus, ^gwho before Pontius Pilate witnessed a good ^{*confession}; ¹⁴that thou keep *this* commandment without spot, unrebukeable, ^huntil the appearing of our Lord Jesus Christ: ¹⁵which in his times He shall show, *who is* ⁱthe blessed and only Potentate, ^jthe King of kings, and Lord of lords; ¹⁶who ^konly hath immortality, dwelling in the light which no man can approach unto; ^lwhom no man hath seen, nor can see: ^mto whom be honor and power everlasting! Amen.

§ 18.

a Job 31. 24. Ps. 52. 7. & 62. 10. Mark 10. 24. Luke 12. 21.
** Gr. the uncertainty of riches.*
b Prov. 23. 5.
c 1 Thess. 1. 9. ch. 3. 15. & 4. 10.
d Acts 14. 17. & 17. 25.
e Luke 12. 21. ch. 5. 10. Tit. 3. 8. Jam. 2. 5.
f Rom. 12. 13.
† Or, sociable.
g Gal. 6. 6. Heb. 13. 16.

§ 18.—chap. vi. 17–19.

Timothy is charged to admonish those who are rich, not to trust in their uncertain possessions, but in God, who is the giver of them—They are exhorted to be rich in good works, that they may prepare for themselves more durable and eternal blessings.

¹⁷CHARGE them that are rich in this world, that they be not high-minded, ^anor trust in ^{*uncertain} ^briches, but in ^cthe living God, ^dwho giveth us richly all things to enjoy; ¹⁸that they do good, that ^ethey be rich in good works, ^fready to distribute, ^gwilling ^hto communicate;

¹⁹ laying ^hup in store for themselves a good foundation against the time to come, that they may ⁱlay hold on eternal life.

^h Matt. 6. 20. & 19. 21. Luke 12. 33. & 16. 9.
ⁱ ver. 12.

§ 19.—chap. vi. 20, to the end.

St. Paul ends as he began the Epistle, by again exhorting Timothy to be steadfast in the Christian doctrine, avoiding all philosophical and useless speculations, so strenuously advocated by the false teachers.

²⁰ O TIMOTHY! ^akeep that which is committed to thy trust, ^bavoiding profane and vain babblings, and oppositions of science falsely so called: ²¹ which some professing ^chave erred concerning the faith. Grace be with thee! [Amen.]

[[The First to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.]]

[END OF THE FIRST EPISTLE TO TIMOTHY.]

§ 19.

^a 2 Tim. 1. 14.
Tit. 1. 9. Rev. 3. 3.
^b ch. 1. 4, 6. & 4. 7. 2 Tim. 2. 14, 16, 23. Tit. 1. 14. & 3. 9.
^c ch. 1. 6, 19.
2 Tim. 2. 18.

SECTION X.—*St. Paul proceeds from Macedonia to Greece, or Achaia, and continues there three Months.*

ACTS XX. 2, and beginning of ver. 3.

² AND when he had gone over those parts, and had given them much exhortation, he came into^p Greece, ³ and there abode three months.

SECT. X.

V. Æ. 57.

J. P. 4770.

Macedonia, or Achaia.

^p See Note 15.

SECTION XI.—*St. Paul, having been informed of the Reception his First Epistle had met with from the Corinthians, writes his Second Epistle from Philippi, to justify his Apostolic Conduct, and vindicate his Authority, both of which had been impugned by a false Teacher.^q*

THE SECOND EPISTLE TO THE CORINTHIANS.

§ 1.—chap. i. 1, 2.

Introduction and Benediction of St. Paul.

¹ PAUL, ^aan apostle of Jesus Christ by the will of God, and Timothy our brother, unto the Church of God which is at Corinth, ^bwith all the saints which are in all Achaia! ² Grace ^cbe to you and peace from God our Father, and from the Lord Jesus Christ!

SECT. XI.

V. Æ. 58.

J. P. 4771.

Macedonia, or Achaia.

§ 1.

^q See Note 16.
^a 1 Cor. 1. 1.
Eph. 1. 1. Col. 1. 1. 1 Tim. 1. 1. 2 Tim. 1. 1.
^b Phil. 1. 1. Col. 1. 2.
^c Rom. 1. 7.
1 Cor. 1. 3.
Gal. 1. 3. Phil. 1. 2. Col. 1. 2.
1 Thess. 1. 1.
2 Thess. 1. 2.
Philemon 3.

§ 2.—chap. i. 3-7.

St. Paul blesses God for his support and deliverance from all his afflictions and dangers, because by his example others may be comforted under similar sufferings with the same consolation.

³ BLESSED ^abe God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; ⁴ who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God; ⁵ for as ^bthe sufferings of Christ abound in us, so our consolation also aboundeth by Christ. ⁶ And whether we be afflicted, ^cit is for your consolation and salvation, which ^{*}is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation, ⁷ (and our hope of you is steadfast,) knowing, that ^das ye are partakers of the sufferings, so shall ye be also of the consolation.

§ 2.

^a Eph. 1. 3.
1 Pet. 1. 3.

^b Acts 9. 4. ch. 4. 10. Col. 1. 24.
^c ch. 4. 15.
^{*} Or, is wrought.

^d Rom. 8. 17.
2 Tim. 2. 12.

§ 3.—chap. i. 8-11.

St. Paul relates his deliverance, by the power of God, from the imminent danger to which he was exposed at Ephesus—He acknowledges their prayers on his account.

⁸ For we would not, brethren, have you ignorant of ^aour trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life; ⁹ but we had the ^{*}sentence of death in ourselves, that we should ^bnot trust in ourselves,

§ 3.

^a Acts 19. 23.
1 Cor. 15. 32.
& 16. 9.

^{*} Or, answer.
^b Jer. 17. 5, 7.

c 2 Pet. 2. 9.
d Rom. 15. 30.
Phil. 1. 19.
Philemon 22.
e ch. 4. 15.

but in God which raiseth the dead : ¹⁰ who ^edelivered us from so great a death, and doth deliver ; in whom we trust that he will yet deliver *us* ; ¹¹ ye also ^dhelping together by prayer for us, that ^efor the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

§ 4.—chap. i. 12–14.

In allusion to the calumnies of the false teacher, St. Paul rejoices in his sincerity and purity of conduct towards the Corinthians, which he declares to have been free from all selfish or interested motives—He trusts that all will acknowledge and glory in him, as some have already done, as they shall be his rejoicing in the day of the Lord.

§ 4.

a ch. 2. 17. & 4.
2.

b 1 Cor. 2. 4, 13.

c ch. 5. 12.
d Phil. 2. 16. &
4. 1. 1 Thess. 2.
19. 20.

¹² FOR our rejoicing is this, the testimony of our conscience, that in simplicity and ^agodly sincerity, (^bnot with fleshly wisdom, but by the grace of God,) we have had our conversation in the world, and more abundantly to you-ward. ¹³ For we write none other things unto you, than what ye read or acknowledge ; and I trust ye shall acknowledge even to the end ; ¹⁴ as also ye have acknowledged us in part, ^ethat we are your rejoicing, even as ^dye also are ours in the day of the Lord Jesus.

§ 5.—chap. i. 15, to the end, and ii. 1–4.

The false teacher having accused St. Paul of irresolution and carnal-mindedness, because he failed in his promised visit to the Corinthians, the Apostle shows his consistency in the uniformity of the doctrine which he taught, and appeals to the unction of the Holy Spirit, by which God had fully established his authority among them—He solemnly declares his true reason for delaying his visit proceeded from his wish to spare them—He assures them that he wrote in the deepest affliction, instead of coming to punish them, that he might have joy in their repentance, and convince them of the greatness of his love.

§ 5.

a 1 Cor. 4. 19.
b Rom. 1. 11.
* Or, *grace*.
c 1 Cor. 16. 5, 6.

d ch. 10. 2.
† Or, *preaching*.
e See Mark 1. 1.

f Heb. 13. 8.
g Rom. 15. 8, 9.

h 1 John 2. 20, 27.

i Eph. 1. 13. & 4.
30. 2 Tim. 2. 19.
Rev. 2. 17.

j ch. 5. 5. Eph. 1.
14.

k Rom. 1. 9. ch.
11. 31. Gal. 1. 20.
Phil. 1. 8.

l 1 Cor. 4. 21. ch.
2. 3. & 12. 20. &
13. 2, 10.

m 1 Cor. 3. 5.
1 Pet. 5. 3.

n Rom. 11. 20.
1 Cor. 15. 1.

o ch. 1. 23. & 12.
20, 21. & 13. 10.

p ch. 12. 21.

q ch. 7. 16. & 8.
22. Gal. 5. 10.

r ch. 7. 8, 9, 12.

¹⁵ AND in this confidence ^aI was minded to come unto you before, that ye might ^bhave a second ^{*}benefit ; ¹⁶ and to pass by you into Macedonia, and ^cto come again out of Macedonia unto you, and of you to be brought on my way toward Judæa. ¹⁷ When I therefore was thus minded, did I use lightness ? or the things that I purpose, do I purpose ^daccording to the flesh, that with me there should be yea yea, and nay nay ? ¹⁸ But as God is true, our [†]tword toward you was not yea and nay ! ¹⁹ For ^ethe Son of God, Jesus Christ, who was preached among you by us (*even* by me and Silvanus and Timotheus), was not yea and nay, ^fbut in him was yea, ²⁰ (for ^gall the promises of God in him are yea, and in him Amen,) unto the glory of God by us. ²¹ Now He which stablisheth us with you in Christ, and ^hhath anointed us, is God ; ²² who ⁱhath also sealed us, and ^jgiven the earnest of the Spirit in our hearts.

²³ Moreover ^kI call God for a record upon my soul, ^lthat to spare you I came not as yet unto Corinth ! ²⁴ not for ^mthat we have dominion over your faith, but are helpers of your joy ; (for ⁿby faith ye stand ;) ¹ but I determined this with myself, ^othat I would not come Chap. ii. 1–4. again to you in heaviness. ² For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me ? ³ And I wrote this same unto you, lest, when I came, ^pI should have sorrow from them of whom I ought to rejoice ; ^qhaving confidence in you all, that my joy is the joy of you all. ⁴ For out of much affliction and anguish of heart I wrote unto you with many tears ; ^rnot that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

§ 6.—chap. ii. 5–11.

The Apostle here commands them to receive again the excommunicated person, for whom they have grieved, on his sincere repentance, and to show their love to him by

a kind and friendly conduct, lest Satan should drive him to despair—St. Paul expects they will obey him in removing the sentence, as they had obeyed him in inflicting it—He declares, that in both instances he acted in the name and authority of Christ.

⁵ But "if any have caused grief, he hath not ^bgrieved me, but in part (that I may not overcharge) you all. ⁶ Sufficient to such a man is this ^{*}punishment, which *was inflicted* ^cof many; ⁷ so ^dthat contrariwise ye *ought* rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. ⁸ Wherefore I beseech you that ye would confirm *your* love toward him; ⁹ (for to this end also did I write, that I might know the proof of you, whether ye be ^eobedient in all things. ¹⁰ To whom ye forgive any thing, I *forgive* also—for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it*—[†]in the person of Christ;) ¹¹ lest Satan should get an advantage of us. For we are not ignorant of his devices.

§ 6.

a 1 Cor. 5. 1.

b Gal. 4. 12.

* Or, *censure*

c 1 Cor. 5. 4, 5.

1 Tim. 5. 20.

d Gal. 6. 1.

e ch. 7. 15. & 10
6.† Or, *in the sight*

§ 7.—chap. ii. 12, to the end.

St. Paul declares, as another reason for not having come to Corinth at the time appointed, his anxiety on account of Titus—He relates his success in Macedonia, and declares the great consequences of his preaching, both to those who receive and reject the Gospel—He ends with a severe reflection on the false teacher, and a profession of his own sincerity and disinterestedness.

¹² FURTHERMORE, "when I came to Troas to preach Christ's Gospel, and ^ba door was opened unto me of the Lord, ¹³ I ^chad no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

¹⁴ Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest ^dthe savour of his knowledge by us in every place! ¹⁵ For we are unto God a sweet savour of Christ, ^ein them that are saved, and ^fin them that perish: ¹⁶ to ^gthe one *we* are the savour of death unto death; and to the other the savour of life unto life. And ^hwho is sufficient for these things! ¹⁷ For we are not as many, ⁱwhich ^{*}corrupt the word of God: but as ^jof sincerity, but as of God, in the sight of God speak we [†]in Christ.

§ 7.

a Acts 16. 8. &
20. 6.

b 1 Cor. 16. 9.

c ch. 7. 5, 6.

d Cant. 1. 3.

e 1 Cor. 1. 18.

f ch. 4. 3.

g Luke 2. 34.

John 9. 39.

1 Pet. 2. 7, 8.

h 1 Cor. 15. 10.

ch. 3. 5, 6.

i ch. 4. 2. & 11.

13. 2 Pet. 2. 3.

* Or, *deal deceit-*
*fully with.*j ch. 1. 12. & 4.
2.† Or, *of.*

§ 8.—chap. iii. 1-6.

St. Paul here ironically inquires whether it is necessary for him also, as well as the false teacher, to come to them with letters of recommendation—He declares that they themselves are his letters of recommendation, not written with ink, but with the Spirit of the living God; and consequently they were an evidence of God's delegated authority to him in the ministry of the New Testament.

¹ Do "we begin again to commend ourselves? or need we, as some *others*, ^bepistles of commendation to you, or *letters* of commendation from you? ² Ye ^care our epistle, written in our hearts, known and read of all men: ³ *forasmuch as ye are* manifestly declared to be the epistle of Christ ^dministered by us, written not with ink, but with the Spirit of the living God; not ^ein tables of stone, but ^fin fleshly tables of the heart.

⁴ And such trust have we through Christ to God-ward; ⁵ not ^gthat we are sufficient of ourselves to think any thing as of ourselves; but ^hour sufficiency *is* of God; ⁶ who also hath made us able ⁱministers of ^jthe New Testament—not ^kof the letter, but of the spirit: for ^lthe letter killeth, but ^mthe spirit ^{*}giveth life.[†]

§ 9.—chap. iii. 7, to the end.

St. Paul declares, in opposition to the false teacher, the glorious superiority of the Gospel dispensation—The veil which covered the transient and outward glory of Moses emblematically represented the obscurity and figurative nature of the Covenant of Death: the ministers of the Covenant of the Spirit, by a lasting and greater glory, in the abiding gifts and inspiration of the Holy Spirit, were enabled to unveil, to explain, and to preach every where the more glorious Covenant of Righteousness.

§ 8.

a ch. 5. 12. & 10

8, 12. & 12. 11.

b Acts 18. 27.

c 1 Cor. 9. 2.

d 1 Cor. 3. 5.

e Ex. 24. 12. &
34. 1.

f Ps. 40. 8. Jer.

31. 33. Ezek. 11.

19. & 36. 26.

Heb. 8. 10.

g John 15. 5. ch.

2. 16.

h 1 Cor. 15. 10.

Phil. 2. 13.

i 1 Cor. 3. 5. &

15. 10. ch. 5. 18.

Eph. 3. 7. Col.

1. 25, 29.

1 Tim. 1. 11, 12.

2 Tim. 1. 11.

j Jer. 31. 31.

Matt. 26. 28.

Heb. 8. 6, 8.

k Rom. 2. 27, 29.

& 7. 6.

l Rom. 3. 20. &

4. 15. & 7. 9, 10,

11. Gal. 3. 10.

m John 6. 63.

Rom. 8. 2.

* Or, *quickeneth.*

† See Note 17.

§ 9.

a Rom. 7. 10.
 b Ex. 34. 1, 28.
 Deut. 10. 1, &c.
 c Ex. 34. 29, 30,
 35.
 d Gal. 3. 5.
 e Rom. 1. 17. &
 3. 21.
 f ch. 7. 4. Eph.
 6. 19.
 * Or, *boldness*.
 g Ex. 34. 33, 35.
 h Rom. 10. 4.
 Gal. 3. 23.
 i Is. 6. 10. Matt.
 13. 11, 14. John
 12. 40. Acts 28.
 25. Rom. 11. 7,
 8, 25. ch. 4. 4.
 j Ex. 34. 34.
 Rom. 11. 23, 26.
 k Is. 25. 7.
 l ver. 6. 1 Cor. 15.
 45.
 m 1 Cor. 13. 12.
 n ch. 4. 4, 6.
 1 Tim. 1. 11.
 o Rom. 8. 29.
 1 Cor. 15. 49.
 Col. 3. 10.
 † Or, *of the Lord
 the Spirit*.
 § See Note 18.

7 BUT if ^athe Ministration of Death, ^bwritten and engraven in stones, was glorious, ^cso that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance (which glory was to be done away): ⁸how shall not ^dthe Ministration of the Spirit be rather glorious? ⁹for if the Ministration of Condemnation be glory, much more doth the Ministration ^eof Righteousness exceed in glory! ¹⁰For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. ¹¹For if that which was done away was glorious, much more that which remaineth is glorious!

¹²Seeing then that we have such hope, ^fwe use great ^gplainness of speech: ¹³and not as Moses, ^hwho put a veil over his face, that the children of Israel could not steadfastly look ⁱto the end of that which is abolished. ¹⁴But ^jtheir minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament: which veil is done away in Christ; ¹⁵but even unto this day, when Moses is read, the veil is upon their heart; ¹⁶nevertheless ^kwhen it shall turn to the Lord, ^lthe veil shall be taken away. ¹⁷Now ^mthe Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. ¹⁸But we all, with open face beholding ⁿas in a glass ^othe glory of the Lord, ^pare changed into the same image from glory to glory, even as [†]by the Spirit of the Lord.^s

§ 10.

a ch. 3. 6.
 b 1 Cor. 7. 25.
 1 Tim. 1. 13.
 * Gr. *shame*,
 Rom. 1. 16. & 6.
 21.
 c ch. 2. 17.
 1 Thess. 2. 3, 5.
 d ch. 6. 4, 7. &
 7. 14.
 e ch. 5. 11.
 f 1 Cor. 1. 18.
 ch. 2. 15. 2 Thess.
 2. 10.
 g John 12. 31. &
 14. 30. & 16. 11.
 Eph. 6. 12.
 h Is. 6. 10. John
 12. 40. ch. 3. 14.
 i ch. 3. 8, 9, 11,
 18. ver. 6.
 j John 1. 18. &
 12. 45. & 14. 9.
 Phil. 2. 6. Col. 1.
 15. Heb. 1. 3.
 k 1 Cor. 1. 13, 23.
 & 10. 33.
 l 1 Cor. 9. 19. ch.
 1. 24.
 m Gen. 1. 3.
 † Gr. *is he who
 hath*.
 n 2 Pet. 1. 19.
 o ver. 4. 1 Pet. 2.
 9.

§ 10.—chap. iv. 1-6.

St. Paul shows that the glorious ministry entrusted to him fills him with hope and diligence—He desires to commend himself by a full manifestation of the truths of the Gospel, which can only be hid from the worldly-minded, who are blinded by their lusts and passions—St. Paul declares that he seeks not his own glory—God having enlightened his heart, that he might communicate the knowledge and glory of God, which had been made manifest in Jesus Christ.

1 THEREFORE seeing we have ^athis ministry, ^bas we have received mercy, we faint not; ²but have renounced the hidden things of ^cdishonesty, not walking in craftiness, ^dnor handling the word of God deceitfully, but ^eby manifestation of the truth ^fcommending ourselves to every man's conscience in the sight of God.

3 But if our Gospel be hid, ^git is hid to them that are lost: ⁴in whom ^hthe god of this world ⁱhath blinded the minds of them which believe not, lest ^jthe light of the glorious Gospel of Christ, ^kwho is the image of God, should shine unto them. ⁵For ^lwe preach not ourselves, but Christ Jesus the Lord; and ^mourselves your servants for Jesus' sake. ⁶For God, ⁿwho commanded the light to shine out of darkness, [†]hath ^oshined in our hearts, to give ^pthe light of the knowledge of the glory of God in the face of Jesus Christ.

§ 11.—chap. iv. 7-11.

St. Paul declares, by comparing the ministers of the Gospel to earthen vessels, that God chose illiterate and insignificant men for his Apostles to show that the excellency of the power by which his Religion was propagated proceeded from God, and not from men—He enumerates the difficulties to which they were exposed, as a proof that their deliverance from them did not proceed from themselves, but from God.

§ 11.

a ch. 5. 1.
 b 1 Cor. 2. 5. ch.
 12. 9.
 c ch. 7. 5.
 * Or, *not alto-
 gether without
 help, or, means*.
 d Ps. 37. 24.
 e 1 Cor. 15. 31.
 ch. 1. 5, 9. Gal.
 6. 17. Phil. 3. 10.
 f Rom. 8. 17.
 2 Tim. 2. 11, 12.
 1 Pet. 4. 13.
 g ch. 44. 22.
 Rom. 8. 36.
 1 Cor. 15. 31, 49.

7 BUT we have this treasure in ^aearthen vessels, ^bthat the excellency of the power may be of God, and not of us: ⁸*we are* ^ctroubled on every side—yet not distressed; *we are* ^dperplexed—but ^enot in despair; ⁹persecuted—but not forsaken; ^fcast down—but not destroyed; ¹⁰always ^gbearing about in the body the dying of [the Lord] Jesus, [†]that the life also of Jesus might be made manifest in our body. ¹¹For we which live ^hare alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh

§ 12.—chap. iv. 12, to the end.

St. Paul shows that through faith in Christ, and the hope of a glorious immortality, he is enabled to overcome all the difficulties and dangers of his Christian ministry—He tells them that for their sakes he endured these sufferings, that they, being convinced of his sincerity, might give thanks to God—He declares his conviction that his sufferings for the sake of the Gospel will procure for him a proportionate reward in heaven; for which cause he looks not for the temporal advantages of this world, but for the eternal glories of the invisible state.

¹² So then ^adeath worketh in us, but life in you. ¹³ We having ^bthe same spirit of faith, according as it is ^cwritten,—

“I believed, and therefore have I spoken;”

we also believe, and therefore speak; ¹⁴ knowing that ^dHe which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. ¹⁵ For ^eall things are for your sakes, that ^fthe abundant grace might through the thanksgiving of many redound to the glory of God.

¹⁶ For which cause we faint not; but though our outward man perish, yet ^gthe inward man is renewed day by day. ¹⁷ For ^hour light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; ¹⁸ while ⁱwe look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen, *are* eternal.

§ 13.—chap. v. 1-10.

St. Paul continues his argument by showing how greatly superior our heavenly habitation will be to that which we at present dwell in—He asserts that God prepares us for this immortal state, and gives us his Spirit as a pledge of it—This consideration gives him boldness in his preaching, and makes him willing to leave this body, that he may be present with the Lord; but whether living or dying, his aim is to be accepted of God, to whom all are accountable.

¹ For we know that if ^aour earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. ² For in this ^bwe groan, earnestly desiring to be clothed upon with our house which is from heaven.^c ³ If so be that ^dbeing clothed we shall not be found naked. ⁴ For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but ^eclothed upon, that mortality might be swallowed up of life. ⁵ Now ^fHe that hath wrought us for the selfsame thing is God, who also ^ghath given unto us the earnest of the Spirit. ⁶ Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; ⁷ (for ^hwe walk by faith, not by sight:) ⁸ we are confident, *I say*, and ⁱwilling rather to be absent from the body, and to be present with the Lord. ⁹ Wherefore we ^jlabor, that, whether present or absent, we may be accepted of him. ¹⁰ For ^kwe must all appear before the judgment-seat of Christ, ^lthat every one may receive the things done in his body, according to that he hath done, whether *it be* good or bad.

§ 14.—chap. v. 11-15.

The Apostle, knowing the terrors of the future judgment, was more earnest in his endeavour to preach the Gospel, and to persuade men to be Christians—He discharges his duty, as being manifest to God; and he hoped also to the conviction of the Corinthians—He then defends himself from the attacks of the false teachers, that his converts might be provided with reasons for glorying in him as an apostle; and declares that whether he preached the Gospel at the risk of his life, and was therefore by the faction considered as mad, or whether he acted soberly in shunning persecution, it was for the sake of his disciples.

¹¹ KNOWING therefore ^athe terror of the Lord, we persuade men, but

§ 12.

- a* ch. 13. 9.
b Rom. 1. 12.
c 2 Pet. 1. 1.
d Ps. 116. 10.

- e* Rom. 8. 11.
f 1 Cor. 6. 14.

- g* 1 Cor. 3. 21. ch. 1. 6. Col. 1. 24.
h 2 Tim. 2. 10.

- i* ch. 1. 11. & 8. 19. & 9. 11, 12

- j* Rom. 7. 22.
k Eph. 3. 16. Col. 3. 10. 1 Pet. 3. 4.

- l* Matt. 5. 12.
m Rom. 8. 18.
n 1 Pet. 1. 6. & 5. 10.

- o* Rom. 8. 24. ch. 5. 7. Heb. 11. 1.

§ 13.

- a* Job 4. 19. ch. 4. 7. 2 Pet. 1. 13, 14.

- b* Rom. 8. 23.

- c* See Note 19.

- d* Rev. 3. 18. & 16. 15.

- e* 1 Cor. 15. 53, 54.

- f* Is. 29. 23. Eph. 2. 10.

- g* Rom. 8. 23. ch. 1. 22. Eph. 1. 14. & 4. 30.

- h* Rom. 8. 24, 25. ch. 4. 18. 1 Cor. 13. 12. Heb. 11. 1.

- i* Phil. 1. 23.

- j* Or, *endeavour*.

- k* Matt. 25. 31. 32. Rom. 14. 10.

- l* Rom. 2. 6. Gal. 6. 7. Eph. 6. 8. Col. 3. 24, 25. Rev. 22. 12.

§ 14.

- a* Job 31. 23.
b Heb. 10. 31.
c Jude 23.

b ch. 4. 2.
c ch. 3. 1.
d ch. 1. 14.
** Gr. in the face.*
e ch. 11. 1, 16, 17.
 & 12. 6, 11.
f Rom. 5. 15.
g Rom. 6. 11, 12.
 & 14. 7, 8. 1 Cor.
 6. 19. Gal. 2. 20.
 1 Thess. 5. 10.
 1 Pet. 4. 2.

^bwe are made manifest unto God; and I trust also are made manifest in your consciences. ¹²For ^cwe commend not ourselves again unto you, but give you occasion ^dto glory on our behalf, that ye may have somewhat to *answer* them which glory ^{*in} appearance, and not in heart. ¹³For ^ewhether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. ¹⁴For the love of Christ constraineth us; because we thus judge, that ^fif One died for all, then were all dead; ¹⁵and *that* He died for all, ^gthat they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.

§ 15.—chap. v. 16, to the end.

From the consideration that Christ died for all mankind, St. Paul proceeds to argue that from henceforth there is no distinction between Jew and Gentile, Christ being no longer esteemed as a Jew according to the flesh—all who are united to Christ by faith become new creatures—Their old and sinful practices have ceased—The advantages and blessings of this new state of being are derived from God alone, who has reconciled the world to himself by Christ Jesus, and has committed the word of reconciliation to the Apostles—St. Paul, in Christ's stead, exhorts all men to come to God, and to accept the pardon which has been purchased for them through the atonement of his Son, who had been made the sin offering for mankind.

§ 15.

a Matt. 12. 50.
 John 15. 14.
 Gal. 5. 6, Phil.
 3. 7, 8. Col. 3.
 11.
b John 6. 63.
c Rom. 8. 9. &
 16. 7. Gal. 6. 15.
** Or, let him be.*
d Gal. 5. 6. & 6.
 15.
e Is. 43. 18, 19. &
 65. 17. Eph. 2.
 15. Rev. 21. 5.
f Rom. 5. 10.
 Eph. 2. 16.
 Col. 1. 20.
 1 John 2. 2. & 4.
 10.
g Rom. 3. 24, 25.
† Gr. put in us.
h Job. 33. 25.
 Mal. 2. 7. ch. 3.
 6. Eph. 6. 20.
i ch. 6. 1.
j Is. 53. 6, 9, 12.
 Gal. 3. 13. 1 Pet.
 2. 22, 24. 1 John
 3. 5.
k Rom. 1. 17. &
 5. 19. & 10. 3.

¹⁶WHEREFORE ^ahenceforth know we no man after the flesh: yea, though we have known Christ after the flesh, ^byet now henceforth know we him no more. ¹⁷Therefore if any man ^cbe in Christ, ^{*he is} ^da new creature: ^eold things are passed away; behold! all things are become new. ¹⁸And all things are of God, ^fwho hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; ¹⁹to wit, that ^gGod was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath [†]committed unto us the word of reconciliation.

²⁰Now then we are ^hambassadors for Christ, as ⁱthough God did beseech *you* by us. We pray you in Christ's stead, be ye reconciled to God; ²¹for ^jHe hath made him to be sin for us, who knew no sin, that we might be made ^kthe righteousness of God in him.

§ 16.—chap. vi. 1–10.

St. Paul, as the ambassador of Christ, entreats the Corinthians not to receive the grace of God in vain, but to perform all that the Gospel requires—The Apostle, by describing his own sufferings, draws the picture of a faithful minister of the Gospel—Thereby proving the inferiority of the false teacher.

§ 16.

a 1 Cor. 3. 9.
b ch. 5. 20.
c Heb. 12. 15.
d Is. 49. 8.
e Rom. 14. 13.
 1 Cor. 9. 12. &
 10. 32.
** Gr. commending.*
 ch. 4. 2.
f 1 Cor. 4. 1.
g ch. 11. 23, &c.
† Or, in tossings
to and fro.
h ch. 4. 2. & 7.
 14.
i 1 Cor. 2. 4.
j ch. 10. 4. Eph.
 6. 11, 13. 2 Tim.
 4. 7.
k ch. 4. 2. & 5.
 11. & 11. 6.
l 1 Cor. 4. 9. ch.
 1. 9. & 4. 10, 11.
m Ps. 118. 18.

¹WE then, ^aas workers together with him, ^bbeseech *you* also ^cthat ye receive not the grace of God in vain; ²(for He saith, ^dI have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold now *is* the accepted time! behold now *is* the day of salvation!) ³giving ^eno offence in any thing, that the ministry be not blamed: ⁴but in all *things* ^{*approving} ourselves ^fas the ministers of God, in much patience, in afflictions, in necessities, in distresses, ⁵in ^gstripes, in imprisonments, in tumults, in labors, in watchings, in fastings; ⁶by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, ⁷by ^hthe word of truth, by ⁱthe power of God, by ^jthe armor of righteousness on the right hand and on the left, ⁸by honor and dishonor, by evil report and good report: as deceivers—and *yet* true; ⁹as unknown—and ^k*yet* well known; ^las dying—and, behold! we live; ^mas chastened—and not killed; ¹⁰as sorrowful—yet alway rejoicing; as poor—yet making many rich; as having nothing—and *yet* possessing all things.

§ 17.—chap. vi. 11, to the end, and vii. 1.

St. Paul declares his great love and affection for the Corinthians—Reproves them for their

want of love, and exhorts them, as his children, to have their hearts enlarged towards him as their spiritual father—He forbids them either to form marriages with infidels, to contract friendships, or to enter into any kind of familiar intercourse with them—God's promise to those who separate themselves from such unholy alliances should be their strongest motive to aim at perfection.

§ 17.

¹ O ye Corinthians! our mouth is open unto you, ^aour heart is enlarged. ¹² Ye are not straitened in us, but ^bye are straitened in your own bowels. ¹³ Now for a recompence in the same, (I ^cspeak as unto my children,) be ye also enlarged.

^a ch. 7. 3.
^b ch. 12. 15.
^c 1 Cor. 4. 14.

¹⁴ Be ^dye not unequally yoked together^u with unbelievers: for ^ewhat fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ¹⁵ And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? ¹⁶ And what agreement hath the temple of God with idols? for ^fye are the temple of the living God; as God hath ^gsaid,—

^d Deut. 7. 2, 3.
^e 1 Cor. 5. 9. & 7. 39.
^u See Note 20.
^f 1 Sam. 5. 2, 3.
^g 1 Kings 18. 21.
Eccles. 13. 17.
1 Cor. 10. 21.
Eph. 5. 7, 11.
^f 1 Cor. 3. 16. & 6. 19. Eph. 2. 21, 22. Heb. 3. 6.
^g Ex. 29. 45.
Lev. 26. 12. Jer. 31. 33. & 32. 38.
Ezek. 11. 20. & 36. 28. & 37. 26, &c. Zech. 8. 8. & 13. 9.
^h Is. 52. 11. ch. 7. 1. Rev. 18. 4
ⁱ Jer. 31. 1, 9. Rev. 21. 7.

“I will dwell in them, and walk in them;
And I will be their God, and they shall be my people.
⁷ Wherefore ^bcome out from among them,
And be ye separate, saith the Lord,
And touch not the unclean *thing*;
And I will receive you, ¹⁸ and ⁱwill be a Father unto you,
And ye shall be my sons and daughters,
Saith the Lord Almighty.”

¹ Having ^jtherefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

^j ch. 6. 17, 18.
1 John 3. 3.

§ 18.—chap. vii. 2-4.

The Apostle entreats the Corinthians to acknowledge him as an apostle, and, by mentioning his own claims to their affection, he insinuates the opposite conduct of the false teacher—He assures them he speaks not this to condemn them, but from the greatest love for them—He rejoices in their good dispositions and obedience.

² RECEIVE us; we have wronged no man, we have corrupted no man, ^awe have defrauded no man. ³ I speak not *this* to condemn you: for ^bI have said before, that ye are in our hearts to die and live with you. ⁴ Great ^cis my boldness of speech toward you, ^dgreat is my glorying of you: ^eI am filled with comfort, I am exceeding joyful in all our tribulation.

§ 18.
^a Acts 20. 33. ch. 12. 17.
^b ch. 6. 11, 12.
^c ch. 3. 12.
^d 1 Cor. 1. 4. ch. 1. 14.
^e ch. 1. 4. Phil. 2. 17. Col. 1. 24.

§ 19.—chap. vii. 5, to the end.

St. Paul, as a proof of his affection, relates to the Corinthians his anxiety on their account, lest they should have been perverted by the false teacher—His joy on the arrival of Titus with the intelligence of their submission and love—He speaks to them of his First Epistle, and assures them that he ordered the incestuous person to be excommunicated, to show his great care of them—He commends their obedience, zeal, and repentance—He expresses the consolation he received from their conduct, and the joy of Titus on seeing their union and obedience.

§ 19.

⁵ FOR ^awhen we were come into Macedonia, our flesh had no rest, but ^bwe were troubled on every side; ^cwithout were fightings—within were fears. ⁶ Nevertheless ^dGod, that comforteth those that are cast down, comforted us by ^ethe coming of Titus; ⁷and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. ⁸ For though I made you sorry with a letter, I do not repent, ^fthough I did repent; for I perceive that the same epistle hath made you sorry, though *it were* but for a season. ⁹ Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ^{*}after a godly manner,

^a ch. 2. 13.
^b ch. 4. 8.
^c Deut. 32. 25.
^d ch. 1. 4.
^e See ch. 2. 13.
^f ch. 2. 4.

* Or, according to God.

g 2 Sam. 12. 13.
Matt. 26. 75.
h Prov. 17. 22.

i ch. 2. 4.

j Rom. 15. 32.

† Gr. *bowels*, ch.
6. 12.
k ch. 2. 9. Phil.
2. 12.
l 2 Thess. 3. 4.
Philemon 8, 21.

that ye might receive damage by us in nothing. ¹⁰ For ^ggodly sorrow worketh repentance to salvation not to be repented of; ^hbut the sorrow of the world worketh death. ¹¹ For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you! yea, *what* clearing of yourselves! yea, *what* indignation! yea, *what* fear! yea, *what* vehement desire! yea, *what* zeal! yea, *what* revenge! In all things ye have approved yourselves to be clear in this matter. ¹² Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, ⁱbut that our care for you in the sight of God might appear unto you.

¹³ Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit ^jwas refreshed by you all; ¹⁴ for if I have boasted any thing to him of you, I am not ashamed: but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth; ¹⁵ and his inward affection is more abundant toward you, whilst he remembereth ^kthe obedience of you all, how with fear and trembling ye received him. ¹⁶ I rejoice therefore that ^lI have confidence in you in all things.

§ 20.—chap. viii. 1–15.

St. Paul exhorts the Corinthians, by the example of the Churches in Macedonia, which were in very straitened circumstances, to contribute liberally to the relief of the Christian brethren in Judæa—He declares he does not give this injunction by commandment, because works of kindness must be voluntary, but hopes they will abound in them from the example and love of Christ—He calls upon them to complete the collections already begun without loss of time, according to their ability, as God regards the willingness of the giver more than the value of the gift—The amount of their liberality to be applied only to the poor brethren in Judæa, who in their turn may be able to supply the wants of the Corinthians.

§ 20.

a Mark 12. 44.
* Gr. *simplicity*,
ch. 9. 11.

b Acts 11. 29. &
24. 17. Rom. 15.
25, 26. 1 Cor. 16.
1, 3, 4. ch. 9. 1.
c ver. 17. ch. 12.
18.

† Or, *gift*. ver. 4,
19.

d 1 Cor. 1. 5. &
12. 13.

e ch. 9. 8.

f 1 Cor. 7. 6.

g Matt. 8. 20.
Luke 9. 58.
Phil. 2. 6, 7.

h 1 Cor. 7. 25.

i Prov. 19. 17.
Matt. 10. 42.
1 Tim. 6. 18, 19.
Heb. 13. 16.

j ch. 9. 2.

† Gr. *willing*.

k Mark 12. 43,
44. Luke 21. 3.

l Ex. 16. 18.

¹ MOREOVER, brethren, we do you to wit of the grace of God bestowed on the Churches of Macedonia; ² how that in a great trial of affliction the abundance of their joy and ^atheir deep poverty abounded unto the riches of their ^{*}liberality: ³ for to their power, (I bear record,) yea, and beyond their power, they were willing of themselves; ⁴ praying us with much entreaty that we would receive the gift, and *take upon us* ^bthe fellowship of the ministering to the saints; ⁵ and *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God! ⁶ insomuch that ^cwe desired Titus, that as he had begun, so he would also finish in you the same [†]grace also. ⁷ Therefore, as ^dye abound in every *thing*, (in faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us,) *see* ^ethat ye abound in this grace also: ⁸ I ^fspeak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love: ⁹ for ye know the grace of our Lord Jesus Christ, ^gthat, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich: ¹⁰ and herein ^hI give *my* advice. For ⁱthis is expedient for you, who have begun before, not only to do, but also ^jto be [†]forward a year ago: ¹¹ now therefore perform the doing *of it*; that as there was a readiness to will, so there may be a performance also out of that which ye have. ¹² For ^kif there be first a willing mind, *it* is accepted according to that a man hath, *and* not according to that he hath not. ¹³ For *I mean* not that other men be eased, and ye burdened: ¹⁴ but by an equality, that now at this time your abundance may be *a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality: ¹⁵ as it is ^lwritten, “He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.”

§ 21.—chap. viii. 16, to the end.

St. Paul thanks God for having made Titus as anxious about them as he was—His diligence induced him to become the bearer of this Epistle—The Apostle informs them that he sends with Titus a brother of great reputation, who had been chosen by the Macedonian Churches, as a witness of the administration of their gifts, that no suspicion of blame might arise as to the disposal of the abundance entrusted to them—Another fellow-laborer is likewise sent, who is more than commonly active on the present occasion, from the report of their good dispositions—He instructs them how to answer the inquiries of the faction, and exhorts them to give to these messengers and to the Churches a proof of their love, and of his confidence in them.

¹⁶ BUT thanks be to God, which put the same earnest care into the heart of Titus for you ! ¹⁷ for indeed he accepted ^athe exhortation ; but being more forward, of his own accord he went unto you. ¹⁸ And we have sent with him ^bthe brother, whose praise is in the Gospel, throughout all the Churches ; ¹⁹ and not that only, but who was also ^cchosen of the Churches to travel with us with this ^{*}grace, which is administered by us ^dto the glory of the same Lord, and *declaration* of your ready mind : ²⁰ avoiding this, that no man should blame us in this abundance which is administered by us : ²¹ providing ^efor honest things, not only in the sight of the Lord, but also in the sight of men. ²² And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [†]*I have* in you. ²³ Whether *any do inquire* of Titus, he is my partner and fellow-helper concerning you : or our brethren *be inquired of*, they are ^fthe messengers of the churches—and the glory of Christ. ²⁴ Wherefore show ye to them, and before the Churches, the proof of your love, and of our ^gboasting on your behalf.

§ 21.

^a ver. 6.^b ch. 12. 18.^c 1 Cor. 16. 3, 4.^{*} Or, *gift*.
ver. 4, 6, 7. ch. 9. 8.^d ch. 4. 15.^e Rom. 12. 17.
Phil. 4. 8. 1 Pet. 2. 12.[†] Or, he hath.^f Phil. 2. 25.^g ch. 7. 14. & 9. 2.

§ 22.—chap. ix. 1-5.

St. Paul continues his discourse, by reminding the Corinthians that he had boasted to the Macedonians of their willingness a year ago—Since which time being informed by Titus of their negligence in these things, he sends Titus and his companions to make ready the collections before his arrival, that he might not be ashamed of his boasting in them ; and that what they gave might be done freely, and not, as it were, extorted from them as from persons of covetous dispositions.

¹ FOR as touching ^athe ministering to the saints, it is superfluous for me to write to you. ² For I know ^bthe forwardness of your mind, ^cfor which I boast of you to them of Macedonia, that ^dAchaia was ready a year ago ; and your zeal hath provoked very many. ³ Yet ^ehave I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be ready : ⁴ lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. ⁵ Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your ^{*}bounty, [†]whereof ye had notice before, that the same might be ready as *a matter* of bounty, and not as *of* covetousness.

§ 22.

^a Acts 11. 29.
Rom. 15. 26.
1 Cor. 16. 1. ch. 8. 4. Gal. 2. 10.
^b ch. 8. 19.
^c ch. 8. 24.
^d ch. 8. 10.
^e ch. 8. 6, 17, 18, 22.^{*} Gr. *blessing*.
Gen. 33. 11.
1 Sam. 25. 27.
2 Kings 5. 15.
[†] Or, *which hath been so much spoken of before*.

§ 23.—chap. ix. 6, to the end.

St. Paul exhorts the Corinthians to liberality, from the consideration that we shall be rewarded in another world according to our actions here—He admonishes them to give with cheerfulness—The power of God, by blessing their labors, to supply them with all the sufficiency of this world's goods, both for their own maintenance, and for their works of charity—The joy of those relieved—Their gratitude to God, and prayers for their benefactors.

⁶ BUT ^athis *I say*, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully. ⁷ Every man according as he purposeth in his heart, *so let him give* ; ^bnot grudgingly, or of necessity : for ^cGod loveth a cheerful giver. ⁸ And ^dGod is able to make all grace abound toward you ; that

§ 23.

^a Prov. 11. 24. & 19. 17. & 22. 9.
Gal. 6. 7, 9.^b Deut. 15. 7.^c Ex. 25. 2. & 35. 5. Prov. 11. 25. Eccles. 35. 9, 10. Rom. 12. 8. ch. 8. 12.
^d Prov. 11. 24, 25. & 28. 27. Phil. 4. 19.

g Ps 112. 9.

ye, always having all sufficiency in all *things*, may abound to every good work : ⁹ as it is ^e written,—

“ He hath dispersed abroad ;
He hath given to the poor :
His righteousness remaineth for ever.”

f Is. 55. 10.

¹⁰ Now He that ^fministereth seed to the sower, and bread for food, both minister and multiply your seed sown, and increase the fruits of your ^grighteousness ; ¹¹ being enriched in every thing to all ^{*}bountyfulness, ^h which causeth through us thanksgiving to God. ¹² For the administration of this service not only ⁱsupplieth the want of the saints, but is abundant also by many thanksgivings unto God ; ¹³ whiles by the experiment of this ministration they ^jglorify God for your professed subjection unto the Gospel of Christ, and for your liberal ^kdistribution unto them, and unto all *men* ; ¹⁴ and by their prayer for you, which long after you for the exceeding ^lgrace of God in you. ¹⁵ Thanks be unto God ^mfor his unspeakable gift !

g Hos. 10. 12.
Matt. 6. 1.

^{*} Or, *liberality*.
Gr. *simplicity*.
ch. 8. 2.

h ch. 1. 11. & 4. 15.

i ch. 8. 14.

j Matt. 5. 16.

k Heb. 13. 16.

l ch. 8. 1.

m Jam. 1. 17.

§ 24.—chap. x. 1–6.

St. Paul here particularly addresses the false teacher and his adherents, who had calumniated him, by asserting that he was mild only when present, but bold in his letters, when absent—He now, though absent, ironically beseeches those who accuse him of walking after the flesh, that he may not when present have cause to prove his boldness—He declares the extraordinary powers conferred on him by God for the purpose of pulling down every thing opposed to the Gospel ; and asserts that he was prepared to show his miraculous power to punish disobedience, as soon as the obedience of the penitent among them should be complete.

§ 24.

a Rom. 12. 1.

b ver. 10. ch. 12. 5, 7, 9.

^{*} Or, *in outward appearance*.

c 1 Cor. 4. 21. ch. 13. 2, 10.

[†] Or, *reckon*.

d Eph. 6. 13.

1 Thess. 5. 8.

e 1 Tim. 1. 18.

2 Tim. 2. 3.

f Acts 7. 22.

1 Cor. 2. 5. ch. 6. 7. & 13. 3, 4.

[‡] Or, *to God*.

g Jer. 1. 10.

h 1 Cor. 1. 19. & 3. 19.

^{*} Or, *reasonings*.

i ch. 13. 2, 10.

j ch. 2. 9. & 7. 15.

¹ Now ^a I Paul myself beseech you by the meekness and gentleness of Christ, ^b who ^{*} in presence am base among you, but being absent am bold toward you : ² but I beseech you, ^c that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which [†] think of us as if we walked according to the flesh. ³ For though we walk in the flesh, we do not war after the flesh : ⁴ (for ^d the weapons ^e of our warfare are not carnal, but ^f mighty [‡] through God [§] to the pulling down of strong holds :) ⁵ casting ^h down ^{*} imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ; ⁶ and ⁱ having in a readiness to revenge all disobedience, when ^j your obedience is fulfilled.

§ 25.—chap. x. 7–11.

St. Paul upbraids the false teacher for judging from outward appearances—He desires also to be acknowledged as the minister of Christ, boasts of the power imparted to him for edification, and again sarcastically refers to the calumniating reports of his opponent, whom he calls upon from the effects of his power, already seen, when absent, in the punishment of the incestuous person, to conclude that when present it would be equally great.

§ 25.

a John 7. 24. ch. 5. 12. & 11. 18.

b 1 Cor. 14. 37.
1 John 4. 6.

c 1 Cor. 3. 23. & 9. 1. ch. 11. 23.

d ch. 13. 10.

e ch. 7. 14. & 12. 6.

^{*} Gr. *saith he*.

f 1 Cor. 2. 3, 4.
ver. 1. ch. 12. 5, 7, 9. Gal. 4. 13.

g 1 Cor. 1. 17. & 2. 1, 4. ch. 11. 6.

⁷ Do ^a ye look on things after the outward appearance ? ^b If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* ^c we [Christ's]. ⁸ For though I should boast somewhat more ^d of our authority, which the Lord hath given us for edification, and not for your destruction, ^e I should not be ashamed : ⁹ that I may not seem as if I would terrify you by letters ; ¹⁰ (for his letters, ^{*} say they, are weighty and powerful, but ^f his bodily presence is weak, and his ^g speech contemptible :) ¹¹ let such a one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

§ 26.—chap. x. 12, to the end.

In a continued strain of irony St. Paul declares that he dare not compare himself to the false teacher, who measures himself only by himself, and commends himself for the things he had done at Corinth; but, on the contrary, desires only to rejoice in the bounds prescribed to him by God, in obedience to which he had now reached the Corinthians—He refuses to boast, like the false teacher, in the labors of other men, and hopes to preach the Gospel in those countries where it was never before preached; for not he who glories in the works of others, but he who preaches to the glory of God, and who receives commendation of God, shown by the gifts of the Spirit, is approved.

¹² For ^awe dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, ^{*}are not wise. ¹³ But ^bwe will not boast of things without *our* measure, but according to the measure of the *trule* which God hath distributed to us, a measure to reach even unto you; ¹⁴ (for we stretch not ourselves beyond *our measure*, as though we reached not unto you: ^cfor we are come as far as to you also in *preaching* the Gospel of Christ;) ¹⁵ not boasting of things without *our* measure, *that is*, ^dof other men's labors; but having hope, when your faith is increased, that we shall be [†]enlarged by you according to our rule abundantly, ¹⁶ to preach the Gospel in the *regions* beyond you, *and* not to boast in another man's ^{*}line of things made ready to our hand. ¹⁷ But ^ehe that glorieth, let him glory in the Lord. ¹⁸ For [§]not he that commendeth himself is approved, but [§]whom the Lord commendeth.

§ 26.

^a ch. 3. 1. & 5. 12.

^{*} Or, *understand it not.*

^b ver. 15.

[†] Or, *line.*

^c 1 Cor. 3. 5, 10. & 4. 15. & 9. 1.

^d Rom. 15. 20.

[†] Or, *magnified in you.*

^{*} Or, *rule.*

^e Is. 65. 16. Jer. 9. 24. 1 Cor. 1. 31.

[§] Prov. 27. 2.

^g Rom. 2. 29. 1 Cor. 4. 5.

§ 27.—chap. xi. 1-6.

St. Paul, having been accused of commending himself, entreats the Corinthians on the present occasion to bear with it; as he fears that those whom he had converted to Christ, whom he was anxious at the judgment to present as a chaste virgin to their espoused husband, were beguiled from him by the false teacher—He urges, that, if their pretended apostle preached to them any other Saviour or Gospel, or conferred on them any other Spirit, they might bear with his pretensions—He affirms, that he is equal to the chief of Christ's apostles; and that, though rude in speech, it was made manifest to them he was not deficient in the knowledge necessary for a minister of the Gospel.

¹ WOULD to God you could bear with me a little in ^amy folly! And indeed ^{*}bear with me. ² For I am ^bjealous over you with godly jealousy: for ^cI have espoused you to one husband, ^dthat I may present *you* ^eas a chaste virgin to Christ; ³ but I fear, lest by any means, as [§]the serpent beguiled Eve through his subtilty, so your minds [§]should be corrupted from the simplicity that is in Christ. ⁴ For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another Spirit, which ye have not received, or ^hanother Gospel, which ye have not accepted, ye might well bear [†]with him.

⁵ For I suppose ⁱI was not a whit behind the very chiefest apostles. ⁶ But though [§]I be rude in speech, yet not ^kin knowledge; but ^lwe have been throughly made manifest among you in all things.

§ 27.

^a ver. 16. ch. 5. 13.

^{*} Or, *ye do bear with me.*

^b Gal. 4. 17, 18.

^c Hos. 2. 19, 20. 1 Cor. 4. 15.

^d Col. 1. 28.

^e Lev. 21. 13.

^f Gen. 3. 4. John 8. 44.

^g Eph. 6. 24. Col. 2. 4, 8, 18. 1 Tim. 1. 3. & 4. 1. Heb. 13. 9. 2 Pet. 3. 17.

^h Gal. 1. 7, 8.

[†] Or, *with me.*

ⁱ 1 Cor. 15. 10. ch. 12. 11. Gal. 2. 6.

^j 1 Cor. 1. 17. & 2. 1, 13. ch. 10. 10.

^k Eph. 3. 4.

^l ch. 4. 2. & 5. 11. & 12. 12.

§ 28.—chap. xi. 7-15.

St. Paul explains his reason for not receiving any maintenance from the Corinthians—He declares it did not proceed from unkindness, as his enemies would suggest, but from his love for them, and that he might prevent the false teacher from imputing his exertions to temporal profit—Also, that the false teacher, who received gifts in private, might be compelled to lay aside this practice, and to follow the Apostle's example—Satan himself assuming the appearance of an angel of light, it ought not to excite surprise, that the ministers of Satan should take upon themselves the office of the ministers or apostles of Christ.

⁷ HAVE I committed an offence ^ain abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely?

⁸ I robbed other Churches, taking wages *of them*, to do you service;

⁹ and when I was present with you, and wanted, ^bI was chargeable to

§ 28.

^a Acts 18. 3. 1 Cor. 9. 6, 12. ch. 10. 1.

^b Acts 20. 33. ch. 12. 13. 1 Thess. 2. 9. 2 Thess. 3. 8, 9.

c Phil. 4. 10, 15, 16.
d ch. 12. 14, 16.
e Rom. 9. 1.
* Gr. *this boasting shall not be stopped in me.*
f 1 Cor. 9. 15.
g ch. 6. 11. & 7. 3. & 12. 15.
h 1 Cor. 9. 12.
i Acts 15. 24. Rom. 16. 18. Gal. 1. 7. & 6. 12. Phil. 1. 15. 2 Pet. 2. 1. 1 John 4. 1. Rev. 2. 2.
j ch. 2. 17. Phil. 3. 2. Tit. 1. 10, 11.
k Gal. 1. 8.
l ch. 3. 9.
m Phil. 3. 19.

no man ; (for that which was lacking to me ^cthe brethren which came from Macedonia supplied ;) and in all things I have kept myself ^dfrom being burdensome unto you, and *so* will I keep myself. ¹⁰ As ^ethe truth of Christ is in me, ^{*}no ^fman shall stop me of this boasting in the regions of Achaia ! ¹¹ Wherefore ? ^gbecause I love you not ? God knoweth ! ¹² But what I do, that I will do, ^hthat I may cut off occasion from them which desire occasion ; that wherein they glory, they may be found even as we. ¹³ For such ⁱare false apostles, ^jdeceitful workers, transforming themselves into the apostles of Christ. ¹⁴ And no marvel. For Satan himself is transformed into ^kan angel of light ; ¹⁵ therefore *it is* no great thing if his ministers also be transformed as the ^lministers of righteousness : ^mwhose end shall be according to their works.

§ 29.—chap. xi. 16, to the end.

St. Paul again entreats the Corinthians to bear with his boasting—As those who are no apostles glory after the flesh, it is necessary for the vindication of his apostolic character, that he also should glory in his circumcision and Jewish extraction—He shows that the Corinthians had submitted too patiently to the overbearing disposition of others—He describes the conduct of the false teacher towards them—He affirms, in opposition to the reproach brought against him of being low born, weak, and ill-qualified to be an apostle, that if any had cause of boasting, he had cause also—He compares himself, in these respects, with the false teacher ; and shows his own superiority by an appeal to his labors and sufferings—his great anxiety for the Churches and individuals, in sympathizing with the weak, and being zealously active in reclaiming the misled—He glories in his weakness, particularly in his deliverance from Damascus, that the power of God might be displayed.

§ 29.

a ver. 1. ch. 12. 6, 11.
* Or, *suffer.*
b 1 Cor. 7. 6, 12.
c ch. 9. 4.
d Phil. 3. 3, 4.
e 1 Cor. 4. 10.
f Gal. 2. 4. & 4. 9.
g ch. 10. 10.
h Phil. 3. 4.
i Acts 22. 3. Rom. 11. 1. Phil. 3. 5.
j 1 Cor. 15. 10.
k Acts 9. 16. & 20. 23. & 21. 11. ch. 6. 4, 5.
l 1 Cor. 15. 30, 31, 32. ch. 1. 9, 10. & 4. 11. & 6. 9.
m Deut. 25. 3.
n Acts 16. 22.
o Acts 14. 19.
p Acts 27. 41.
q Acts 9. 23. & 13. 50. & 14. 5. & 17. 5. & 20. 3. & 21. 31. & 28. 10, 11. & 25. 3.
r Acts 14. 5. & 19. 23.
s Acts 20. 31. ch. 6. 5.
t 1 Cor. 4. 11.
u See Acts 20. 18, & c. Rom. 1. 14.
v 1 Cor. 8. 13. & 9. 22.
w ch. 12. 5, 9, 10.
x Rom. 1. 9. & 9. 1. ch. 1. 23. Gal. 1. 2. 1 Thes. 2. 5.
y Rom. 9. 5.
z Acts 9. 24, 25.

¹⁶ I ^aSAY again, Let no man think me a fool ; if otherwise, yet as a fool ^{*}receive me, that I may boast myself a little. ¹⁷ That which I speak, ^bI speak *it* not after the Lord, but as it were foolishly, ^cin this confidence of boasting. ¹⁸ Seeing ^dthat many glory after the flesh, I will glory also. ¹⁹ For ye suffer fools gladly, ^eseeing ye yourselves are wise ; ²⁰ for ye suffer, ^fif a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. ²¹ I speak as concerning reproach, ^gas though we had been weak ; howbeit ^hwhereinsoever any is bold, (I speak foolishly,) I am bold also. ²² Are they Hebrews ? ⁱso am I. Are they Israelites ? so am I. Are they the seed of Abraham ? so am I. ²³ Are they ministers of Christ ? (I speak as a fool) I am more ; ^jin labors more abundant, ^kin stripes above measure, in prisons more frequent, ^lin deaths oft : ²⁴ (of the Jews five times received I ^mforty stripes save one, ²⁵ thrice was I ⁿbeaten with rods, ^oonce was I stoned, thrice I ^psuffered shipwreck, a night and a day I have been in the deep :) ²⁶ in journeyings often, in perils of waters, in perils of robbers, ^qin perils by mine own countrymen, ^rin perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; ²⁷ in weariness and painfulness, ^sin watchings often, ^tin hunger and thirst, in fastings often, in cold and nakedness. ²⁸ Beside those things that are without, that which cometh upon me daily, ^uthe care of all the Churches ! ²⁹ Who ^vis weak, and I am not weak ? who is offended, and I burn not ? ³⁰ If I must needs glory, ^wI will glory of the things which concern mine infirmities. ³¹ The ^xGod and Father of our Lord Jesus Christ, ^ywhich is blessed for evermore, knoweth that I lie not ! ³² In ^zDamascus the governor under Aretas the king kept the city of the Damascenes with a garrison desirous to apprehend me : ³³ and through a window in a basket was I let down by the wall, and escaped his hands.

§ 30.—chap. xii. 1-6.

St. Paul declares, that, if compelled for their sakes to glory, he will do so, in the revelations and visions he had received: but personally he is determined only to glory in his weakness and sufferings; for though he might do so in great truth, he forbears, lest any should form too high an opinion of him.

¹ It is not expedient for me doubtless to glory.* I will come to visions and revelations of the Lord. ² I knew a man ^ain Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth), such an one ^bcaught up to the third heaven. ³ And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth), ⁴ how that he was caught up into ^cParadise, and heard unspeakable words, which it is not lawful for a man to utter. ⁵ Of such an one will I glory: ^dyet of myself I will not glory, but in mine infirmities. ⁶ For ^ethough I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

§ 30.

* Gr. *For I will come.*

a Rom. 16. 7. ch 5. 17. Gal. 1. 22

b Acts 22. 17.

c Luke 23. 43.

† Or, *possible.*

d ch. 11. 30.

e ch. 10. 8. & 11. 16.

§ 31.—chap. xii. 7-11.

St. Paul asserts that his bodily infirmity, for which he had been reproached by the faction, was sent to him by God, that he might not be too much exalted by the glorious revelations vouchsafed to him—It is not to be removed, because by his weakness the power of God is made perfect—On this account he rejoices in persecution, infirmities, &c. for in proportion to his weakness, the grace of God dwelling in him gives him strength—The conduct of the Corinthians has compelled him, thus reluctantly, to glory—They ought to have vindicated his apostleship, knowing he was in no respect inferior to the chiefest of the apostles.

⁷ AND lest I should be exalted above measure through the abundance of the revelations, there was given to me a ^athorn in the flesh (^bthe messenger of Satan) to buffet me, lest I should be exalted above measure. ⁸ For ^cthis *thing* I besought the Lord thrice, that *it* might depart from me. ⁹ And He said unto me, “My grace is sufficient for thee: for my strength is made perfect in weakness.” Most gladly therefore ^dwill I rather glory in my infirmities, ^ethat the power of Christ may rest upon me. ¹⁰ Therefore ^fI take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: ^gfor when I am weak, then am I strong. ¹¹ I am become ^ha fool [in glorying;] ye have compelled me: for I ought to have been commended of you: for ⁱin nothing am I behind the very chiefest apostles, though ^jI be nothing.

§ 31.

a See Ezek. 28. 24. Gal. 4. 13, 14.

b Job 2. 7. Luke 13. 16.

c See Deut. 3. 23-27. Matt. 26. 44.

d ch. 11. 30.

e 1 Pet. 4. 14.

f Rom. 5. 3. ch. 7. 4.

g ch. 13. 4.

h ch. 11. 1, 16, 17.

i ch. 11. 5. Gal. 2. 6, 7, 8.

j 1 Cor. 3. 7. & 15. 8, 9. Eph. 3. 8.

§ 32.—chap. xii. 12, to the end.

St. Paul continues to justify his apostleship by his miracles, and the spiritual gifts he imparted—He inquires of them in what respect he had made them inferior to other Churches, except that he himself was not burdensome to them—He declares his intention of visiting them, and of still not being burdensome; for, as their spiritual father, he seeks not the goods of his spiritual children, but their salvation—He confutes the insinuations of his adversaries, charging him with craftily refusing to take money from them, by appealing to the disinterested conduct of Titus and his assistant—He affirms that his design in sending Titus to them was not as an apology for his not coming himself, (2 Cor. i. 23.), but to give the disobedient time to amend their lives—He expresses his fear, that, when he does visit them, he will be called upon to lament over, and punish those who have not repented of the sins and impurities of which they had been guilty.

¹² TRULY ^athe signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. ¹³ For ^bwhat is it wherein you were inferior to other Churches, except *it be* that ^cI myself was not burdensome to you? Forgive me this wrong. ¹⁴ Behold! ^dthe third time I am ready to come to you; and I will not be burdensome to you: for ^eI seek not yours, but you. ^fFor the children ought

§ 32.

a Rom. 15. 18, 19. 1 Cor. 9. 2. ch. 4. 2. & 6. 4. & 11. 6.

b 1 Cor. 1. 7.

c 1 Cor. 9. 12. ch 11. 7, 9.

d ch. 13. 1.

e Acts 20. 33.

1 Cor. 10. 33.

f 1 Cor. 4. 14, 15.

g 1 Thess. 2. 8.
 Phil. 2. 17.
 h John 10. 11. ch.
 1. 6. Col. 1. 21.
 2 Tim. 2. 10.
 * Gr. *your souls*.
 i ch. 6. 12, 13.
 j ch. 11. 9.
 k ch. 7. 2.
 l ch. 8. 6, 16, 22.
 m ch. 8. 18.
 n ch. 5. 12.
 o Rom. 9. 1. ch.
 11. 31.
 p 1 Cor. 10. 33.
 q 1 Cor. 4. 21. ch.
 10. 2. & 13. 2,
 10.
 r ch. 2. 1, 4.
 s ch. 13. 2.
 t 1 Cor. 5. 1.

not to lay up for the parents, but the parents for the children. ¹⁵ And ^sI will very gladly spend and be spent ^hfor ^{*}you; though ⁱthe more abundantly I love you, the less I be loved.

¹⁶ But be it so, ^jI did not burden you: nevertheless, being crafty, I caught you with guile. ¹⁷ Did ^kI make a gain of you by any of them whom I sent unto you? ¹⁸ I ^ldesired Titus, and with him I sent a ^mbrother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

¹⁹ Again, ⁿthink ye that we excuse ourselves unto you? ^oWe speak before God in Christ: ^pbut *we do* all things, dearly beloved, for your edifying. ²⁰ For I fear, lest, when I come, I shall not find you such as I would, and that ^qI shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults; ²¹ *and* lest, when I come again, my God ^rwill humble me among you, and *that* I shall bewail many ^swhich have sinned already, and have not repented of the uncleanness and ^tfornication and lasciviousness which they have committed.

§ 33.—chap. xiii. 1-4.

St. Paul proceeds by assuring the Corinthians, that when he next visits them they shall be judged after the Law and the Gospel by the testimony of two or three witnesses—He reminds them of his former threat and punishment of the incestuous person, and assures all those who have already sinned, and those who continue in sin, that they likewise will not be spared by him; more particularly as they require a proof of Christ speaking by him, who already has shown himself not in weakness, but in strength, by the mighty works he hath enabled him to accomplish—Christ, though crucified in the weakness of his human nature, still lives by the power of God—We also are weak in body with him, but the Apostle will show that they live with him by the power of God, manifested in their punishment.

¹ *THIS is* ^athe third *time* I am coming to ^xyou: ^bin the mouth of two or three witnesses shall every word be established. ² I ^ctold you before, and foretell you (as if I were present the second time, and being absent now), ^{*}to them ^dwhich heretofore have sinned, and to all other, that, if I come again, ^eI will not spare: ³since ye seek a proof of Christ ^fspeaking in me, who to you-ward is not weak, but is mighty ^gin you. ⁴ For ^hthough He was crucified through weakness, yet ⁱHe liveth by the power of God. For ^jwe also are weak ^{*}in Him, but we shall live with Him by the power of God toward you.

§ 34.—chap. xiii. 5-10.

As the faction desired a proof of Christ's being with St. Paul, he now calls upon them to examine themselves, and see whether they possess those spiritual gifts which are the proof of Christ's presence—He hopes, that, although they should be without this proof, he should not be found wanting in supernatural powers, were it necessary for him to use them for their punishment when he came—He prays to God that they might conduct themselves properly, being much more anxious for their repentance, than that he should have an opportunity of exercising his proofs, and of showing his strength—He affirms that supernatural powers can only be exerted in support of the truth—For their perfection, St. Paul writes these things, that, when he is present with them, the miraculous powers imparted to him for the edification of the Church may not be used in severity.

§ 34.

a 1 Cor. 11. 28.
 b Rom. 8. 10.
 Gal. 4. 19.
 c 1 Cor. 9. 27.
 d ch. 6. 9.
 e 1 Cor. 4. 10.
 ch. 11. 30. & 12.
 5, 9, 10.
 f 1 Thess. 3. 10.
 g 1 Cor. 4. 21.
 ch. 2. 3. & 10. 2.
 & 12. 20, 21.
 h Tit. 1. 13.

⁵ *EXAMINE* ^ayourself; whether ye be in the faith, prove yourselves: know ye not yourselves, ^bhow that Jesus Christ is in you?—except ye be ^creprobates. ⁶ But I trust that ye shall know that we are not reprobates. ⁷ Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though ^dwe be as reprobates. ⁸ For we can do nothing against the truth, but for the truth. ⁹ For we are glad, ^ewhen we are weak, and ye are strong: and this also we wish—*even* ^fyour perfection. ¹⁰ Therefore ^gI write these things being absent, lest being present ^hI should use

sharpness ⁱaccording to the power (which the Lord hath given me) to ⁱ ch. 10. 8. edification, and not to destruction.

§ 35.—chap. xiii. 11, to the end.

St. Paul, having finished his reproofs to the faction, addresses the whole Church; giving them various directions—He concludes with salutations, and with his apostolic benediction.

¹¹ FINALLY, brethren, farewell, be perfect, be of good comfort, ^abe of one mind, live in peace; and the God of love ^band peace shall be with you! ¹² Greet ^cone another with a holy kiss: ¹³ all the saints salute you. ¹⁴ The ^dgrace of the Lord Jesus Christ, and the love of God, and ^ethe communion of the Holy Ghost, be with you all! [[Amen.]]

[[The Second *Epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.]]

[END OF THE SECOND EPISTLE TO THE CORINTHIANS.]

SECTION XII.—*St. Paul returns from Achaia and Corinth to Macedonia, sending his companions forward to Troas.*

ACTS XX. latter part of ver. 3, ver. 4, 5.

³ AND ^awhen the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. ⁴ And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, ^bAristarchus and Secundus; and ^cGaius of Derbe, and ^dTimotheus; and of Asia, ^eTychicus and ^fTrophimus. ⁵ These going before tarried for us at Troas.

SECTION XIII.—*St. Paul, in his way from Achaia to Macedonia, writes from Corinth his Epistle to the Jews and Gentiles of Rome—to the Gentiles, to prove to them that neither their boasted Philosophy, nor their moral Virtue, nor the Light of human Reason—and to the Jews, that neither their knowledge of, nor obedience to, the Law of Moses—could justify them before God; but that Faith in Christ alone was, and always had been, the only way of Salvation to all Mankind.^y*

THE EPISTLE TO THE ROMANS.

§ 1.—chap. i. 1-7.

St. Paul affirms his apostolic power, and, showing the human nature of Christ by his descent from David, and his Divine nature by the resurrection, he declares that he received his mission from Christ to preach the Gospel to the Gentiles, of whom the Church of Rome principally consisted, and he has therefore authority to address them.

¹ PAUL, a servant of Jesus Christ, ^acalled to be an apostle, ^bseparated unto the Gospel of God, ² which ^che had promised afore ^dby his Prophets in the Holy Scriptures, ³ concerning his Son Jesus Christ our Lord (^ewho was ^fmade of the seed of David according to the flesh; ⁴ and ^gdeclared ^hto be the Son of God with power, according ⁱto the spirit of holiness, by the resurrection from the dead: ⁵ by whom ^jwe have received grace and apostleship, ^kfor ^lobedience to the faith among all nations, ^mfor his Name; ⁶ among whom are ye also the called of Jesus Christ!) ⁷ to all that be in Rome, beloved of God, ⁿcalled to be saints! ^oGrace to you and peace from God our Father, and the Lord Jesus Christ!

§ 2.—chap. i. 8-17.

St. Paul rejoices at their faith—Expresses a great desire to visit them, that he might establish them by the imparting of some spiritual gift; by which proof he and they would be mutually strengthened and comforted in the faith of Christ—Being appointed

§ 35.

- a* Rom. 12. 16, 18. & 15. 5. 1 Cor. 1. 10. Phil. 2. 2. & 3. 16. 1 Pet. 3. 8.
- b* Rom. 15. 33.
- c* Rom. 16. 16. 1 Cor. 16. 20. 1 Thess. 5. 26. 1 Pet. 5. 14.
- d* Rom. 16. 24.
- e* Phil. 2. 1.

SECT. XII.

V. Æ. 58.

J. P. 4771.

Macedonia.

- a* ch. 9. 23. & 23. 12. & 25. 3. 2 Cor. 11. 26.
- b* ch. 19. 29. & 27. 2. Col. 4. 10.
- c* ch. 19. 29.
- d* ch. 16. 1.
- e* Eph. 6. 21. Col. 4. 7. 2 Tim. 4. 12. Tit. 3. 12.
- f* ch. 21. 29. 2 Tim. 4. 20.

SECT. XIII.

V. Æ. 58.

J. P. 4771.

Corinth.

§ 1.

- y* See Note 22
- a* Acts 22. 21. 1 Cor. 1. 1. Gal. 1. 1. 1 Tim. 1. 11. & 2. 7. 2 Tim. 1. 11.
- b* Acts 9. 15. & 13. 2. Gal. 1. 15.
- c* See on Acts 26. 6. Tit. 1. 2.
- d* ch. 3. 21. & 16. 26. Gal. 3. 8.
- e* Matt. 1. 6, 16. Luke 1. 32. Acts 2. 30. 2 Tim. 2. 8.
- f* John 1. 14. Gal. 4. 4.
- g* Gr. determined.
- g* See Mark 1. 1. Acts 13. 33.
- h* Heb. 9. 14.
- i* ch. 12. 3. & 15. 15. 1 Cor. 15. 10. Gal. 1. 15. & 2. 9. Eph. 3. 8.
- †* Or, to the obedience of faith.
- j* Acts 6. 7. ch. 16. 26.
- k* Acts 9. 15.
- l* ch. 9. 24. 1 Cor. 1. 2. 1 Thess. 4. 7.
- m* 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3.

§ 2.

- a* 1 Cor. 1. 4. Phil. 1. 3. Col. 1. 3, 4. 1 Thess. 1. 2. Philemon 4.
b ch. 16. 19. 1 Thess. 1. 8.
c ch. 9. 1. 2 Cor. 1. 23. Phil. 1. 8. 1 Thess. 2. 5.
d Acts 27. 23. 2 Tim. 1. 3.
** Or, in my spirit, John 4. 23, 24. Phil. 3. 3.*
e 1 Thess. 3. 10.
f ch. 15. 23, 32. 1 Thess. 3. 10.
g Jam. 4. 15.
h ch. 15. 29.
† Or, in you.
i Tit. 1. 4. 2 Pet. 1. 1.
j ch. 15. 23.
k See Acts 16. 7. 1 Thess. 1. 18.
l Phil. 4. 17.
‡ Or, in you.
m 1 Cor. 9. 16.
n Ps. 40. 9, 10. Mark 8. 38. 2 Tim. 1. 8.
o 1 Cor. 1. 18. & 15. 2.
p Luke 2. 30, 31, 32. & 24. 47. Acts 3. 26. & 13. 26, 46. ch. 2. 9.
q ch. 3. 21.
r Hab. 2. 4. John 3. 36. Gal. 3. 11. Phil. 3. 9. Heb. 10. 38.

§ 3.

- a* Acts 17. 30. Eph. 5. 6. Col. 3. 6.
b Acts 14. 17.
** Or, to them.*
c John 1. 9.
d Ps. 19. 1, &c. Acts 14. 17. & 17. 27.
† Or, that they may be.
e 2 Kings 17. 15. Jer. 2. 5. Eph. 4. 17, 18.
f Jer. 10. 14.
g Deut. 4. 16, &c. Ps. 106. 20. Is. 40. 18, 26. Jer. 2. 11. Ezek. 8. 10. Acts 17. 29.
h Ps. 81. 12. Wisd. 12. 23. Acts 7. 42. Eph. 4. 18, 19. 2 Thes. 2. 11, 12.
i 1 Cor. 6. 18. 1 Thess. 4. 4. 1 Pet. 4. 3.
j Lev. 18. 22.
k 1 Thess. 1. 9. 1 John 5. 20.
l Is. 44. 20. Jer. 10. 14. & 13. 25. Amos 2. 4.
‡ Or, rather.
m Lev. 18. 22, 23. Eph. 5. 12. Jude 10.

to preach the Gospel to all nations, he still desires to preach it to the Romans—First, because he affirms it to be the power of God unto salvation to the Jew, and also to the Gentile—Secondly, that in the Gospel alone is revealed the righteousness of God; and the only condition of justification and acceptance with him, which is by faith, and not by works—Thirdly, on account of the superiority of the Gospel dispensation to the Law of Moses, or the light or law of conscience, both of which condemn to death, without any condition, all those who have sinned.

⁸ FIRST, "I thank my God, through Jesus Christ for you all, that ^byour faith is spoken of throughout the whole world. ⁹ For ^cGod is my witness, ^dwhom I serve ^{*}with my spirit in the Gospel of his Son, that ^ewithout ceasing I make mention of you always in my prayers; ¹⁰ making ^frequest, if by any means now at length I might have a prosperous journey (by ^gthe will of God) to come unto you. ¹¹ For I long to see you, that ^hI may impart unto you some spiritual gift, to the end ye may be established; ¹² that is, that I may be comforted together [†]with you by ⁱthe mutual faith both of you and me. ¹³ Now I would not have you ignorant, brethren, that ^joftentimes I purposed to come unto you, (but ^kwas let hitherto), that I might have some ^lfruit [‡]among you also, even as among other Gentiles. ¹⁴ I ^mam debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise: ¹⁵ so, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

¹⁶ For ⁿI am not ashamed of the Gospel [of Christ]: for ^oit is the power of God unto salvation to every one that believeth; ^pto the Jew first, and also to the Greek. ¹⁷ For ^qtherein is the righteousness of God revealed from faith to faith: as it is ^rwritten,—

"The just shall live by faith."

§ 3.—chap. i. 18, to the end.

St. Paul shows that the Gentiles had a sufficient evidence of God and of his glorious perfections in the works of creation—To demonstrate that no man by the law of nature could obtain salvation, he enumerates the vices of the Greeks, who had attained to the highest degree of human knowledge and wisdom—He asserts that they knew God, but concealed the knowledge of him, till their own hearts lost sight of the truth, and they established the worship of the creature instead of the Creator—By their knowledge of God they were convinced of the punishment which awaited their crimes; yet they continued in them, and encouraged others to do so likewise.

¹⁸ FOR "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. ¹⁹ Because ^bthat which may be known of God is manifest ^{*}in them; for ^cGod hath showed it unto them; ²⁰ (for ^dthe invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead;) [†]so that they are without excuse. ²¹ Because that, when they knew God, they glorified Him not as God, neither were thankful, but ^ebecame vain in their imaginations, and their foolish heart was darkened: ²² professing ^fthemselves to be wise, they became fools, ²³ and changed the glory of the incorruptible ^gGod into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

²⁴ Wherefore ^hGod also gave them up to uncleanness through the lusts of their own hearts, ⁱto dishonor their own bodies ^jbetween themselves; ²⁵ who changed ^kthe truth of God ^linto a lie, and worshipped and served the creature [‡]more than the Creator, who is blessed for ever! Amen. ²⁶ For this cause God gave them up unto ^mvile affections; for even their women did change the natural use into that which is against nature: ²⁷ and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves

that recompence of their error which was meet. ²⁸ And ⁿeven as they did not like ^{*}to retain God in their knowledge, God gave them over to [†]a reprobate mind, to do those things [°]which are not convenient; ²⁹ being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ³⁰ backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, ³¹ without understanding, covenant breakers, [‡]without natural affection, implacable, unmerciful: ³² who [°]knowing the judgment of God, (that they which commit such things [°]are worthy of death), not only do the same, [°]but ^{*}have pleasure in them that do them.

ⁿ Wisd. 14. 22, 23, &c.

^{*} Or, to acknowledge.

[†] Or, a mind void of judgment.

^o Eph. 5. 4.

[‡] Or, unsociable.

^p ch. 2. 2.

^q ch. 6. 21.

^r Hos. 7. 3. Ps. 50. 18.

^{*} Or, consent with them.

§ 4.—chap. ii. 1–3.

The Apostle, well knowing the readiness of the Jews to join in the condemnation of the Gentiles for their sins, now endeavours to convince the Jews of sin, by declaring that they also are guilty of the same crimes, and that God's judgment passed in their Law against such crimes is known to be according to truth; and that all those who commit them, whether Jews or Gentiles, will not escape the final judgment of God.

§ 4.

¹ THEREFORE thou art [°]inexcusable, O man whosoever thou art that judgest! [°]For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. ² But we are sure that the judgment of God is according to truth against them which commit such things. ³ And thinkest thou this, O man that judgest them which do such things, and doest the same! that thou shalt escape the judgment of God?

^a ch. 1. 20.

^b 2 Sam. 12. 5, 6, 7. Matt. 7. 1, 2. John 8. 9.

§ 5.—chap. ii. 4–10.

The Apostle admonishes the Jews that their privileges will tend to their condemnation if they do not repent—He denies all distinctions between Jews and Gentiles in the judgment of God; and affirms that the same punishments, and the same rewards, will be equally given both to the Jew and to the Greek.

§ 5.

⁴ OR despisest thou [°]the riches of his goodness and [°]forbearance and [°]long-suffering; [°]not knowing that the goodness of God leadeth thee to repentance? ⁵ But after thy hardness and impenitent heart [°]treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, ⁶ who [°]will render to every man according to his deeds: ⁷ to them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life: ⁸ but unto them that are contentious and [°]do not obey the truth, but obey unrighteousness, indignation, and wrath. ⁹ Tribulation and anguish upon every soul of man that doeth evil, of the Jew [°]first, and also of the ^{*}Gentile! ¹⁰ But [°]glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the [†]Gentile!

^a ch. 9. 23. Eph.

1. 7. & 2. 4, 7.

^b ch. 3. 25.

^c Ex. 34. 6.

^d Is. 30. 18.

^e 2 Pet. 3. 9, 15.

^f Deut. 32. 34.

Jam. 5. 3.

^g Job 34. 11. Ps.

62. 12. Prov. 24.

12. Jer. 17. 10. &

32. 19. Matt. 16.

27. ch. 14. 12.

1 Cor. 3. 8.

2 Cor. 5. 10.

Rev. 2. 23. & 20

12. & 22. 12.

^g Job 24. 13. ch.

1. 18. 2 Thess. 1.

8.

^h Amos 3. 2.

Luke 12. 47, 48.

1 Pet. 4. 17.

^{*} Gr. Greek.

ⁱ 1 Pet. 1. 7.

[†] Gr. Greek.

§ 6.—chap. ii. 11–16.

St. Paul declares that with God there is no distinction of persons—That all men shall be judged according to the degree of light and knowledge which they have received—That, not those Jews who profess the Law and are not doers of it, but the Gentiles, and all those who act up to it, without having received the later knowledge of it, will find favor with God at the great day, when all men shall be judged by the law of conscience, and of faith, according to the Gospel of God.

§ 6.

¹¹ FOR [°]there is no respect of persons with God. ¹² For as many as have sinned without law shall also perish without law: and as many have sinned in the Law shall be judged by the Law; ¹³ (for [°]not the hearers of the Law are just before God, but the doers of the Law shall be justified. ¹⁴ For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves: ¹⁵ which show the work of the Law written

^a Deut. 10. 17.

2 Chron. 19. 7.

Job 34. 19. Acts

10. 34. Gal. 2.

6. Eph. 6. 9.

Col. 3. 25. 1 Pet.

1. 17.

^b Matt. 7. 21.

Jam. 1. 22, 23.

25. 1 John 3. 7.

* Or, the conscience witness-
ing with them.

† Or, between
themselves.

c Eccles. 12. 14.
Matt. 25. 31.
John 12. 48. ch.
3. 6. 1 Cor. 4. 5.
Rev. 20. 12.

d John 5. 22.
Acts 10. 42. &
17. 31. 2 Tim.
4. 1, 8. 1 Pet. 4.
5.

e ch. 16. 25.
1 Tim. 1. 11.
2 Tim. 2. 8.

§ 7.

a Matt. 3. 9.
John 8. 33. ch.
9. 6, 7. 2 Cor.
11. 22.

b Mic. 3. 11. ch.
9. 4.

c Is. 45. 25. &
48. 2. John 8. 41.

d Deut. 4. 8. Ps.
147. 19, 20.

e Phil. 1. 10.

* Or, triest the
things that differ.

f Matt. 15. 14. &
23. 16, 17, 19,
24. John 9. 34,
40, 41.

g ch. 6. 17.
2 Tim. 1. 13. &
3. 5.

h Ps. 50. 16, &c.
Matt. 23. 3, &c.

i Mal. 3. 8.

j ver. 17.

k 2 Sam. 12. 14.
Is. 52. 5. Ezek.
36. 20, 23.

§ 8.

a Gal. 5. 3.

b Acts 10. 34,
35.

c Matt. 12. 41,
42.

d Matt. 3. 9.
John 8. 39. ch.
9. 6, 7. Gal. 6.
15. Rev. 2. 9.

e 1 Pet. 3. 4.

f Col. 2. 11. Phil.
3. 3.

g ch. 7. 6. 2 Cor.
3. 6.

h 1 Cor. 4. 5.
2 Cor. 10. 18.
1 Thess. 2. 4.

§ 9.

a Deut. 4. 7, 8.
Ps. 147. 19, 20.
ch. 2. 18. & 9.
4.

b ch. 10. 16. Heb.
4. 2.

in their hearts; *their conscience also bearing witness, and their thoughts †the meanwhile accusing or else excusing one another;) ¹⁶ in the day when God shall judge the secrets of men ^dby Jesus Christ, ^eaccording to my Gospel.

§ 7.—chap. ii. 17–24.

St. Paul shows that the mere knowledge of religion could not justify the Jew—The inefficacy of the Mosaic Law for salvation is proved by the flagrant violations of it in the conduct of the Jewish Scribes and Rulers, who were the appointed instructors of the people—He proves the charge by passages from their own Scriptures.

¹⁷ BEHOLD! ^athou art called a Jew, and ^brestest in the Law, ^cand makest thy boast of God, ¹⁸ and ^dknowest *his* will, ^eand ^{*}approvest the things that are more excellent, being instructed out of the Law; ¹⁹ and ^fart confident that thou thyself art a guide of the blind, a light of them which are in darkness, ²⁰ an instructor of the foolish, a teacher of babes, ^gwhich hast the form of knowledge and of the truth in the Law. ²¹ Thou ^htherefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? ²² Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, ⁱdost thou commit sacrilege? ²³ Thou that ^jmakest thy boast of the Law, through breaking the Law dishonorest thou God? ²⁴ For the name of God is blasphemed among the Gentiles through you, as it is ^kwritten.

§ 8.—chap. ii. 25, to the end.

St. Paul proceeds to show that circumcision, in which the Jews gloried, as the sign of their descent from Abraham, and their peculiar privileges of God's chosen people, would profit them nothing unless they kept the Law—By transgressing the Law, the Jew forfeited his privileges, and was in no better condition than the uncircumcised Gentile—The Gentiles, who perform the duties of the Law, will be accepted of God, and admitted into the number of his chosen people—He is not a son of Abraham who makes only an outward profession of religion; but he only is a true son who is spiritually pure.

²⁵ FOR ^acircumcision verily profiteth, if thou keep the Law: but if thou be a breaker of the Law, thy circumcision is made uncircumcision. ²⁶ Therefore ^bif the Uncircumcision keep the righteousness of the Law, shall not his uncircumcision be counted for circumcision? ²⁷ And shall not uncircumcision which is by nature, if it fulfil the Law, ^cjudge thee, who by the letter and circumcision dost transgress the Law? ²⁸ For ^dhe is not a Jew, which is one outwardly; neither is circumcision that which is outward in the flesh: ²⁹ but he *is* a Jew, ^ewhich is one inwardly; and ^fcircumcision is that of the heart, ^g(in the spirit—and not in the letter;) ^hwhose praise is not of men, but of God.

§ 9.—chap. iii. 1–8.

The Jews and Gentiles having been now equally convinced of sin by the Apostle, he proceeds to refute the prejudices of the Jews, by introducing one who inquires in what then the children of Abraham are favored more than the Gentiles? The Apostle replies—"In having the oracles of God committed to them"—The Jew then inquires, whether, because some of their nation did not believe in these oracles, their unbelief would annul the promises of God? The Apostle, in answer, maintains that the truth and promises of God were confirmed by their unbelief; the frailty of man breaking the conditions on which they rested—The Jew then asks, "If by their unbelief the righteousness of God is more abundantly displayed, would not God be unjust to punish them?"—The Apostle shows that God cannot be unjust; because, if he were, how could he judge the world?—The Jew repeats the argument—The Apostle rejects it, by affirming that such conduct would be inculcating the practice of evil that good might ensue—The just condemnation of those who hold such an opinion.

¹ WHAT advantage then hath the Jew? or what is the profit of circumcision? ² Much every way. Chiefly, because that ^aunto them were committed the oracles of God. ³ For what if ^bsome did not be-

lieve? ^cshall their unbelief make the faith of God without effect? ^c Num. 23. 19.
⁴ God ^dforbid! yea, let ^eGod be true, but ^fevery man a liar; as it is
^ewritten,—
 ch. 9. 6. & 11.
 29. 2 Tim. 2. 13.
 d Job 40. 8.
 e John 3. 33.
 f Ps. 62. 9. & 116.
 11.

“ That thou mightest be justified in thy sayings,
 And mightest overcome when thou art judged.”

⁵ But if our unrighteousness commend the righteousness of God, what
 shall we say? Is God unrighteous who taketh vengeance? (I ^hspeak
 as a man.) ⁶ God forbid! for then ⁱhow shall God judge the world?
⁷ For if the truth of God hath more abounded through my lie unto
 his glory; why yet am I also judged as a sinner? ⁸ And not *rather*
 (as we be slanderously reported, and as some affirm that we say), ^jLet
 us do evil, that good may come? whose damnation is just.
 g Ps. 51. 4.
 h ch. 6. 19. Gal.
 3. 15.
 i Gen. 18. 25.
 Job 8. 3. & 34.
 17.
 j ch. 5. 20. & 6.
 1, 15.

§ 10.—chap. iii. 9–20.

The Jew now inquires whether they have not better claims than the Gentiles?—To
 which question the Apostle again affirms what he has already stated, that both Jews
 and Gentiles were equally under sin—The sin of the Jews proved from their own
 Scriptures, which they allowed to be of divine inspiration—No man can be justified by
 the Law either of Moses, or of nature, which could give only the knowledge of sin
 and its condemnation.

⁹ WHAT then? are we better *than they*? No, in no wise: for we
 have before ^{*}proved both Jews and Gentiles, that ^athey are all under
 sin; ¹⁰ as it is ^bwritten,—

“ There is none righteous—no, not one!

¹¹ There is none that understandeth,
 There is none that seeketh after God;

¹² They are all gone out of the way,
 They are together become unprofitable;
 There is none that doeth good—no, not one!

¹³ Their ^cthroat is an open sepulchre;
 With their tongues they have used deceit;
 The ^dpoison of asps is under their lips;

¹⁴ Whose ^emouth is full of cursing and bitterness.

¹⁵ Their ^ffeet are swift to shed blood,

¹⁶ Destruction and misery are in their ways;

¹⁷ And the way of peace have they not known.

¹⁸ There ^gis no fear of God before their eyes.”

¹⁹ Now we know that what things soever ^hthe Law saith, it saith to
 them who are under the Law: that ⁱevery mouth may be stopped, and
^jall the world may become [†]guilty before God! ²⁰ Therefore ^kby the
 deeds of the Law there shall no flesh be justified in his sight: for ^lby
 the Law is the knowledge of sin.

§ 11.—chap. iii. 21–26.

The Law having entirely failed for justification, the Apostle declares that the only
 method of justification is by faith in Jesus Christ, which is taught in the Law and the
 Prophets, and offered alike to the Jews and Gentiles, both of whom were equally con-
 vinced of sin—And with God there was no respect of persons—Justification the free
 gift of God to all, through faith, by the propitiation and redemption of Christ Jesus.

²¹ BUT now ^athe righteousness of God without the Law is mani-
 fested, ^bbeing witnessed by the Law ^cand the Prophets; ²² even the
 righteousness of God *which is* ^dby faith of Jesus Christ, unto all and
 upon all them that believe. For ^ethere is no difference. ²³ For ^fall
 have sinned, and come short of the glory of God; ²⁴ being justified
 freely ^gby his grace ^hthrough the redemption that is in Christ Jesus:
²⁵ whom God hath ^{*}set forth ⁱto be a propitiation through faith ^jin his
 blood, to declare his righteousness ^kfor the [†]remission of ^lsins that
 * Or, *forcon-*
dained.
 i Lev. 16. 15.
 1 John 2. 2. &
 4. 10.
 j Col. 1. 20.
 k Acts 13. 38, 39.
 1 Tim. 1. 15.
 † Or, *passing*
over.
 l Acts 17. 30.
 Heb. 9. 15.

are past, through the forbearance of God ; ²⁶ to declare, *I say*, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

§ 12.—chap. iii. 27, to the end.

St. Paul declares that all boasting is excluded, and concludes the argument by declaring that neither the Jew nor the Gentile, under the Gospel, can be justified excepting by faith alone, without any assistance from the works of the Law—The Gentiles as well as the Jews being equally regarded by God—The same means of justification are appointed for both—The Law is established, or made perfect, by faith.

§ 12.

a ch. 2. 17, 23. &
4. 2. 1 Cor. 1. 29,
31. Ephes. 2. 9.
b Acts 13. 38, 39.
ver. 20, 21, 22.
ch. 8. 3. Gal. 2.
16
c ch. 10. 12, 13.
Gal. 3. 8, 20, 28.

²⁷ WHERE ^ais boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith; ²⁸ therefore we conclude ^bthat a man is justified by faith without the deeds of the Law. ²⁹ Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also. ³⁰ Seeing ^cit is one God, which shall justify the Circumcision by faith, and Uncircumcision through faith.

³¹ Do we then make void the Law through faith? God forbid! yea, we establish the Law.

§ 13.—chap. iv. 1–12.

The Apostle proves that Abraham was not justified by the works of the Law—He hath not whereof to boast—His justification was of faith, of grace and favor—not of debt, as a reward due to his works—David testifies the same method of justification, from the fact, that Abraham was justified in uncircumcision, and that he afterwards received the sign of circumcision as the seal of his justification by faith, that he might become the spiritual father both of Jew and Gentile, who were to be alike entitled to justification on the equal condition of faith only.

§ 13.

a Is. 51. 2. Matt.
3. 9. John 8. 33,
39. 2 Cor. 11. 22.
b ch. 3. 20, 27,
28.
c Gen. 15. 6. Gal.
3. 6. Jam. 2. 23.
See ver. 22.
d ch. 11. 6.
e Josh. 24. 2.

¹ WHAT shall we then say that ^aAbraham, our father as pertaining to the flesh, hath found? ² For if Abraham were ^bjustified by works, he hath *whereof* to glory; but not before God. ³ For what saith the ^cScripture? “Abraham believed God, and it was counted unto him for righteousness.” ⁴ Now ^dto him that worketh is the reward not reckoned of grace, but of debt; ⁵ but to him that worketh not, but believeth on Him that justifieth ^ethe ungodly, his faith is counted for righteousness. ⁶ Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, ⁷ saying,—

f Ps. 32. 1, 2.

“Blessed ^fare they whose iniquities are forgiven,
And whose sins are covered!

⁸ Blessed is the man to whom the LORD will not impute sin!”

⁹ Cometh this blessedness then upon the Circumcision *only*, or upon the Uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. ¹⁰ How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. ¹¹ And ^ghe received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that ^hhe might be the father of all them that believe, though they be not circumcised, (that righteousness might be imputed unto them also :) ¹² and the father of circumcision to them who are not of the Circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

g Gen 17. 10.

h Luke 19. 9. ver.
12, 16. Gal. 3. 7.

§ 14.—chap. iv. 13–22.

The Apostle continues his argument, by declaring to the Jews that the promise itself, which was given to Abraham, intimated that all the world should become his heirs through the medium of his faith—But that if only the Jews were to be the heirs to his promise, faith is made void, and the promise which was given on the condition of faith is cancelled—For the Law, without mercy, subjects the sinner to punishment—and

without the Law there can be no rule of duty, and consequently no sin—On this account the promise is given to faith—the free grace of God including both the natural and spiritual children of Abraham—Abraham's justification in uncircumcision proves the acceptance of the Gentiles—and the promise itself confirmed to Abraham, as the father of many nations, establishes the claim of the Gentiles to all the blessings of redemption.

¹³ For the promise, that he should be the "heir of [the] world, was not to Abraham, or to his seed, through the Law, but through the righteousness of faith. ¹⁴ For ^bif they which are of the Law be heirs, faith is made void, and the promise made of none effect; ¹⁵ because ^cthe Law worketh wrath: for where no law is, there is no transgression. ¹⁶ Therefore it is of faith, that *it might be* ^dby grace; ^eto the end the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, ^fwho is the father of us all, ¹⁷ (as it is ^gwritten, "I have made thee a father of many nations,") ^hbefore Him whom he believed, *even* God, ⁱwho quickeneth the dead, and calleth those ^jthings which be not as though they were.

¹⁸ Who against hope believed in hope, that he might become the father of many nations, (according to that which was ^kspoken, "So shall thy seed be!") ¹⁹ and being not weak in faith, ^lhe considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: ²⁰ he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; ²¹ and being fully persuaded that, what He had promised, ^mHe was able also to perform. ²² And therefore it was imputed to him for righteousness.

§ 15.—chap. iv. 23, to the end.

The circumstance of Abraham's acceptance with God through faith was recorded for our sakes—to show us that the only means of salvation with God is through faith in his Son, who suffered for our sins, and rose again, as a pledge of our reconciliation, or justification.

²³ Now "it was not written for his sake alone, that it was imputed to him; ²⁴ but for us also, to whom it shall be imputed, if we believe ⁿon Him that raised up Jesus our Lord from the dead; ²⁵ who ^owas delivered for our offences, and ^pwas raised again for our justification.

§ 16.—chap. v. 1–11.

St. Paul proceeds by enumerating the great blessings and privileges which follow justification by faith—The Holy Spirit imparted to the Gentiles manifests the love of God towards them, which is confirmed by Christ's dying for them while they were still heathens—The Gentiles have then the same hope of salvation through Christ, and the same grounds for rejoicing in God, with the natural seed of Abraham, as they have been reconciled to God by the same Atonement.

¹ THEREFORE "being justified by faith, we have ^qpeace with God through our Lord Jesus Christ, ² (by ^rwhom also we have access by faith into this grace ^swherein we stand;) and ^trejoice in hope of the glory of God. ³ And not only so, but ^uwe glory in tribulations also, ^vknowing that tribulation worketh patience; ⁴ and ^wpatience, experience; and experience, hope; ⁵ and ^xhope maketh not ashamed: ^ybecause the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. ⁶ For when we were yet without strength, ^zin due time ^{aa}Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. ⁸ But ^{ab}God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹ Much more then, being now justified ^{ac}by his blood, we shall be saved ^{ad}from wrath through him. ¹⁰ For ^{ae}if, when we were enemies, ^{af}we were reconciled to God by

§ 14.

- a Gen. 17. 4, &c. Gal. 3. 29.
- b Gal. 3. 18.
- c ch. 3. 20. & 5. 13. 20. & 7. 8, 10, 11. 1 Cor. 15. 56. 2 Cor. 3. 7, 9. Gal. 3. 10, 19. 1 John 3. 4.
- d ch. 3. 24.
- e Gal. 3. 22.
- f Is. 51. 2. ch. 9. 8.
- g Gen. 17. 5.
- * Or, like unto him.
- h ch. 8. 11. Eph. 2. 1, 5.
- i ch. 9. 26. 1 Cor. 1. 28. 1 Pet. 2. 10.
- j Gen. 15. 5.
- k Gen. 17. 17. & 18. 11. Heb. 11. 11, 12.
- l Ps. 115. 3. Luke 1. 37, 45. Heb. 11. 19.

§ 15.

- a ch. 15. 4. 1 Cor. 10. 6, 11.
- b Acts 2. 24. & 13. 30.
- c Is. 53. 5, 6. ch. 3. 25. & 5. 6. & 8. 32. 2 Cor. 5. 21. Gal. 1. 4. 1 Pet. 2. 24. & 3. 18. Heb. 9. 28.
- d 1 Cor. 15. 17. 1 Pet. 1. 21.

§ 16.

- a Is. 32. 17. John 16. 33. ch. 3. 28, 30.
- b Eph. 2. 14. Col. 1. 20.
- c John 10. 9. & 14. 6. Ephes. 2. 18. & 3. 12. Heb. 10. 19.
- d 1 Cor. 15. 1.
- e Heb. 3. 6.
- f Matt. 5. 11, 12. Acts 5. 41. 2 Cor. 12. 10. Phil. 2. 17. Jam. 1. 2, 12. 1 Pet. 3. 14.
- g Jam. 1. 3.
- h Jam. 1. 12.
- i Phil. 1. 20.
- j 2 Cor. 1. 22. Gal. 4. 6. Ephes. 1. 13, 14.
- * Or, according to the time, Gal. 4. 4.
- k ver. 8. ch. 4. 25.
- l John 15. 13. 1 Pet. 3. 18. 1 John 3. 16. & 4. 9, 10.
- m ch. 3. 25. Eph. 2. 13. Heb. 9. 14. 1 John. 1. 7.
- n ch. 1. 18. 1 Thess. 1. 10.
- o ch. 8. 32.
- p 2 Cor. 5. 18, 19. Eph. 2. 16. Col. 1. 20, 21.

the death of his Son, much more, being reconciled, we shall be saved ⁹by his life. ¹¹ And not only *so*, but we also ⁷joy in God through our Lord Jesus Christ, by whom we have now received the [†]Atonement.

q John 5. 26. & 14. 19. 2 Cor. 4. 10, 11.

r ch. 2. 17. & 3. 29, 30. Gal. 4. 9.

[†] Or, *Reconciliation*, ver. 10. 2 Cor. 5. 18, 19.

§ 17.—chap. v. 12, to the end.

St. Paul now lays down the doctrine of Original Sin—He shows that by the transgression of one man sin entered into the world, and the sentence of death was passed upon all men, for that all were afterwards born with a sinful nature—That death reigned, through the corruption of our nature, before the Mosaic Law was known—Adam, the type, the earthly head of the human race, communicated sin—Christ, the antitype, the spiritual head, communicated life and justification to all—The effects of Christ's obedience are greater than the effects of Adam's disobedience—By one offence Adam brought into the world transgression and death—By obedience Christ undid the evil of sin, and through the righteousness of faith restored to all mankind the free gift of life and pardon for man's offence, for both original and actual sin—The Law entered to give the knowledge of the guilt of sin—The grace and gift of God abounds, to deliver us from the condemnation of the Law—As sin has universally reigned, subjecting all mankind to spiritual and temporal death, so shall also the grace of God reign, producing holiness unto eternal life.

§ 17.

a Gen. 3. 6.

1 Cor. 15. 21.

b Gen. 2. 17. ch. 6. 23.

* Or, *in whom*.

c ch. 4. 15. 1 John 3. 4.

z See Note 23.

d 1 Cor. 15. 21, 22, 45.

¹² WHEREFORE, as ^aby one man sin entered into the world, and ^bdeath by sin; and so death passed upon all men, ^{*}for that all have sinned. ¹³ For until the Law sin was in the world: but ^csin is not imputed when there is no law; ¹⁴ nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's^z transgression, ^dwho is the figure of Him that was to come.

e Is. 53. 11. Matt. 20. 28. & 26. 28.

[†] Or, *by one offence*.

[†] Or, *by one offence*.

* Or, *by one righteousness*.

f John 12. 32. Heb. 2. 9.

g John 15. 22. ch. 3. 20. & 4. 15. & 7. 8. Gal. 3. 19, 23.

h Luke 7. 47. 1 Tim. 1. 14.

¹⁵ But not as the offence, so also is the free gift; for if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded ^eunto many. ¹⁶ And not as *it was* by one that sinned, *so is* the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. ¹⁷ For if [†]by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. ¹⁸ Therefore as [†]by the offence of one *judgment came* upon all men to condemnation; even so ^{*}by the righteousness of one *the free gift came* ^fupon all men unto justification of life. ¹⁹ For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. ²⁰ Moreover ^gthe Law entered, that the offence might abound. But where sin abounded, grace did much ^hmore abound; ²¹ that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

§ 18.—chap. vi. 1–11.

St. Paul, after having shown that by the one offence of Adam all men were condemned to death, inquires whether it were possible to preach, as they had been accused of doing (chap. iii. 8.), “that by the continuance of sin, the free grace of God to eternal life would be more abundantly given to man”—To confute this prevailing error, he affirms the obligation of Christian holiness from the rite of baptism, by which Christians were instructed, that, as Christ was crucified, and gave up his body as a sacrifice to sin, so those who are baptized unto him should consider their bodies as dead and buried with him unto sin, and as raised with him to newness of life, by the same quickening Spirit who raised the dead body of Christ from the grave—The old man, or the natural man, being put to death with Christ, the power of sin is destroyed, and man is delivered from its dominion—Those who are dead unto sin with Christ, will live with him unto God for ever—Which things the Romans are exhorted to consider.

§ 18.

a ch. 3. 8. ver. 15.

b ver. 11. ch. 7. 4. Gal. 2. 19. & 6. 14.

c Col. 3. 3. 1 Pet. 2. 24.

* Or, *are*.

d 1 Cor. 15. 29.

¹ WHAT shall we say then? ^ashall we continue in sin, that grace may abound? ² God forbid! How shall we, that are ^bdead to sin, live any longer therein? ³ Know ye not, that ^cso many of us as ^{*}were baptized into Jesus Christ ^dwere baptized into his death? ⁴ Therefore

we are ^eburied with him by baptism into death: that ^flike as Christ was raised up from the dead by ^gthe glory of the Father, ^heven so we also should walk in newness of life. ⁱFor ^jif we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; ^kknowing this, that ^lour old man is crucified with him, that ^mthe body of sin might be destroyed, that henceforth we should not serve sin. ⁿFor ^ohe that is dead is ^pfreed from sin. ^qNow ^rif we be dead with Christ, we believe that we shall also live with him; ^sknowing that ^tChrist being raised from the dead dieth no more—death hath no more dominion over him. ^uFor in that he died, ^vhe died unto sin once: but in that he liveth, ^whe liveth unto God. ^xLikewise reckon ye also yourselves to be ^ydead indeed unto sin, but ^zalive unto God through Jesus Christ [our Lord].

§ 19.—*chap. vi. 12–14.*

St. Paul exhorts the Romans, as they are now by the death of Christ redeemed from the dominion of sin, not to suffer sin again to reign over their mortal bodies, but to subdue them—He calls upon them to resist the tempting power of sin, and to surrender their souls and bodies to the service of righteousness unto God; for they are no longer under the Law, which exacts a sinless obedience without merey, but they are admitted into the dispensation of the Gospel, which gives pardon and grace.

¹²LET ^anot sin therefore reign in your mortal body, that ye should obey ^bit in the lusts thereof; ¹³neither yield ye your ^cmembers as ^d*instruments of unrighteousness unto sin; but ^eyield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. ¹⁴For ^f*sin shall not have dominion over you; for ye are not under the Law, but under Grace.

§ 20.—*chap. vi. 15–18.*

The Apostle then inquires whether it was rational to suppose, as some did, that sin might abound, because the Jews were delivered from the Law (which exacted a perfect obedience, without any condition of pardon), and were admitted into the Dispensation of Mercy—He affirms, on the contrary, that under every dispensation, those who continue in sin are the servants of sin, and become subject to eternal death—Those only who are obedient to the faith of the Gospel receive the reward of righteousness, the free gift of eternal life—He rejoices that the Romans, who had been the slaves of sin, had now obeyed the form or mould of doctrine imparted to them in baptism, by which they were emancipated from its slavery, and were become the servants of righteousness.

¹⁵WHAT then? shall we sin, ^abecause we are not under the Law, but under Grace? God forbid! ¹⁶Know ye not, that ^bto whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ¹⁷But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart ^cthat form of doctrine ^d*which was delivered you! ¹⁸Being then ^emade free from sin, ye became the servants of righteousness.

§ 21.—*chap. vi. 19, to the end.*

The Apostle, in reasoning with the Romans, employs allusions to their own customs (the laws of slavery being familiar to them), that they might better comprehend the tyranny that sin had exercised over their bodies—He exhorts them, as they are now made free from sin, as they were before free from righteousness, to yield their members, which had formerly been employed in the service of sin, whose end was death, to the service of righteousness, whose end is eternal life.

¹⁹(I SPEAK after the manner of men because of the infirmity of your flesh.) For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. ²⁰For when ye were ^a*the servants of sin, ye were free ^b*from righteousness. ²¹What ^c*fruit

^e Col. 2. 12.
^f ch. 8. 11. 1 Cor. 6. 14. 2 Cor. 13. 4.
^g John 2. 11. & 11. 40.
^h Gal. 6. 15. Eph. 4. 22, 23, 24.
ⁱ Col. 3. 10.
^j Phil. 3. 10, 11.
^k Gal. 2. 20. & 5. 24. & 6. 14.
^l Eph. 4. 22. Col. 3. 5, 9.
^m Col. 2. 11.
ⁿ 1 Pet. 4. 1.
^o Gr. *justified*.
^p 2 Tim. 2. 11.
^q Rev. 1. 18.
^r Heb. 9. 27, 28.
^s Luke 20. 38.
^t ver. 2.
^u Gal. 2. 19.

§ 19.

^a Ps. 19. 13. & 119. 133.
^b ch. 7. 5. Col. 3. 5. Jam. 4. 1.
^c Gr. *arms*, or, *weapons*.
^d ch. 12. 1. 1 Pet. 2. 24. & 4. 2.
^e ch. 7. 4, 6. & 8. 2. Gal. 5. 18.

§ 20.

^a 1 Cor. 9. 21.
^b Matt. 6. 24.
John 8. 34.
2 Pet. 2. 19.

^c 2 Tim. 1. 13.
^d Gr. *whereto ye were delivered*.
^e John 8. 32.
1 Cor. 7. 22.
Gal. 5. 1. 1 Pet. 2. 16.

§ 21.

^a John 8. 34.
^b Gr. *to righteousness*.
^c ch. 7. 5.

c ch. 1. 32.

d John 8. 32.

e Gen. 2. 17.
ch. 5. 12. Jam.
1. 15.

a See Note 24.

f ch. 2. 7. & 5.
17, 21. 1 Pet. 1.
4.

had ye then in those things whereof ye are now ashamed? for ^cthe end of those things is death. ²² But now ^dbeing made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. ²³ For ^ethe wages of sin^a is death; but ^fthe gift of God is eternal life through Jesus Christ our Lord.

§ 22.—chap. vii. 1-6.

The Apostle, still further to convince the Jews of the inefficacy of the Law to justification, affirms that the Law of Moses, like the law of marriage, was dissolved by the death of either party—That as they have been put to death by the Law in the body of Christ, they were at liberty to be married to another husband, even to Him, who, though put to death, was raised again from the dead, that with him they might live unto God—He asserts, that, before they were dead with Christ in the Flesh, their evil propensities, which were made manifest by the Law, subjected them to death—But they were now delivered from the power of the Law, having given up, with Christ, the fleshly body of sin, which held them bound under its curse, that they might serve God in the spiritual obedience of the Gospel, and not in the old ceremonies and letter of the Law.

§ 22.

a 1 Cor. 7. 39.

b Matt. 5. 32.

c ch. 8. 2. Gal. 2.
19. & 5. 18.
Ephes. 2. 15.
Col. 2. 14.

d Gal. 5. 22.

* Gr. *passions*.

e ch. 6. 13.

f ch. 6. 21. Gal.
5. 19. Jam. 1. 15.† Or, *being dead to that*,ch. 6. 2. ver. 4.
g ch. 2. 29. 2 Cor.
3. 6.

¹ Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?

² For ^athe woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. ³ So then ^bif, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man.

⁴ Wherefore, my brethren, ye also are become ^cdead to the Law by the body of Christ, that ye should be married to another, *even* to Him who is raised from the dead, that we should ^dbring forth fruit unto God. ⁵ For when we were in the Flesh, the ^e*motions of sins, which were by the Law, ^fdid work in our members ^gto bring forth fruit unto death. ⁶ But now we are delivered from the Law, [†]that being dead wherein we were held; that we should serve ^gin newness of spirit, and not *in* the oldness of the letter.

§ 23.—chap. vii. 7-12.

The Apostle here supposes a Jew to inquire, whether the Law was the cause of sin? to which he replies, that it could not be the cause of sin, because it prohibited sin—The evil propensity was in man, and the Law served only to discover it—St. Paul, to avoid giving offence, describes in his own person the state of the unregenerate Jew under the Law—He shows that the Law disclosed what was evil, and prohibited it—by which he sinful nature of man was strongly excited to disobedience and rebellion against its prohibitions—Wherefore the Law and the Commandment, as they prohibit sin, are holy, just, and good—But still, as the Apostle has implied, they lead to condemnation, and not to salvation.

§ 23.

a ch. 3. 20.

* Or, *concupis-*
cence.b Ex. 20. 17.
Deut. 5. 21. Acts
20. 33. ch. 13. 9.c ch. 4. 15. & 5.
20.

d 1 Cor. 15. 56.

e Lev. 18. 5.
Ezek. 20. 11, 13,
21. 2 Cor. 3. 7.f Ps. 19. 8. & 119.
38, 137. 1 Tim.
1. 8.

⁷ What shall we say then? *Is* the Law sin? God forbid! Nay, ^aI had not known sin, but by the Law; for I had not known ^e*lust, except the ^bLaw had said, "Thou shalt not covet." ⁸ But ^csin, taking occasion by the Commandment, wrought in me all manner of concupiscence. For ^dwithout the Law sin *was* dead. ⁹ For I was alive without the Law once: but when the Commandment came, sin revived, and I died. ¹⁰ And the Commandment, ^ewhich *was ordained* to life, I found *to be* unto death. ¹¹ For sin, taking occasion by the Commandment, deceived me, and by it slew me. ¹² Wherefore ^fthe Law is holy, and the Commandment holy, and just, and good.

§ 24.—chap. vii. 13-24, and former part of ver. 25.

The Jew is now supposed to inquire, whether the Law, which is so good and holy, is the cause of their death? to which the Apostle replies, that it is not the Law, but sin, which is the cause of death; and the exceeding enormity of sin is manifested, when it subjected sinners to death by a Law, which was holy, just, and good—He affirms

that the Law itself promotes spirituality ; but to show its inefficacy, for want of supernatural assistance, for sanctification, he represents, still in his own person, that the unregenerate Jew, under the Law, was sold under sin, that is, without the power of escaping from its service ; and describes the two contending principles of the nature of man, which are always opposed to each other—Under the Law the carnal nature prevails over the inward man, or the spiritual nature—The Mosaic Law gives man the knowledge of his duty, without the power of performing it, and he is brought into subjection to the law of sin and death—In this miserable condition the Apostle exclaims, “Who then can deliver me from this body, which is sold, or is the property of sin ?” —He joyfully declares the only means of salvation to be the grace of our Lord Jesus Christ.

¹³ WAS then that which is good made death unto me ? God forbid ! But sin, that it might appear sin, working death in me by that which is good ; that sin by the Commandment might become exceeding sinful. ¹⁴ For we know that the Law is spiritual ; but I am carnal, ^a sold under sin. ¹⁵ For that which I do I ^{*}allow not ; for ^bwhat I would, that do I not ; but what I hate, that do I. ¹⁶ If then I do that which I would not, I consent unto the Law that *it is* good. ¹⁷ Now then it is no more I that do it, but sin that dwelleth in me. ¹⁸ For I know that ‘in me (that is, in my Flesh,) dwelleth no good thing ; for to will is present with me, but *how* to perform that which is good I find not. ¹⁹ For the good that I would I do not ; but the evil which I would not, that I do. ²⁰ Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. ²¹ I find then a law, that, when I would do good, evil is present with me. ²² For I ^cdelight in the Law of God after ^ethe inward man ; ²³ but ^fI see another law in ^gmy members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴ O wretched man that I am ! who shall deliver me from ^hthe body of this death ? ²⁵ I ^hthank God, through Jesus Christ, our Lord !

§ 24.

^a 1 Kings 21. 20,
25. 2 Kings 17.
17. 1 Mac. 1. 15.

^{*} Gr. *know*,
Ps. 1. 6.

^b Gal. 5. 17.

^c Gen. 6. 5. & 8.
21.

^d Ps. 1. 2.

^e 2 Cor. 4. 16.
Eph. 3. 16. Col.
3. 9, 10.

^f Gal. 5. 17.

^g ch. 6. 13, 19.

^h Or, *this body of death*.

^h 1 Cor. 15. 57.

§ 25.—chap. vii. latter part of ver. 25, and viii. 1–4.

The Apostle declares that, although, while he remained under the Mosaic Law, with his mind he desired to serve the Law of God, but, through the corrupt nature of his flesh, he served the law of sin—There is now no condemnation, in the New Covenant, to those who believe in Christ, and walk under the influence of his Spirit—He proceeds to show the method by which man is delivered from the law of sin and of death—The Law not having the power either to pardon or to justify, through the degraded nature and corruption of the flesh, the Son of God, in the likeness of man, put sin to death in that body which had been made subject to death by the sin of the first man, by which the righteousness of the Law was fulfilled, and mankind were ransomed from its curse and power—The sacrifice of Christ enjoins on all conformity to the spirituality of the Law, destroying or making a sacrifice of sin in the flesh, if they would be sanctified, and made partakers of the Spirit of Christ.

²⁵ So then with the mind I myself serve the Law of God ; but with the Flesh the law of sin. ¹ *There is* therefore now no condemnation to them which are in Christ Jesus, [who ^awalk not after the Flesh, but after the Spirit]. ² For ^bthe law of ^cthe Spirit of life in Christ Jesus hath made me free from ^dthe law of sin and death. ³ For ^ewhat the Law could not do, in that it was weak through the Flesh, ^fGod sending his own Son in the likeness of sinful Flesh, and ^{*}for sin, condemned sin in the Flesh ; ⁴ that the righteousness of the Law might be fulfilled in us, ^gwho walk not after the Flesh, but after the Spirit.

§ 25.

^a ver. 4. Gal. 5.
16, 25.

^b John 8. 36. ch.
6. 18, 22. Gal. 2.
19. & 5. 1.

^c 1 Cor. 15. 45.
2 Cor. 3. 6.

^d ch. 7. 24, 25.

^e Acts 13. 39. ch.
3. 20. Heb. 7. 18,
19. & 10. 1, 2,
10, 14.

^f Gal. 3. 13.

2 Cor. 5. 21.

^{*} Or, *by a sacrifice for sin*.

^g ver. 1.

§ 26.—chap. viii. 5–11.

St. Paul contrasts the character of the Carnal and the Spiritual Man—The carnal man, under the Law, was destitute of grace, unable to please God, and at enmity with him—But Christians, who are guided by the Spirit of the Gospel into holiness, are sanctified and reconciled to God—Those who have not the Spirit have no part in Christ—The effects of the Spirit manifested in the life ; destroying the power of sin, producing the fruits of the Spirit, righteousness and holiness—And the same Spirit of God that

§ 26.

a John 3. 6.
1 Cor. 2. 14.
b Gal. 5. 22, 25.
* Gr. *the minding of the flesh* :
so ver. 7.
c ch. 6. 21. ver.
13. Gal. 6. 8.
† Gr. *the minding of the Spirit*.
‡ Gr. *the minding of the flesh*.
d Jam. 4. 4.
e 1 Cor. 2. 14.
f 1 Cor. 3. 16. &
6. 19.
g John 3. 34. Gal.
4. 6. Phil. 1. 19.
1 Pet. 1. 11.
h Acts 2. 24.
i ch. 6. 4, 5.
1 Cor. 6. 14.
2 Cor. 4. 14.
Ephes. 2. 5.
* Or, *because of his Spirit*.

raised Jesus from the dead, dwelling in them, shall also quicken their mortal bodies, now under the curse of sin, and make them alive unto righteousness, and raise them hereafter, as the body of Christ was raised, to a life of glory.

⁵ FOR ^athey that are after the Flesh do mind the things of the Flesh; but they that are after the Spirit, ^bthe things of the Spirit. ⁶ For ^{*}to ^cbe carnally minded is death; but [†]to be spiritually minded is life and peace. ⁷ Because [‡]the ^dcarnal mind is enmity against God; for it is not subject to the Law of God, ^eneither indeed can be; ⁸ so then they that are in the Flesh cannot please God.

⁹ But ye are not in the Flesh, but in the Spirit, if so be that ^fthe Spirit of God dwell in you. Now if any man have not ^gthe Spirit of Christ, he is none of his. ¹⁰ And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. ¹¹ But if the Spirit of ^hHim that raised up Jesus from the dead dwell in you, ⁱHe that raised up Christ from the dead shall also quicken your mortal bodies ^{*}by his Spirit that dwelleth in you.

§ 27.—chap. viii. 12–17.

The Apostle continues his argument by affirming, that as the Spirit of God is now promised to them in the Gospel, they are no longer obliged to live after the Flesh, which leads to eternal death; but if, through the Spirit, they mortify the deeds of the Body, they shall attain eternal life—They are now delivered from the power and bondage of the Mosaic Law, and through Grace are become the adopted children of God, and are enabled to address him as a reconciled Father, the Holy Spirit bearing witness with their spirit, that they are the sons of God; and if sons, then heirs, and joint-heirs with Christ of glory and immortality, if they jointly suffer with him.

§ 27.

a ch. 6. 7, 14.
b ver. 6. Gal. 6. 8.
c Ephes. 4. 22.
Col. 3. 5.
d Gal. 5. 18.
e 1 Cor. 2. 12.
Heb. 2. 15.
f 2 Tim. 1. 7.
1 John 4. 18.
g Is. 56. 5. Gal.
4. 5, 6.
h Mark 14. 36.
i 2 Cor. 1. 22. &
5. 5. Eph. 1. 13.
& 4. 30.
j Acts 26. 18.
Gal. 4. 7.
k Acts 14. 22.
Phil. 1. 29.
2 Tim. 2. 11, 12.

¹² THEREFORE, ^abrethren, we are debtors, not to the Flesh, to live after the Flesh. ¹³ For ^bif ye live after the Flesh, ye shall die; but if ye, through the Spirit, do ^cmortify the deeds of the Body, ye shall live.

¹⁴ For ^das many as are led by the Spirit of God, they are the sons of God. ¹⁵ For ^eye have not received the spirit of bondage again ^fto fear; but ye have received the ^gspirit of adoption, whereby we cry, ^hAbba, Father! ¹⁶ The ⁱSpirit itself beareth witness with our spirit, that we are the children of God. ¹⁷ And if children, then heirs; ^jheirs of God, and joint-heirs with Christ; ^kif so be that we suffer with him, that we may be also glorified together.

§ 28.—chap. viii. 18–23.

The Apostle, having now fully illustrated the blessings of the Gospel dispensation, which promises to the Jew and Gentile, through faith, both justification, sanctification, and a joint inheritance of glory and immortality with Christ, introduces the painful subject of persecutions for the Gospel's sake—He addresses himself more particularly to the Gentiles, as being the most exposed to them; and comforts them with the consideration that the transient sufferings of this life cannot be compared with the glory which shall be revealed to them hereafter; a manifestation of glory which all mankind, even the heathens themselves, have earnestly desired and anticipated—For as mankind have been all subjected to mortality, not by their own act, but by reason of the transgression of their first parents, they have hope that they shall all be delivered from the bondage of corruption and the grave, and be admitted into the glorious happiness of the children of God—He further assures them they are not the only sufferers, for the whole creation travaileth in pain together, under the weight of Adam's transgression, hoping for deliverance; and the Apostles themselves are groaning under the miseries of life till their sonship shall be established in the redemption of their bodies.

§ 28

a 2 Cor. 4. 17.
1 Pet. 1. 6, 7. &
4. 13.
b 2 Pet. 3. 13.
c 1 John 3. 2.
d ver. 22. Gen. 3.
19.

¹⁸ FOR I reckon that ^athe sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. ¹⁹ For ^bthe earnest expectation of the creature waiteth for the ^cmanifestation of the sons of God. ²⁰ For ^dthe creature was made subject to vanity (not willingly, but by reason of Him who hath subjected *the same*,) in hope, ²¹ because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the chil-

dren of God. ²² For we know that ^{*}the whole creation ^egroaneth and travaileth in pain together until now. ²³ And not only *they*, but ourselves also, which have ^fthe firstfruits of the Spirit, ^geven we ourselves groan within ourselves, ^hwaiting for the adoption—to wit, the ⁱredemption of our body.

^{*} Or, every creature,
Mark 16. 15.
Col. 1. 23.
^e Jer. 12. 11
^f 2 Cor. 5. 5.
Eph. 1. 14.
^g 2 Cor. 5. 2, 4.
^h Luke 20. 36.
ⁱ Luke 21. 28.
Eph. 4. 30.

§ 29.—chap. viii. 24–28.

St. Paul continues his argument, by affirming that man's salvation in this world, is the hope of the future deliverance which is given in the Gospel; for what we possess is no longer hoped for—If therefore they have a firm hope in a glorious resurrection, they should be able calmly to endure the afflictions of life, waiting patiently its future blessings—Another ground of consolation is, that the Holy Spirit will assist them in their distresses, and guide them in their prayers; making, himself, intercession for their deliverance in desires and groanings, not expressed, but comprehended and accepted by God.

²⁴ FOR we are saved by hope. But ^ahope that is seen is not hope; for what a man seeth, why doth he yet hope for? ²⁵ But if we hope for that we see not, *then* do we with patience wait for it. ²⁶ Likewise the Spirit also helpeth our infirmities; for ^bwe know not what we should pray for as we ought, but ^cthe Spirit itself maketh intercession for us with groanings which cannot be uttered. ²⁷ And ^dHe that searcheth the hearts knoweth what is the mind of the Spirit, ^ebecause He maketh intercession for the saints ^faccording to the will of God. ²⁸ And we know that all things work together for good to them that love God, to them ^gwho are the called according to his purpose.

§ 29.
^a 2 Cor. 5. 7. Heb. 11. 1.
^b Matt. 20. 22. Jam. 4. 3.
^c Zech. 12. 10. Eph. 6. 18.
^d 1 Chron. 28. 9. Ps. 7. 9. Prov. 17. 3. Jer. 11. 20. & 17. 10. & 20. 12. Acts 1. 24. 1 Thess. 2. 4. Rev. 2. 23.
^e Or, *that*.
^f 1 John 5. 14.
^g ch. 9. 11, 23, 24. 2 Tim. 1. 9.

§ 30.—chap. viii. 29, to the end.

As a further encouragement to the persecuted Gentile converts, St. Paul affirms that all things, more particularly sufferings, work together for more abundant good to those who love God, to those who are called according to his merciful purpose—For those whom he thus foreknew, he also did predestinate, or decree, to be conformed to the image of his Son (which they now were by suffering), that they might become his chosen people—That the Gentiles, who were thus preordained, were called to the knowledge of the Gospel unto salvation, and those who obeyed were justified, and those who persevered were glorified—God having thus manifested his mercy towards them, and given his own Son to suffer for them, the Gentiles are exhorted not to sink under their afflictions, but rather to rejoice in them, as a pledge of their conformity to the image of Christ—“Which of their persecutors,” St. Paul demands, “will be able at the last day to bring an accusation against those whom God has justified; and who will dare to condemn those for whom Christ had died, and intercedes?”—He asserts, too, that neither injuries, nor afflictions, nor the troubles and dangers of this life, will be able to separate the chosen people of God from the love of Christ, through whom they have hitherto more than conquered.

²⁹ FOR whom ^aHe did foreknow, ^bHe also did predestinate ^cto be conformed to the image of his Son, ^dthat he might be the first-born among many brethren. ³⁰ Moreover whom He did predestinate, them He also ^ecalled: and whom He called, them He also ^fjustified: and whom He justified, them He also ^gglorified. ³¹ What shall we then say to these things? ^hIf God be for us, who *can be* against us? ³² He ⁱthat spared not his ^jown Son, but ^kdelivered him up for us all, how shall He not with him also freely give us all things? ³³ Who shall lay any thing to the charge of God's elect? ^l*It is* God that justifieth? ³⁴ Who ^mis he that condemneth? *It is* Christ that died? yea rather, that is risen again? ⁿwho is even at the right hand of God? ^owho also maketh intercession for us? ³⁵ Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ (as it is ^pwritten, “For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.”) ³⁷ Nay, ^qin all these things we are more than conquerors, through him that loved us. ³⁸ For I am persuaded, that neither Death, nor

§ 30.
^a See Ex. 33. 12, 17. Ps. 1. 6. Jer. 1. 5. Matt. 7. 23. ch. 11. 2. 2 Tim. 2. 19. 1 Pet. 1. 2.
^b Eph. 1. 5, 11.
^c John 17. 22. 2 Cor. 3. 18. Phil. 3. 21. 1 John 3. 2.
^d Col. 1. 15, 18. Heb. 1. 6. Rev. 1. 5.
^e ch. 1. 6. & 9. 24. Eph. 4. 4. Heb. 9. 15. 1 Pet. 2. 9.
^f 1 Cor. 6. 11.
^g John 17. 22. Eph. 2. 6.
^h Num. 14. 9. Ps. 118. 6.
ⁱ ch. 5. 6, 10.
^j See Mark 1. 1.
^k ch. 4. 25.
^l Is. 50. 8, 9. Rev. 12. 10, 11.
^m Job 34. 29.
ⁿ Mark 16. 19. Col. 3. 1. Heb. 1. 3. & 8. 1. & 12. 1. 1 Pet. 3. 22.
^o Heb. 7. 25. & 9. 24. 1 John 2. 1.
^p Ps. 44. 22. 1 Cor. 15. 30, 31. 2 Cor. 4. 11.
^q 1 Cor. 15. 57. 2 Cor. 2. 14. 1 John 4. 4. & 5. 4, 5. Rev. 12. 11.

^r Eph. 1. 21. &
6. 12. Col. 1. 16.
& 2. 15. 1 Pet. 3.
22.

§ 31.

a ch. 1. 9. 2 Cor.
1. 23. & 11. 31.
& 12. 19. Gal. 1.
20. Phil. 1. 8.
1 Tim. 2. 7.

b ch. 10. 1.

c Ex. 32. 32.

* Or, *separated*.

d Deut. 7. 6.

e Ex. 4. 22. Deut.

14. 1. Jer. 31. 9.

f 1 Sam. 4. 21.

1 Kings 8. 11.

Ps. 63. 2. & 73.

61.

g Acts 3. 25.

Heb. 8. 8, 9, 10.

† Or, *testaments*.

h Ps. 147. 19.

i Heb. 9. 1.

j Acts 13. 32. ch.

3. 2. Eph. 2. 12.

k Deut. 10. 15.

ch. 11. 28.

l Luke 3. 23. ch.

1. 3.

m Jer. 23. 6.

Dan. 7. 13, 14.

Matt. 11. 27. &

16. 28. & 23. 18.

Luke 1. 32. & 10.

22. John 1. 1. & 3.

35. & 5. 22, 27.

& 12. 34. & 13.

3. & 17. 2.

Acts 2. 36. & 17.

31. & 20. 28.

Rom. 14. 9, 11.

1 Cor. 15. 25, 27.

Eph. 1. 10, 21.

Phil. 2. 9, 10.

Heb. 1. 2, 8. &

2. 8. 1 Pet. 3. 22.

1 John 5. 20.

Rev. 5. 13. & 17.

14.

§ 32.

a Num. 23. 19.
ch. 3. 3.

b John 8. 39. ch.
2. 28, 29. & 4.
12, 16. Gal. 6.
16.

c Gal. 4. 23.

d Gen. 21. 12.

Heb. 11. 18.

e Gal. 4. 28.

f Gen. 18. 10, 14.

§ 33.

a Gen. 25. 21.

b ch. 4. 17. & 8.
28.

c Gen. 25. 23.

* Or, *graciter*.

† Or, *lessor*.

d Mal. 1. 2, 3.

See Deut. 21.

15. Prov. 13. 24.

Matt. 10. 37.

Luke 14. 26.

John 12. 25.

Life, nor Angels, nor ^rPrincipalities, nor Powers, nor Things present, nor Things to come, ³⁹ nor Height, nor Depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

§ 31.—chap. ix. 1–5.

The Apostle, having now shown the full claim of the Gentiles to the privileges and blessings of the Gospel, cautiously introduces the subject of the rejection of the Jews—This truth he assures them, as in the presence of Christ, the Holy Spirit bearing him witness, fills him with so much grief and anguish, that, to prevent it, he would willingly be cut off himself from the visible Church of God, or submit to the temporal destruction that awaited them for their disobedience, if by that means he could save his kinsmen according to the flesh—To conciliate them, and to engage their attention, he enumerates their glorious privileges.

¹ I ^asay the truth in Christ, I lie not, (my conscience also bearing me witness in the Holy Ghost,) ² that ^bI have great heaviness and continual sorrow in my heart. ³ For ^cI could wish that myself were ^{*}accursed from Christ for my brethren, my kinsmen according to the flesh; ⁴ who ^dare Israelites; ^eto whom pertaineth the adoption, and ^fthe glory, and ^gthe covenants, and ^hthe giving of the Law, and ⁱthe service of God, and ^jthe promises; ⁵ whose ^kare the fathers; and ^lof whom as concerning the flesh Christ *came*, ^mwho is over all God, blessed forever! Amen.

§ 32.—chap. ix. 6–9.

The objection that had been already proposed (chap. iii. 3.), that the rejection of the Jews would be contrary to the veracity of God, the Apostle here again introduces, and fully answers—He affirms, that although the Jews are rejected, the promise of God would not fail—He assures them that all the children of Abraham, according to the flesh, as in the case of Ishmael, were not Abraham's seed; for in Isaac was his seed to be called—The word of the promise itself demonstrates that Abraham's seed according to the promise, not according to the flesh, are to be his spiritual children.

⁶ Nor ^aas though the word of God hath taken none effect. For ^bthey are not all Israel, which are of Israel; ⁷ neither, ^cbecause they are the seed of Abraham, *are they* all children, but, “In ^dIsaac shall thy seed be called:”—⁸ that is, they which are the children of the flesh, these are not the children of God; but ^ethe children of the promise are counted for the seed. ⁹ For this *is* the word of promise, “At ^fthis time will I come, and Sarah shall have a son.”

§ 33.—chap. ix. 10–13.

By the instance of Esau and Jacob, the Apostle proves that God's fidelity is not impeached by the rejection of the Jews, as He has a sovereign right to elect, or call, according to his own good pleasure—The children, who were the representatives of nations, being yet unborn, could neither merit God's preference, nor deserve to be left out of his covenant—Such distinctions, therefore, evidently depend on God's free choice, and illustrate the purpose of God according to election.

¹⁰ AND not only *this*; but when ^aRebecca also had conceived by one—even by our father Isaac. ¹¹ For *the children* being not yet born, neither having done any good or evil, (that the purpose of God according to election might stand, not of works, but of ^bHim that calleth;) ¹² it was ^csaid unto her, “The ^{*}elder shall serve the ^fyounger:” ¹³ as it is ^dwritten, “Jacob have I loved, but Esau have I hated.”

§ 34.—chap. ix. 14–18.

The Apostle continues his argument by affirming, that the free election of God, as it regards nations, is perfectly consistent with his justice, as He has a sovereign right to dispense his free-will blessings and mercies as He pleases; which is illustrated in the instance of the Israelites of old, whose transgressions, as a nation, God, of his own free mercy, pardoned after they had worshipped the golden calf; (Exod. xxxiii. 19.) as He declared unto Moses—For man can never merit, or claim as a right, the mercy of God

—The Israelites, after their apostacy, might, had it been God's pleasure, continued as a nation, as the Egyptians were, for the purpose of demonstrating, in their destruction and punishment, the Almighty power of God, and his hatred of sin—The Apostle then intimates the rejection of the Jews, by asserting that the same free gift of mercy is still exercised, and the same exemplary punishment will be inflicted on those who continue and harden themselves in sin, resisting, as the Egyptians did, the evidences that were vouchsafed to them.

§ 34.

¹⁴ WHAT shall we say then? ^aIs there unrighteousness with God? God forbid! ¹⁵For He saith to ^bMoses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." ¹⁶So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. ¹⁷For ^cthe Scripture saith unto Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my Name might be declared throughout all the earth." ¹⁸Therefore hath He mercy on whom He will have mercy; and whom He will, He hardeneth.

^a Deut. 32. 4.
2 Chr. 19. 7.
Job 8. 3. & 34.
10. Ps. 92. 15.
^b Ex. 33. 19.

^c Ex. 9. 16
See Gal. 3. 8,
22.

§ 35.—chap. ix. 19–29.

The Apostle here introduces a Jew, as saying, "If God acts thus, why does he then find fault? for who can resist his will, if he is determined to destroy nations?"—"Nay," answers the Apostle, "but who art thou that presumest to argue against the decrees of God?"—He vindicates the justice of God's dealings towards the Jews and Gentiles, and shows his absolute power over nations, exalting one and rejecting another, by a reference to Jeremiah's type of the potter—He then applies the type more immediately to the present condition of the Jews and Gentiles—The Jews, like the Egyptians, after continued proofs of God's forbearance, became vessels of wrath fitted for destruction, making known the power of God unto salvation—The believing Gentiles were prepared by their means for the glory of being admitted into the visible Church of God, and with the believing Jews were called to be God's people, and the vessels of his mercy—The same truths were predicted and enforced by their own ancient prophets.

§ 35.

¹⁹ THOU wilt say then unto me, Why doth He yet find fault? for ^awho hath resisted his will? ²⁰Nay, but, O man! who art thou that ^{*}replieth against God? ^bShall the thing formed say to Him that formed it, Why hast Thou made me thus? ²¹Hath not the ^cpotter power over the clay, of the same lump to make ^done vessel unto honor, and another unto dishonor? ²²What if God, willing to show his wrath, and to make his power known, endured with much long-suffering ^ethe vessels of wrath ^ffitted ^gto destruction? ²³and that He might make known ^hthe riches of his glory on the vessels of mercy, which He had ⁱbefore prepared unto glory. . . . ²⁴even us, whom He hath called, ^jnot of the Jews only, but also of the Gentiles? ²⁵As he saith also in ^kOsee,—

^a 2 Chr. 20. 6.
Job 9. 12. & 23.
13. Dan. 4. 35.

^{*} Or, *answerest again, or, disputest with God?*
Job 33. 13.

^b Is. 29. 16. & 45. 9. & 64. 8.

^c Prov. 16. 4.
Jer. 18. 6. Wisd 15. 7.

^d 2 Tim. 2. 20.

^e 1 Thess. 5. 9.

^f Or, *made up.*
^g 1 Pet. 2. 8. Jude 4.

^h ch. 2. 4. Eph. 1. 7. Col. 1. 27.

ⁱ ch. 8. 28, 29, 30.

^j ch. 3. 29.

^k Hos. 2. 23.

1 Pet. 2. 10.

^l Hos. 1. 10.

^l Is. 10. 22, 23.

"I will call them my people, which were not my people;
And her beloved, which was not beloved.

²⁶ And ^kit shall come to pass,

That in the place where it was said unto them,

'Ye are not my people;'

There shall they be called the children of the living God."

²⁷ Esaias also ^lcrieth concerning Israel,—

"Though the number of the children of Israel be as the sand of the sea,
A ^mremnant shall be saved!

²⁸ For He will finish [†]the work, and cut *it* short in righteousness:
Because ⁿa short work will the LORD make upon the earth."

²⁹ And as ^oEsaias said before,—

"Except the LORD of Sabaoth had left us a seed,
We ^phad been as Sodoma, and been made like unto Gomorrha."

^m ch. 11. 5.

[†] Or, *the account.*

ⁿ Is. 23. 22.

^o Is. 1. 9. Lam. 3. 22.

^p Is. 13. 19. Jer. 50. 40.

§ 36.—chap. ix. 30, to the end, and x. 1–3.

The Apostle, having clearly represented the rejection of the Jews, and reconciled it with the Divine truth and justice, introduces a Jew, inquiring, "Whether the Gentiles,

who have not followed after the rule of righteousness given in the Mosaic Law, have now attained to the righteousness of faith, and to the privileges of God's chosen people, while the Jews, who have followed the righteousness of the Law, have not attained to righteousness by faith in the Gospel?"—The Apostle declares that the cause of their rejection was their want of faith, and their dependence on the works of the Law, which led them to look for justification from its observances, as had been predicted by one of their own prophets—The Apostle repeats his anxious desire that the Jews would believe and be saved—He confesses their zeal for the glory of the Law, but it was without the knowledge of the object and end of its rites—Their ignorance of the plan of God's salvation through faith made them endeavour to establish their own method of justification, through the sacrifices and ceremonies of the Law, and prevented them from submitting to the righteousness of faith, which God requires as the only means of salvation.

§ 36.

a ch. 4. 11. & 10.
20.

b ch. 1. 17.

c ch. 10. 2. & 11.
7.

d Gal. 5. 4.

e Luke 2. 31.

1 Cor. 1. 23.

f Ps. 118. 22. Is.
8. 14. & 28. 16.

Matt. 21. 42.

1 Pet. 2. 6, 7, 8.

g ch. 10. 11.

* Or, *confounded*.

³⁰ WHAT shall we say then? ^aThat the Gentiles, which followed not after righteousness, have attained to righteousness, ^beven the righteousness which is of faith; ³¹ but Israel, ^cwhich followed after the law of righteousness, ^dhath not attained to the law of righteousness. ³² Wherefore? Because *they sought it* not by faith, but as it were by the works of the Law. For ^ethey stumbled at that stumbling stone; ³³ as it is ^fwritten,—

“Behold, I lay in Sion a Stumbling stone and Rock of Offence :
And ^gwhosoever believeth on Him shall not be ^{*}ashamed.”

¹ Brethren, my heart's desire and prayer to God for Israel Chap. x. 1-3.
[is], that they might be saved. ² For I bear them record

^hthat they have a zeal of God, but not according to knowledge. ³ For they, being ignorant of ⁱGod's righteousness, and going about to establish their own ^jrighteousness, have not submitted themselves unto the righteousness of God.

h Acts 21. 20. &
22. 3. Gal. 1. 14.
& 4. 17. See ch.
9. 31.

i ch. 1. 17. & 9.
30.

j Phil. 3. 9.

§ 37.—chap. x. 4-13.

In order to convince the Jews of their error, with regard to justification by their Law, St. Paul describes the nature of the righteousness which is required by the Law, and that which is required by the Gospel—He affirms that Christ himself was the end or the perfection of the Law—the great object of all its rites and sacrifices—Moses has declared that by the Law none can be justified, because it was not possible for man to live up to its precepts—But the Law or principle of faith, as described by Moses (Dent. xxx. 11-14.), requires not those signs from heaven, which the Jews demanded, that Christ should descend again from heaven, and rise again from the dead, for the word was always nigh them, and power was given them to fulfil it—Thus it was with the Gospel, it requires a confession of our faith in Jesus Christ, and an inward conviction of the truth of his resurrection, producing righteousness of life—The Scripture has declared that none shall be ashamed or disappointed of their confidence, that the plan of redemption extends to all, both Jew and Gentile; for all who believe in Christ and call upon him shall be saved.

§ 37.

a Matt. 5. 17.
Gal. 3. 24.

b Lev. 18. 5. Neh.
9. 29. Ezek. 20.
11, 13, 21. Gal.
3. 12.

c Deut. 30. 12,
13.

d Deut. 30. 14.

e Matt. 10. 32.
Luke 12. 8.
Acts 8. 37.

f Is. 28. 16. &
49. 23. Jer. 17.
7. ch. 9. 33.

g ch. 3. 22. Acts
15. 9. Gal. 3.
28.

h Acts 10. 36. ch.
3. 29. 1 Tim. 2.
5.

i Eph. 1. 7. & 2.
4, 7.

j Joel 2. 32. Acts
2. 21.

k Acts 9. 14.

⁴ For ^aChrist is the end of the Law for righteousness to every one that believeth. ⁵ For Moses ^bdescribeth the righteousness which is of the Law, “That the man which doeth those things shall live by them.” ⁶ But the righteousness which is of faith speaketh on this ^cwise, “Say not in thine heart, Who shall ascend into heaven?” (that is, to bring Christ down *from above*;) ⁷ or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) ⁸ But what ^dsaith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach: ⁹ that ^eif thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰ (For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.) ¹¹ For the Scripture ^fsaith, “Whosoever believeth on Him shall not be ashamed.” ¹² For ^gthere is no difference between the Jew and the Greek: for ^hthe same Lord over all ⁱis rich unto all that call upon Him. ¹³ For ^jwhosoever shall call ^kupon the Name of the Lord shall be saved.

§ 38.—chap. x. 14, 15.

From the prophecies of the New Testament, which were now fulfilling, St. Paul is led to vindicate his divine mission, and that of the other Apostles—He inquires how it was possible that these prophecies, which foretold the acceptance of the Gentiles, should be accomplished? for without the Gospel could be no salvation, and without preachers it could not have been proclaimed—As a Jew, he asserts that his prejudices would have prevented him from carrying the Gospel to the Gentiles, unless he had been divinely appointed to do so; and he shows, according to the prophecy of Isaiah, their great success, and the happy reception which attended the messengers of salvation.

¹⁴ How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear ^awithout a preacher? ¹⁵ and how shall they preach, except they be sent? as it is ^bwritten,—

“How beautiful are the feet of them that preach the Gospel of peace,
And bring glad tidings of good things!”

§ 38.

^a Tit. 1. 3.^b Is. 52. 7. Nah. 1. 15.

§ 39.—chap. x. 16, to the end.

Here the Jew is supposed to object, that a divine commission would have been attended with full success; whereas many did not obey the faith of the Gospel—To which St. Paul replies, that the Spirit of God had already foretold the event in the case of the Jews themselves—He asserts that Faith is produced by the means of preaching and hearing—by the command of God himself—and asks if they have not all heard the glad tidings of salvation?—The Apostles have preached the Gospel to the Jew as well as the Gentile, fulfilling the words of the Psalmist, which he applied to the universal teaching of the heavenly bodies—“But,” says the Apostle, “let me further ask if Israel did not know that the Gospel should be preached to the Gentiles?” their Prophets having so plainly predicted the calling of the Gentiles, and their joyful reception of the Gospel, as well as the rejection of the Jews.

§ 39.

^a ch. 3. 3. Heb. 4. 2.^b Is. 53. 1. John 12. 38.^{*} Gr. *the hearing of us.*[†] Or, *preaching?*^c Ps. 19. 4. Matt. 24. 14. & 28. 19. Mark 16. 15. Col. 1. 6, 23.^d See 1 Kings 18. 10. Matt. 4. 8.^e Deut. 32. 21. ch. 11. 11.^f Tit. 3. 3.^g Is. 65. 1. ch. 9. 30.^h Is. 65. 2.

¹⁶ BUT ^athey have not all obeyed the Gospel. For Esaias ^bsaith,—

“Lord, who hath believed ^{*}our report?”

¹⁷ So then faith cometh by hearing, and hearing by the word of God.

¹⁸ But I say, Have they not heard? Yes, verily,—

“Their ^csound went into all the earth,

And ^dtheir words unto the ends of the world.”

¹⁹ But I say, Did not Israel know? First Moses ^esaith, “I will provoke you to jealousy by *them that are* no people, and by ^fa foolish nation I will anger you.” ²⁰ But Esaias is very bold, and ^gsaith,—

“I was found of them that sought me not;

I was made manifest unto them that asked not after me.”

²¹ But to Israel he ^hsaith,—

“All day long I have stretched forth my hands
Unto a disobedient and gainsaying people.”

§ 40.—chap. xi. 1-6.

St. Paul, after having thus positively declared the rejection of the Jews as a nation, comforts them with the assurance that God has not totally cast away his chosen people—For, as in the days of Elias, there shall still remain a remnant of converted Jews, who, with the believing Gentiles, are elected through faith to be God’s people, not by good works, but by the mere grace and favor of God.

§ 40.

¹I SAY then, “Hath God cast away his people? God forbid! for ^bI also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

²God hath not cast away his people which ^che foreknew. Wot ye not what the Scripture saith ^{*}of Elias? how he maketh intercession to God against Israel, ^dsaying, ³“Lord! they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.” ⁴But what saith the ^eanswer of God unto him? “I have reserved to myself seven thousand men, who have not bowed the knee

^a 1 Sam. 12. 22.

Jer. 31. 37.

^b 2 Cor. 11. 22.

Phil. 3. 5.

^c ch. 8. 29.^{*} Gr. *in Elias?*^d 1 Kings 19. 10, 14.^e 1 Kings 19. 18.

f ch. 9. 27.

g ch. 4. 4, 5.
Gal. 5. 4. See
Deut. 9. 4, 5.

to *the image of Baal*." ⁵ Even ^{so} then at this present time also there is a remnant according to the election of grace. ⁶ And ^{if} by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

§ 41.

a ch. 9. 31. & 10. 3.

* Or, *hardened*,
2 Cor. 3. 14.

b Is. 29. 10.

† Or, *remorse*.

c Deut. 29. 4. Is.
6. 9. Jer. 5. 21.
Ezek. 12. 2.
Matt. 13. 14.
John 12. 40.
Acts 28. 26, 27.

d Ps. 69. 22.

e Ps. 69. 23.

§ 41.—chap. xi. 7–10.

The Apostle continues by asserting, that, though Israel, as a nation, had failed to obtain that justification and righteousness which they sought for in the works of the Law, the election of the chosen remnant who hath embraced the Gospel had obtained it, and the rest were blinded—had their eyes shut against the truth, fulfilling the prediction of Isaiah; also that of David likewise, who foretold the lamentable condition to which they were now reduced by the persevering hardness of heart, which converted their best blessings into curses, and snares, and the means of their punishment, by leading them to expect a worldly Messiah—He predicted also that their unbelief would bring them into a state of abject slavery and depression.

⁷ WHAT then? ^aIsrael hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ^{*}blinded, ⁸ (according as it is ^bwritten,—

“God hath given them the spirit of †slumber,
Eyes ^cthat they should not see, and ears that they should not hear;)”
unto this day. ⁹ And David ^dsaith,—

“Let their table be made a snare, and a trap,
And a stumblingblock, and a recompence, unto them;
¹⁰Let ^etheir eyes be darkened, that they may not see,
And bow down their back alway.”

§ 42.—chap. xi. 11–16.

To the question whether the Jews have so stumbled that they are irrecoverably fallen? St. Paul replies, “by no means:” but by their rejection of Christ the calling in of the Gentiles was accelerated, and the very circumstance of receiving the Gentiles into covenant with God was intended for the good of the Jews, to excite in them an emulation of becoming partakers of the blessings of the Gospel—He predicts their final restoration, and argues, that if through their unbelief the riches of God’s grace is manifested to the Gentile world, how much more will his grace and glory be magnified by their return! He glories in the ministry entrusted to him to preach among the Gentiles, in the hope that by his means the Jews may be provoked to emulate the Gentiles, and the Gentiles be induced to respect the Jews—“For,” he repeats, “if their fall was the occasion of the reconciliation of the heathen world to God, the resumption of the Jewish nation will still more be the means of establishing the truth of Christianity, and will cause as much joy in the world, as if they had been raised from the dead—For if a remnant of the Jews, the firstfruits who have believed, have been accepted of God, the whole Jewish nation will be so when they also believe—And if Abraham, the root of that nation, was accounted righteous through faith, so will his branches be on the same conditions.”

§ 42.

a Acts 13. 46. &
18. 6. & 22. 18,
21. & 28. 24, 28.
ch. 10. 19.

* Or, *decay*, or,
loss.

b Acts 9. 13. &
13. 2. & 22. 21.
ch. 15. 16. Gal.
1. 16. & 2. 2, 7,
8, 9. Eph. 3. 8.
1 Tim. 2. 7.
2 Tim. 1. 11.

c 1 Cor. 7. 16.
& 9. 22. 1 Tim.
4. 16. Jam. 5. 20.

d Lev. 23. 10.
Num. 15. 18, 19,
20, 21.

¹¹ I SAY then, Have they stumbled that they should fall? God forbid! but *rather* ^athrough their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. ¹² Now if the fall of them be the riches of the world, and the ^{*}diminishing of them the riches of the Gentiles; how much more their fulness! ¹³ For I speak to you Gentiles, (inasmuch as ^bI am the Apostle of the Gentiles, I magnify mine office.) ¹⁴ if by any means I may provoke to emulation *them which are* my flesh, and ^cmight save some of them. ¹⁵ For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? ¹⁶ For if ^dthe firstfruit *be* holy, the lump *is also holy*: and if the root *be* holy, so *are* the branches.

§ 43.—chap. xi. 17–24.

St. Paul exhorts the Gentiles not to contain or despise the Jews because they are at present cut off from being God’s people; from the consideration that they themselves, as a wild olive-tree, are grafted in among them, and are made partakers with them of

the root and fatness of the good olive-tree, deriving all their spiritual advantages and privileges from their root—that is, from the Abrahamic covenant—They are admonished not to exult in the preference which is now given to them—for the Jews fell for unbelief, and they stand by faith—therefore they should not be arrogant, but fear—For if God spared not the natural branches, it cannot be expected that he will spare them—They are commanded to remember the severity of God toward the Jews who fell, and his great mercy toward them, if they continue in his faith; otherwise they also shall be cut off—And the Jews if they abide not in unbelief, shall be grafted in again—shall be restored to their forfeited privileges, which God in his mercy is still able to do—For if the Gentiles, like a wild and fruitless scion, were grafted, contrary to the nature of things, into a good stock—were brought to the knowledge of God, and admitted into covenant with him—how much more possible is it that the natural branches, who have already received the Law and the Prophets, will be brought to the knowledge of salvation, and be grafted again into their own olive-tree!

§ 43.

¹⁷ AND if ^asome of the branches be broken off, ^band thou, being a wild olive-tree, wert grafted in ^{*}among them, and with them partakest of the root and the fatness of the olive-tree; ¹⁸boast ^cnot against the branches; but if thou boast, thou bearest not the root, but the root thee. ¹⁹Thou wilt say then, The branches were broken off, that I might be grafted in. ²⁰Well; because of unbelief they were broken off, and thou standest by faith. ^dBe not high-minded, but ^efear; ²¹for if God spared not the natural branches, *take heed* lest he also spare not thee. ²²Behold therefore the goodness and severity of God! on them which fell, severity; but toward thee, goodness, ^fif thou continue in his goodness: otherwise ^gthou also shalt be cut off. ²³And they also, ^hif they abide not in unbelief, shall be grafted in: for God is able to graft them in again. ²⁴For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree!

^a Jer. 11. 16.

^b Acts 2. 39.

Eph. 2. 12, 13.

^{*} Or, *for them*.

^c 1 Cor. 10. 12.

^d ch. 12. 16.

^e Prov. 28. 14. Is.

66. 2. Phil. 2. 12.

^f 1 Cor. 15. 2.

Heb. 3. 6, 14.

^g John 15. 2.

^h 2 Cor. 3. 16.

§ 44.—chap. xi. 25–32.

St. Paul affirms that he would not have the Gentiles ignorant of the mystery of the future restoration of the Jews, lest they should think too highly of their own merits—He affirms that blindness in part only has happened unto Israel, till the Church of the Gentiles is fully completed, and then the Jews themselves will be brought to the knowledge of salvation, according to the predictions of their own prophets—And God, when he remits their sins, will take them into covenant again, and restore them to their forfeited privileges, (compare v. 27, Is. lix. 20, 21.)—The unbelieving Jews, being the enemies of the Gospel, were rejected of God in favor of the Gentiles—But, as it regards election, whereby they were originally chosen of God to be his peculiar people, they are beloved for their fathers' sakes—God's free gift, and the calling of Abraham's posterity, is not to be changed; for as surely as the Gentiles had now obtained mercy through the disbelief of the Jews, so surely will the Jews who have not believed have the same mercy extended to them—For God has concluded both Jew and Gentile in unbelief; both of them being in turns disobedient to the light they possessed, that the free gift or pardon might be equally bestowed on all.

§ 44.

²⁵ FOR I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be ^awise in your own conceits,) that ^{*}blindness ^bin part is happened to Israel, ^cuntil the fulness of the Gentiles be come in; ²⁶and so all Israel shall be saved: as it is ^dwritten,—

^a ch. 12. 16.

^{*} Or, *hardness*.

^b ver. 7. 2 Cor.

3. 14.

^c Luke 21. 24.

Rev. 7. 9.

^d Is. 59. 20. See

Ps. 14. 7.

^e Is. 27. 9. Jer.

31. 31, &c. Heb.

8. 8. & 10. 16.

“There shall come out of Sion the Deliverer,
And shall turn away ungodliness from Jacob;

²⁷For, “This is my covenant unto them,
When I shall take away their sins.”

²⁸As concerning the Gospel, *they are* enemies for your sakes: but as touching the election, *they are* ^fbeloved for the fathers' sakes. ²⁹For the gifts and calling of God are ^gwithout repentance. ³⁰For as ye ^hin times past have not ⁱbelieved God, yet have now obtained mercy, through their unbelief: ³¹even so have these also now not ⁱbelieved,

^f Deut. 7. 8. & 9.

5. & 10. 15.

^g Num. 23. 19.

^h Eph. 2. 2. Col.

3. 7.

ⁱ Or, *obeyed*.

[†] Or, *obeyed*.

i ch. 3. 9. Gal. 3. 22.

* Or, *shut them all up together.*

§ 45.

a Ps. 36. 6.

b Job 11. 7. Ps. 92. 5.

c Job 15. 8. Is. 40. 13. Jer. 23. 18. Wisd. 9. 13. 1 Cor. 2. 16.

d Job 36. 22.

e Job 35. 7. & 41. 11.

f 1 Cor. 8. 6. Col. 1. 16.

g Gal. 1. 5.

1 Tim. 1. 17.

2 Tim. 4. 18.

Heb. 13. 21.

1 Pet. 5. 11.

2 Pet. 3. 18.

Jude 25. Rev. 1. 6.

* Gr. *him.*

§ 46.

a 2 Cor. 10. 1.

b Ps. 50. 13, 14.

ch. 6. 13, 16, 19.

1 Cor. 6. 13, 20.

1 Pet. 2. 5.

c Heb. 10. 20.

d 1 Pet. 1. 14.

1 John 2. 15.

e Eph. 1. 18. & 4. 23. Col. 1. 21, 22. & 3. 10.

f Eph. 5. 10, 17.

1 Thess. 4. 3.

g ch. 1. 5. & 15.

15. 1 Cor. 3. 10.

& 15. 10. Gal. 2.

9. Eph. 3. 2, 7, 8.

h Prov. 25. 27.

Eccles. 7. 16.

ch. 11. 20.

* Gr. *to sobriety.*

i 1 Cor. 12. 7, 11.

Eph. 4. 7.

j 1 Cor. 12. 12.

Eph. 4. 16.

k 1 Cor. 10. 17.

& 12. 20, 27.

Eph. 1. 23. & 4. 25.

l 1 Cor. 12. 4.

1 Pet. 4. 10, 11.

m ver. 3.

n Acts 11. 27.

1 Cor. 12. 10,

28. & 13. 2. &

14. 1, 6, 29, 31.

o Acts 13. 1. Eph.

4. 11. Gal. 6. 6.

1 Tim. 5. 17.

p Acts 15. 32.

1 Cor. 14. 3.

q Matt. 6. 1, 2, 3.

† Or, *imparteth.*

† Or, *liberally.*

2 Cor. 8. 2.

r Acts 20. 28.

1 Tim. 5. 17.

Heb. 13. 7, 24.

1 Pet. 5. 2.

s 2 Cor. 9. 7.

§ 47.

a 1 Tim. 1. 5.

1 Pet. 1. 22.

b Ps. 34. 14. &

36. 4. & 97. 10.

Amos 5. 15.

c Heb. 13. 1.

1 Pet. 1. 22. &

2. 17. & 3. 8.

2 Pet. 1. 7.

* Or, *in the love of the brethren.*

d Phil. 2. 3.

1 Pet. 5. 5.

e Luke 10. 20. ch. 5. 2. & 15. 13. Phil. 3. 1. & 4. 4.

1 Thess. 5. 16. Heb. 3. 6. 1 Pet. 4. 13.

f Luke 21. 19. 1 Tim. 6. 11.

Heb. 10. 36. & 12. 1. Jam. 1. 4. & 5. 7. 1 Pet. 2. 19, 20.

that through your mercy they also may obtain mercy. ³² For ⁱ God hath ^{*} concluded them all in unbelief, that he might have mercy upon all.

§ 45.—chap. xi. 33, to the end.

The Apostle concludes the whole of this important discussion with rapturous expressions of wonder and praise at the wisdom and goodness of God in his dealings with man—He asserts that it is not possible for man to penetrate into the secret judgments and councils of God, that the election of either the Jews or the Gentiles is perfectly consistent with his justice, as no man can have a claim upon Him, who is the Author and efficient Cause of all things—By whom and through whom they all exist—Let God therefore in all his works be glorified for ever.

³³ O THE depth of the riches both of the wisdom and knowledge of God! ^a how unsearchable *are* his judgments, and ^b his ways past finding out! ³⁴ For ^c who hath known the mind of the Lord? or ^d who hath been his counsellor? ³⁵ or ^e who hath first given to him, and it shall be recompensed unto him again? ³⁶ For ^f of him, and through him, and to him, *are* all things: ^g to ^{*} whom be glory for ever! Amen.

§ 46.—chap. xii. 1–8.

St. Paul, having concluded the doctrinal part of his Epistle, enforces the necessity of a holy life, which these doctrines were intended to inculcate—He calls upon the Romans to present, instead of the animals that were offered to God in the Mosaic Law, their own bodies at his spiritual altar, a living sacrifice; entirely consecrating them to God, which is the acceptable and reasonable service of a Christian—He exhorts them not to be conformed to the customs and sentiments of this world, but to be changed in the temper and dispositions of their minds—that they might fulfil in themselves, and prove to others, what is the perfect and acceptable will of God—St. Paul, by his apostolical office, warns them not to think too highly of themselves on account of their spiritual endowments—for although their qualifications may differ, they are the members of one body, indispensably necessary to each other—He admonishes them to use the respective gifts entrusted to them diligently and faithfully.

¹ I ^a BESEECH you therefore, brethren, by the mercies of God, ^b that ye present your bodies ^c a living sacrifice, holy, acceptable unto God, *which* is your reasonable service; ² and ^d be not conformed to this world, but ^e be ye transformed by the renewing of your mind, that ye may ^f prove what is that good, and acceptable, and perfect will of God. ³ For I say, ^g through the grace given unto me, to every man that is among you, ^h not to think of himself more highly than he ought to think; but to think ^{*} soberly, according as God hath dealt ⁱ to every man the measure of faith. ⁴ For ^j as we have many members in one body, and all members have not the same office; ⁵ so ^k we, being many, are one body in Christ, and every one members one of another. ⁶ Having ^l then gifts differing ^m according to the grace that is given to us, whether ⁿ prophecy, *let us prophesy* according to the proportion of faith; ⁷ or ministry, *let us wait on our ministering*; or ^o he that teacheth, on teaching; ⁸ or ^p he that exhorteth, on exhortation. ^q He that [†]giveth, *let him do it* [†]with simplicity; ^r he that ruleth, with diligence; he that showeth mercy, ^s with cheerfulness.

§ 47.—chap. xii. 9, to the end.

St. Paul continues his practical exhortations, by recommending them to love one another; to practise benevolence to all—to have humility, diligence, devotion, mutual sympathy, and to seek no revenge, but to overcome evil with good,—with other important moral duties.

⁹ Let ^a love be without dissimulation: ^b abhor that which is evil; cleave to that which is good: ¹⁰ be ^c kindly affectioned one to another ^{*} with brotherly love; ^d in honor preferring one another; ¹¹ not slothful in business; fervent in spirit; serving the Lord; ¹² rejoicing ^e in hope; ^f patient in tribulation; ^g continuing instant in prayer; ¹³ distributing

g Luke 18. 1. Acts 2. 42. & 12. 5. Col. 4. 2. Eph. 6. 18. 1 Thess. 1. 17

^hto the necessity of saints; ⁱgiven to hospitality. ¹⁴ Bless ^jthem which persecute you: bless, and curse not. ¹⁵ Rejoice ^kwith them that do rejoice, and weep with them that weep. ¹⁶ Be ^lof the same mind one toward another; ^mmind not high things, but ⁿcondescend to men of low estate. ¹⁷ Be not wise in your own conceits. ¹⁸ Recompense ^oto no man evil for evil: ^pprovide things honest in the sight of all men: ¹⁹ if it be possible, as much as lieth in you, ^qlive peaceably with all men. ²⁰ Dearly beloved, ^ravenge not yourselves; but *rather* give place unto wrath; for it is ^swritten, "Vengeance is mine; I will repay, saith the Lord." ²¹ Therefore if thine enemy hunger, feed him; if he thirst, give him drink. For in so doing thou shalt heap coals of fire on his head. ²² Be not overcome of evil, but overcome evil with good.

§ 48.—chap. xiii. 1-10.

The Jews, as the chosen people of God, refused to obey, or to pay tribute to magistrates who were not of their own nation, and, as they supposed, especially appointed by God—The Apostle charges them to submit to all civil authorities; as all power, both Jewish and heathen, is ordained and established by God—The condemnation of those who resist the divine appointments—The advantages of a just administration—Rulers, as the ministers of God, have the power of protecting and rewarding the good, and, as the servants of God, to punish those who commit evil—Submission is therefore necessary, not only from fear of temporal punishment, but for conscience' sake—They are also commanded to pay tribute; as all civil magistrates are to be considered as ministers of God's providence, devoting themselves to the duties of their office.—They are required to render to all the honor due to their office and rank, although individually they do not deserve it—To be just in the discharge of all their debts, so that they may owe no man any thing, but to love one another, which is the fulfilment and perfection of all the commands of the Law that respect our neighbours.

¹ LET every soul ^abe subject unto the higher powers. For ^bthere is no power but of God: the [powers] that be are ^cordained of God.

² Whosoever therefore resisteth ^dthe power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

³ For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? ^edo that which is good, and thou shalt have praise of the same; ^ffor he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. ⁵ Wherefore ^gye must needs be subject, not only for wrath, ^hbut also for conscience' sake. ⁶ For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. ⁷ Render ⁱtherefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor.

⁸ Owe no man any thing, but to love one another; for ^jhe that loveth another hath fulfilled the Law. ⁹ For this, "Thou ^kshalt not commit adultery, Thou shalt not kill, Thou shalt not steal, [Thou shalt not bear false witness,] Thou shalt not covet;" and if there be any other commandment, it is briefly comprehended in this saying, namely, "Thou ^lshalt love thy neighbour as thyself." ¹⁰ Love worketh no ill to his neighbour: therefore ^mlove is the fulfilling of the Law.

§ 49.—chap. xiii. 11, to the end.

As the Roman converts must have well known that this was the time of the Gospel dispensation, the light having begun to shine, the Apostle calls upon them to awake from their sleep of sin, as the eternal salvation of the Gospel, and the duties it requires, are better understood by them than when they first believed—He represents the darkness of the heathen world under the figure of a night which is far spent, and the Gospel as the light of a glorious day succeeding to it—He exhorts the Gentiles, therefore, to cast off the dresses in which the works of darkness were performed, and to clothe themselves with the armor or habiliments of light—to renounce all their former habits and

^h 1 Cor. 16. 1.
² Cor. 9. 1, 12.
 Heb. 6. 10. & 13.
 16. 1 John 3. 17.
ⁱ 1 Tim. 3. 2.
 Tit. 1. 8. Heb. 13
 2. 1 Pet. 4. 9.
^j Matt. 5. 44.
 Luke 6. 28. &
 23. 34. Acts 7.
 60. 1 Cor. 4. 12.
 1 Pet. 2. 23. &
 3. 9.
^k 1 Cor. 12. 26.
^l ch. 15. 5. 1 Cor.
 1. 10. Phil. 2. 2.
 & 3. 16. 1 Pet.
 3. 8.
^m Ps. 131. 1, 2.
 Jer. 45. 5.
 † Or, *be contented*
with mean things.
ⁿ Prov. 3. 7. &
 26. 12. Is. 5. 21.
 ch. 11. 25.
^o Prov. 20. 22.
 Matt. 5. 39.
 1 Thess. 5. 15.
 1 Pet. 3. 9.
^p ch. 14. 16.
 2 Cor. 8. 21.
^q Mark 9. 50. ch.
 14. 19. Heb. 12.
 14.
^r Lev. 19. 18.
 Prov. 24. 29.
 Ecclus. 28. 1,
 &c. ver. 17.
^s Deut. 32. 35.
 Heb. 10. 30.
^t Ex. 23. 4, 5.
 Prov. 25. 21, 22.
 Matt. 5. 44.

§ 48.

^a Tit. 3. 1.
 1 Pet. 2. 13.
^b Prov. 8. 15, 16.
 Dan. 2. 21. & 4.
 32. Wisd. 6. 3.
 John 19. 11.
 * Or, *ordered.*
^c Tit. 3. 1.
^d 1 Pet. 2. 14. &
 3. 13.
^e Eccles. 8. 2.
^f 1 Pet. 2. 19.
^g Matt. 22. 21.
 Mark 12. 17.
 Luke 20. 25.
^h ver. 10. Gal. 5.
 14. Col. 3. 14.
 1 Tim. 1. 5.
 Jam. 2. 8.
ⁱ Ex. 20. 13, &c.
 Deut. 5. 17, &c.
 Matt. 19. 18.
^j Lev. 19. 18.
 Matt. 22. 39.
 Mark 12. 31.
 Gal. 5. 14. Jam.
 2. 8.
^k Matt. 22. 40.
 ver. 8.

sinful courses—to put on the Lord Jesus Christ; that is, to receive his Gospel, to imitate his example, to seek for heavenly things, and to make no provision for the Flesh, to fulfil the lusts thereof.

§ 49.

- a 1 Cor. 15. 34.
Eph. 5. 14.
1 Thess. 5. 5, 6.
b Eph. 5. 11. Col.
3. 8.
c Eph. 6. 13.
1 Thess. 5. 8.
d Phil. 4. 8.
1 Thess. 4. 12.
1 Pet. 2. 12.
* Or, *decently*.
e Prov. 23. 20.
Luke 21. 34.
1 Pet. 4. 3.
f 1 Cor. 6. 9.
Eph. 5. 5.
g Jam. 3. 14.
h Gal. 3. 27.
Eph. 4. 24. Col.
3. 10.
i Gal. 5. 16.
1 Pet. 2. 11.

¹¹ AND that, knowing the time, that now it is high time ^ato awake out of sleep: for now is our salvation nearer than when we believed. ¹² The night is far spent, the day is at hand; ^blet us therefore cast off the works of darkness, and ^clet us put on the armor of light. ¹³ Let ^dus walk ^ehonestly, as in the day; ^fnot in rioting and drunkenness, ^gnot in chambering and wantonness, ^hnot in strife and envying; ¹⁴ but ⁱput ye on the Lord Jesus Christ, and ^jmake not provision for the Flesh, to fulfil the lusts thereof.

§ 50.—chap. xiv. 1–12.

The Jewish converts at Rome supposing that the distinction between meats, which Moses had commanded, as well as the Holy Days he had appointed, should be observed in the Christian dispensation, St. Paul calls upon the Gentiles, who were better informed, to receive with kindness the Jewish converts who were thus weak in the faith, and not to dispute these points—The Jews and Gentiles are exhorted not to despise or condemn each other—for God has received into his Church the Gentile, who indiscriminately eats of all things; and at the day of judgment will hold up or acquit all those who have acted in these indifferent matters according to their conscience—Men are not to live to themselves, but to Christ—They are not to condemn each other, for we shall all be judged of God, to whom alone we are accountable.

§ 50.

- a ch. 15. 1, 7.
1 Cor. 8. 9, 11.
& 9. 22.
* Or, *not to judge his doubtful thoughts*.
b ver. 14. 1 Cor.
10. 25. 1 Tim. 4.
4. Tit. 1. 15.
c Col. 2. 16.
d Jam. 4. 12.
e Gal. 4. 10. Col.
2. 16.
† Or, *fully assured*.
f Gal. 4. 10.
‡ Or, *observeth*.
g 1 Cor. 10. 31.
1 Tim. 4. 3.
h 1 Cor. 6. 19, 20.
Gal. 2. 20.
1 Thess. 5. 10.
1 Pet. 4. 2.
i 2 Cor. 5. 15.
j Acts 10. 36.
k Matt. 25. 31,
32. Acts 10. 42.
& 17. 31. 2 Cor.
5. 10. Jude 14,
15.
l Is. 45. 23. Phil.
2. 10.
m Matt. 12. 36.
Gal. 6. 5. 1 Pet.
4. 5.

¹ HIM that ^ais weak in the faith receive ye, *but* ^bnot to doubtful disputations. ² For one believeth that he ^cmay eat all things: another, who is weak, eateth herbs. ³ Let not him that eateth despise him that eateth not; and ^dlet not him which eateth not judge him that eateth: for God hath received him. ⁴ Who ^eart thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand. ⁵ One ^fman esteemeth one day above another; another esteemeth every day *alike*: let every man be ^gfully persuaded in his own mind. ⁶ He ^hthat ⁱregardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for ^jhe giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. ⁷ For ^knone of us liveth to himself, and no man dieth to himself. ⁸ For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. ⁹ For ^lto this end Christ both died, and rose, and revived, that he might be ^mLord both of the dead and living. ¹⁰ But why dost thou judge thy brother? or why dost thou set at nought thy brother? For ⁿwe shall all stand before the judgment-seat of Christ. ¹¹ For it is ^owritten,—

“As I live, saith the Lord,
Every knee shall bow to Me,
And every tongue shall confess to God.”

¹² So then ^mevery one of us shall give account of himself to God.

§ 51.—chap. xiv. 13, to the end.

From the consideration that we shall all render an account of our own actions, St. Paul entreats the Roman converts to forbear judging each other, and to be particularly cautious that they do not give occasion to a weak brother to stumble, or to offend; for although no meat is unclean of itself, it is made so to him who thinks it unclean—They are to take care, therefore, that by their example they destroy not him for whom Christ died, and that the good liberty they enjoyed be not the cause of evil—For the kingdom of God does not consist in meat and drink, but in holiness, spiritual peace, and joy—They are to serve Christ by following such a course as will promote the peace and edification of each other, and not by the indulgence of appetite run the risk of destroying the virtue of another—Those who have attained to a right faith concerning meats and days are not to make a display of it to

the injury of others—He indeed is happy who never subjects himself to condemnation by doing those things, which in themselves are lawful—He who believes certain meats, according to the Mosaic Law, to be unlawful, sins if he eats them; because he does a thing which he believes to be unlawful, and thereby violates his conscience.

¹³ LET us not therefore judge one another any more: but judge this rather, that ^ano man put a stumblingblock or an occasion to fall in *his* brother's way. ¹⁴ I know, and am persuaded by the Lord Jesus, ^bthat there is nothing ^cunclean of itself; but ^dto him that esteemeth any thing to be ^eunclean, to him it is unclean. ¹⁵ But if thy brother be grieved with *thy* meat, now walkest thou not ^fcharitably. ^gDestroy not him with thy meat, for whom Christ died.

¹⁶ Let ^hnot then your good be evil spoken of. ¹⁷ For ⁱthe kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. ¹⁸ For he that in these things serveth Christ ^jis acceptable to God, and approved of men. ¹⁹ Let ^kus therefore follow after the things which make for peace, and things wherewith ^lone may edify another. ²⁰ For ^mmeat destroy not the work of God. ⁿAll things indeed are pure; ^obut *it is* evil for that man who eateth with offence. ²¹ It is good neither to eat ^pflesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. ²² Hast thou faith? have *it* to thyself before God. ²³ Happy is he that condemneth not himself in that thing which he alloweth! ²⁴ And he that ^qdoubteth is damned if he eat, because *he eateth* not of faith: for ^rwhatsoever is not of faith is sin.

§ 52.—chap. xv. 1-7.

Those who are strong in the faith are more particularly required to bear with the infirmities of the weak, and to attend not to their own gratification, but to the edification of their neighbour, as Christ himself, by his own predicted example, has taught (Ps. lxi. 9).—He assures them, that all that is recorded of the sufferings of Christ, and of the saints in the Old Testament, were written for their instruction, that they through the Scriptures might obtain the same hope and the same consolation—He prays that they may act toward each other after the example of Christ, that they may without contention unite in glorifying God, and receive and hold communion with each other in the same manner as Christ received them both into his Church, to the glory of God the Father.

¹ WE ^athen that are strong ought to bear the ^binfirmities of the weak, and not to please ourselves. ² Let ^cevery one of us please his neighbour for *his* good ^dto edification. ³ For ^eeven Christ pleased not himself; but, as it is ^fwritten, “The reproaches of them that reproached Thee fell on me.” ⁴ For ^gwhatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. ⁵ Now ^hthe God of patience and consolation grant you to be like minded one toward another ⁱaccording to Christ Jesus; ⁶ that ye may ^jwith one mind and one mouth glorify God, even the Father of our Lord Jesus Christ! ⁷ Wherefore ^kreceive ye one another ^las Christ also received us to the glory of God.

§ 53.—chap. xv. 8-13.

The Apostle here seems to have in view a probable objection that the Jew would make to the admission of the Gentiles into the Church of Christ, because Christ had not preached to them—St. Paul affirms, that Jesus Christ was born a Jew, and became the minister of circumcision for the purpose of more effectually accomplishing the promises made to the fathers, by which means the Gentiles also would have reason to glorify God for his mercy, according to the predictions of their own prophets, which clearly prove that God was determined from the beginning to make the Gentiles his people, as well as the Jews—The Apostle prays that God, who has given the Gentiles this hope, may fill them with all spiritual peace and joy in believing in Jesus Christ; and that all their hopes and expectations in him may be fulfilled by the power of the Holy Ghost.

⁸ Now I say that ^aJesus Christ was a minister of the Circumcision for the truth of God, ^bto confirm the promises *made* unto the fathers:

§ 51.

- a 1 Cor. 8. 9, 13. & 10. 32.
- b Acts 10. 15.
- c ver. 2, 20. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.
- * Gr. common.
- d 1 Cor. 8. 7, 10.
- e Gr. common.
- f Gr. according to charity.
- g 1 Cor. 8. 11.
- h ch. 12. 17.
- i 1 Cor. 8. 8.
- j 2 Cor. 8. 21.
- k Ps. 31. 14. ch. 12. 13.
- l ch. 15. 2. 1 Cor. 14. 12. 1 Thess. 5. 11.
- m ver. 15.
- n Matt. 15. 11. Acts 10. 15. ver. 14. Tit. 1. 15.
- o 1 Cor. 8. 9, 10, 11, 12.
- p 1 Cor. 8. 13.
- q 1 John 3. 21.
- * Or, discerneth and putteth a difference between meats.
- r Tit. 1. 15.

§ 52.

- a Gal. 6. 1.
- b ch. 14. 1.
- c 1 Cor. 9. 19, 22. & 10. 24, 33. & 13. 5. Phil. 2. 4, 5.
- d ch. 14. 19.
- e Matt. 26. 39. John 5. 30. & 6. 38.
- f Ps. 69. 9.
- g ch. 4. 23, 24. 1 Cor. 9. 9, 10. & 10. 11. 2 Tim. 3. 16, 17.
- h ch. 12. 16. 1 Cor. 1. 10. Phil. 3. 16.
- * Or, after the example of.
- i Acts 4. 24, 32.
- j ch. 14. 1, 3.
- k ch. 5. 2.

§ 53.

- a Matt. 15. 24.
- b John 1. 11. Acts 3. 25, 26. & 13. 46.
- c ch. 3. 3. 2 Cor. 1. 20.

^c John 10. 16. ch. 9. 23. ⁹ and ^cthat the Gentiles might glorify God for his mercy ; as it is ^dwritten,—

“ For this cause I will confess to thee among the Gentiles,
And sing unto thy name.”

^e Deut. 32. 43. ¹⁰ And again ^ehe saith,—

“ Rejoice, ye Gentiles, with his people ! ”

^f Ps. 117. 1. ¹¹ And ^fagain,—

“ Praise the Lord, all ye Gentiles !
And laud him, all ye people ! ”

^g Is. 11. 1, 10. ¹² And again, Esaias ^gsaith,—
^{Rev. 5. 5. & 22. 16.}

“ There shall be a Root of Jesse,
And He that shall rise to reign over the Gentiles ;
In Him shall the Gentiles trust.”

^h ch. 12. 12. & 14. 17. ¹³ Now the God of hope fill you with all ^hjoy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost !

§ 54.—chap. xv. 14, to the end.

The Apostle, having now completed the doctrinal and practical part of his Epistle, addresses himself more particularly to the Gentiles—He is persuaded that they are so full of goodness and knowledge of God’s design towards them, that they are able to admonish each other ; yet he has made bold to write to them on account of his apostolical office, which he had received from God, for the converting of the Gentiles, whom he now presents as an acceptable offering to God—He glories in the success of his own ministry—Christ working with him, and, by the power of the Holy Ghost, confirming both his doctrine and mission, by mighty signs and wonders—His anxiety to preach the Gospel where it was before unknown prevented him from having visited Rome, where it was already planted ; but now having nothing more to do, he hopes to see them on his way to Spain, and to be gratified by their company thitherward—He mentions his intended journey to Jerusalem, to carry the contributions of his Gentile converts to the Jewish converts at Jerusalem, thereby hoping to reconcile them to each other ; as through the means of the Jews the Gentiles were brought to the knowledge of spiritual things, they are bound to make a return of carnal things—He repeats his intention to visit them, after he has delivered up the contributions, endued with the gifts and blessings of the Gospel of Christ—He entreats them to pray earnestly for his deliverance from the unbelieving Jews, who sought to destroy him ; and that his subscription might be acceptable to the Christian Jews—His hope to see them, that they may be both strengthened by the imparting of spiritual gifts, and his benediction.

§ 54.

^a 2 Pet. 1. 12.
¹ John 2. 21.
^b 1 Cor. 8. 1, 7, 10.

^c ch. 1. 5. & 12.
^{3.} Gal. 1. 15.
^{Eph.} 3. 7, 8.

^d ch. 11. 13. Gal.
^{2. 7, 8, 9.} 1 Tim.
^{2. 7.} 2 Tim. 1.
^{11.} Phil. 2. 17.

^e Is. 66. 20. Phil.
^{2. 17.}

^{*} Or, *sacrificing*.
^f Heb. 5. 1.

^g Acts 21. 19.
^{Gal.} 2. 8.

^h ch. 1. 5. & 16.
^{26.}

ⁱ Acts 19. 11.
^{2 Cor.} 12. 12.

^j 2 Cor. 10. 13,
^{15, 16.}

^k Is. 52. 15.

¹⁴ AND ^aI myself also am persuaded of you, my brethren, that ye also are full of goodness, ^bfilled with all knowledge, able also to admonish one another. ¹⁵ Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, ^cbecause of the grace that is given to me of God, ¹⁶that ^dI should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that ^ethe ^{*}offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. ¹⁷ I have therefore whereof I may glory through Jesus Christ ^fin those things which pertain to God ; ¹⁸for I will not dare to speak of any of those things ^gwhich Christ hath not wrought by me, ^hto make the Gentiles obedient, by word and deed, ¹⁹through ⁱmighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ : ²⁰yea, so have I strived to preach the Gospel, not where Christ was named, ^jlest I should build upon another man’s foundation : ²¹but, as it is ^kwritten,—

“ To whom He was not spoken of, they shall see :
And they that have not heard shall understand.”

²² For which cause also 'I have been much hindered from coming to you. ²³ But now having no more place in these parts, and ^mhaving a great desire these many years to come unto you; ²⁴ whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, ⁿand to be brought on my way thitherward by you, if first I be somewhat filled [†]with your *company*.

²⁵ But now ^oI go unto Jerusalem to minister unto the saints. ²⁶ For ^pit hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. ²⁷ It hath pleased them verily; and their debtors they are. For ^qif the Gentiles have been made partakers of their spiritual things, ^rtheir duty is also to minister unto them in carnal things. ²⁸ When therefore I have performed this, and have sealed to them ^sthis fruit, I will come by you into Spain. ²⁹ And 'I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

³⁰ Now I beseech you, brethren, for the Lord Jesus Christ's sake, and ^tfor the love of the Spirit, ^uthat ye strive together with me in your prayers to God for me; ³¹ that ^vI may be delivered from them that ^wdo not believe in Judæa; and that ^xmy service which *I have* for Jerusalem may be accepted of the saints; ³² that ^yI may come unto you with joy, (^zby the will of God,) and may with you be ^arefreshed. ³³ Now ^bthe God of peace be with you all! [Amen.]

§ 55.—chap. xvi. 1-16.

St. Paul recommends to the good offices of the Christians at Rome, Phebe, who was the bearer of this Epistle—He greets Aquila and Priscilla, whom he highly commends, and the Church at their house—He salutes many of his Christian friends, some of whom were probably his own converts, who were now settled at Rome.

¹ I COMMEND unto you Phebe our sister, which is a servant of the Church which is at ^cCenchrea. ² that ^bye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also.

³ Greet ^ePriscilla and Aquila my helpers in Christ Jesus. ⁴ (who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles). ⁵ likewise greet ^dthe church that is in their house. Salute my well-beloved Epenetus, who is ^fthe firstfruits of Achaia unto Christ. ⁶ Greet Mary, who bestowed much labor on us. ⁷ Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also ^gwere in Christ before me. ⁸ Greet Amplias my beloved in the Lord. ⁹ Salute Urbané, our helper in Christ, and Stachys my beloved. ¹⁰ Salute Apelles approved in Christ. Salute them which are of Aristobulus' ^hhousehold. ¹¹ Salute Herodion my kinsman. Greet them that be of the ⁱhousehold of Narcissus, which are in the Lord. ¹² Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord. ¹³ Salute Rufus ^jchosen in the Lord, and his mother and mine. ¹⁴ Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. ¹⁵ Salute Philologus, and Julias, Nereüs, and his sister, and Olympas, and all the saints which are with them. ¹⁶ Salute ^kone another with a holy kiss. The Churches of Christ salute you!

§ 56.—chap. xvi. 17-20.

St. Paul again admonishes them to avoid divisions, and the persons that cause them; for they serve not Christ by preaching his doctrine, being only anxious for worldly gain; and, not having spiritual gifts, they by good words and fair speeches deceive or pervert the hearts of the unsuspecting Christian converts—He rejoices in their present

^l ch. 1. 13.
¹ Thess. 2. 17, 18.

[†] Or, *many ways*, or, *oftentimes*.

^m Acts 19. 21.
ver. 32. ch. 1. 11.

ⁿ Acts 15. 3.

[†] Gr. *with you*, ver. 32.

^o Acts 19. 21. & 20. 22. & 24. 17.

^p 1 Cor. 16. 1, 2. 2 Cor. 8. 1. & 9. 2, 12.

^q ch. 11. 17.

^r 1 Cor. 9. 11. Gal. 6. 6.

^s Phil. 4. 17.

^t ch. 1. 11.

^u Phil. 2. 1.

^v 2 Cor. 1. 11.

Col. 4. 12.

^w 2 Thess. 3. 2.

^x Or, *are disobedient*.

^x 2 Cor. 8. 4.

^y ch. 1. 10.

^z Acts 18. 21.

1 Cor. 4. 19.

Jam. 4. 15.

^a 1 Cor. 16. 18.

2 Cor. 7. 13.

2 Tim. 1. 16.

Philemon 7, 20.

^b ch. 16. 20.

1 Cor. 14. 33.

2 Cor. 13. 11

Phil. 4. 9.

1 Thess. 5. 23.

2 Thess. 3. 16.

Heb. 13. 20.

§ 55.

^a Acts 18. 18.

^b Phil. 2. 29.

3 John 5, 6.

^c Acts 18. 2, 18, 26. 2 Tim. 4. 19.

^d 1 Cor. 16. 19.

Col. 4. 15.

Philemon 2.

^e 1 Cor. 16. 15.

^f Gal. 1. 22.

^{*} Or, *friends*.

[†] Or, *friends*.

^g 2 John 1.

^h 1 Cor. 16. 20.

2 Cor. 13. 12.

1 Thess. 5. 26.

1 Pet. 5. 14.

§ 56.

- a Acts 15. 1, 5,
24. 1 Tim. 6. 3.
b 1 Cor. 5. 9, 11.
2 Thess. 3. 6,
14. 2 Tim. 3. 5.
Tit. 3. 10.
2 John 10.
c Phil. 3. 19.
1 Tim. 6. 5.
d Col. 2. 4.
2 Tim. 3. 6.
Tit. 1. 10.
2 Pet. 2. 3.
e ch. 1. 8.
f Matt. 10. 16.
1 Cor. 14. 20.
* Or, *harmless*.
g ch. 15. 33.
h Gen. 3. 15.
† Or, *tread*.
i ver. 24. 1 Cor.
16. 23. 2 Cor. 13.
14. Phil. 4. 23.
1 Thess. 5. 28.
2 Thess. 3. 18.
Rev. 22. 21.

§ 57.

- a Acts 16. 1.
Col. 1. 1. Phil.
2. 19. 1 Thess.
3. 2. 1 Tim. 1.
2. Heb. 13. 23.
b Probably Luke
the Evangelist.
Acts 13. 1.
c Acts 17. 5.
d Acts 20. 4.
e 1 Cor. 1. 14.
f Acts 19. 22.
2 Tim. 4. 20.
g ver. 20. 1 Thes.
5. 28.
h Eph. 3. 20.
1 Thess. 3. 13.
2 Thess. 2. 17.
& 3. 3. Jude 24.
i ch. 2. 16.
j Eph. 1. 9. & 3.
3, 4, 5. Col. 1.
27.
k 1 Cor. 2. 7.
Eph. 3. 5, 9.
Col. 1. 26.
l Eph. 1. 9.
2 Tim. 1. 10.
Tit. 1. 2, 3.
1 Pet. 1. 20.
m Acts 6. 7. ch.
1. 5. & 15. 18.
n 1 Tim. 1. 17. &
6. 16. Jude 25.

obedience, and exhorts them to continue to discern and to practise that which is good, and to be pure or simple respecting evil; that is, avoiding all false doctrines, or examples—He foretells the speedy destruction of the agents of Satan, who introduce divisions in the Church, and concludes with his benediction.

¹⁷ Now I beseech you, brethren, mark them ^awhich cause divisions and offences contrary to the doctrine which ye have learned; and ^bavoid them. ¹⁸ For they that are such serve not our Lord Jesus Christ, but ^ctheir own belly; and ^dby good words and fair speeches deceive the hearts of the simple. ¹⁹ For ^eyour obedience is come abroad unto all *men*; I am glad therefore on your behalf, but yet I would have you ^fwise unto that which is good, and ^gsimple concerning evil. ²⁰ And ^hthe God of peace ⁱshall ^jbruise Satan under your feet shortly. ^kThe grace of our Lord Jesus Christ be with you! [Amen.]

§ 57.—chap. xvi. 21, to the end.

The Apostle, in a postscript, sends the salutations of several persons who were with him—He sums up all, by ascribing glory to God, who alone has power to establish in the true faith of Christ, without the Law of Moses; which before was a mystery, kept secret (although the calling of the Gentiles was predicted), but is now made manifest by the commandment revealed to St. Paul by the everlasting God, that all nations by his preaching might have the knowledge of the obedience of faith, that they might believe and obey—To God, who is only wise, to him be glory for ever!

²¹ TIMOTHEUS ^amy workfellow, and ^bLueius, and ^cJason, and ^dSospater, my kinsmen, salute you! ²² I Tertius, who wrote *this* Epistle, salute you in the Lord! ²³ Gaius ^emine host, and of the whole Church, saluteth you. ^fErastus the chamberlain of the city saluteth you, and Quartus a brother. ²⁴ The ^ggrace of our Lord Jesus Christ be with you all! Amen.

²⁵ Now ^hto him that is of power to stablish you ⁱaccording to my Gospel, and the preaching of Jesus Christ, ^jaccording to the revelation of the mystery, ^kwhich was kept secret since the world began, ²⁶ but ^lnow is made manifest, and by the Scriptures of the Prophets, according to the commandment of the Everlasting God, made known to all nations for ^mthe obedience of faith: ²⁷ to ⁿGod only wise, be glory, through Jesus Christ for ever! Amen.

[[Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenehrea.]]

[END OF THE EPISTLE TO THE ROMANS.]

SECTION XIV.—*From Macedonia St. Paul proceeds to Troas, where he raises Eutychus to life.*

ACTS xx. 6–12.

SECT. XIV.

V. Æ. 58.
J. P. 4771.
Troas.

- a Ex. 12. 14, 15.
& 23. 15.
b ch. 16. 8. 2 Cor.
2. 12. 2 Tim. 4.
13.
c 1 Cor. 16. 2.
Rev. 1. 10.
d ch. 2. 42, 46.
1 Cor. 10. 16. &
11. 20, &c.
e ch. 1. 13.
f 1 Kings 17. 21.
2 Kings 4. 34.
g Matt. 9. 24.
b See Note 25.

⁶ AND we sailed away from Philippi after ^athe days of unleavened bread, and came unto them ^bto Troas in five days; where we abode seven days. ⁷ And upon ^cthe first day of the week, when the disciples came together ^dto break bread, Paul, ready to depart on the morrow, preached unto them, and continued his speech until midnight. ⁸ And there were many lights ^ein the upper chamber, where they were gathered together. ⁹ And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. ¹⁰ And Paul went down, and ^ffell on him, and embracing him said, “Trouble ^gnot yourselves; for his life is in him.” ¹¹ When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. ¹² And they brought the young man alive, and were not a little comforted.^b

SECTION XV.—*From Troas to Assos and Mitylene.*

ACTS xx. 13, 14.

¹³ AND we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. ¹⁴ And when he met with us at Assos, we took him in, and came to Mitylene.

SECTION XVI.—*From Mitylene to Chios.*

ACTS xx. *beginning of ver.* 15.

AND we sailed thence, and came the next day over against Chios.

SECTION XVII.—*From Chios to Samos, and Trogyllium.*

ACTS xx. *part of ver.* 15.

AND the next day we arrived at Samos, and tarried at Trogyllium.

SECTION XVIII.—*From Trogyllium to Miletus; where St. Paul meets, and takes his Farewell of, the Elders of the Church at Ephesus.*

ACTS xx. *latter part of ver.* 15, *to the end.*

¹⁵ AND the next day we came to Miletus. ¹⁶ For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for ^ahe hasted, if it were possible for him, ^bto be at Jerusalem ^cthe day of Pentecost.

¹⁷ And from Miletus he sent to Ephesus, and called the elders of the Church.^c ¹⁸ And when they were come to him, he said unto them, “Ye know, ^dfrom the first day that I came into Asia, after what manner I have been with you at all seasons, ^e19 serving the Lord with all humility of mind, and with many tears, and temptations, which befell me ^fby the lying in wait of the Jews; ^g20 and how ^hI kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, and from house to house, ⁱ21 testifying ^jboth to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. ^k22 And now, behold! ^lI go (bound in the Spirit) unto Jerusalem, not knowing the things that shall befall me there; ^m23 save that ⁿthe Holy Ghost witnesseth in every city, saying that bonds and afflictions ^oabide me. ^p24 But ^qnone of these things move me, neither count I my life dear unto myself, ^rso that I might finish my course with joy, ^sand the ministry, ^twhich I have received of the Lord Jesus, to testify the Gospel of the grace of God. ^u25 And, now, behold! ^vI know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. ^w26 Wherefore I take you to record this day, that I am ^xpure from the blood of all *men*; ^y27 for ^zI have not shunned to declare unto you all ^athe counsel of God.

²⁸ “Take ^bheed therefore unto yourselves, and to all the flock, over the which the Holy Ghost ^chath made you overseers, to feed the Church of ^dGod, ^ewhich He hath purchased ^fwith his own blood. ^g29 For I know this, that after my departing ^hshall grievous wolves enter in among you, not sparing the flock; ⁱ30 also ^jof your own selves shall men arise, speaking perverse things, to draw away disciples after them. ^k31 Therefore watch, and remember, that ^lby the space of three years I ceased not to warn every one night and day with tears. ^m32 And now, brethren, I commend you to God, and ⁿto the word of his grace, which is able ^oto build you up, and to give you ^pan inheritance among all them which are sanctified. ^q33 I ^rhave coveted no man’s silver, or gold, or apparel; ^s34 yea, ye yourselves know, ^tthat these hands have

SECT. XV.

V. Æ. 58.

J. P. 4771.

Assos

and Mitylene.

SECT. XVI.

V. Æ. 58.

J. P. 4771.

Chios.

SECT. XVII.

V. Æ. 58.

J. P. 4771.

Samos

and Trogyllium.

SECT. XVIII.

V. Æ. 58.

J. P. 4771.

Miletus.

a ch. 18. 21. &

19. 21. & 21. 4,

12.

b ch. 24. 17.

c ch. 2. 1. 1 Cor.

16. 8.

c See Note 26.

d ch. 18. 19. &

19. 1, 10.

e ver. 3.

f ver. 27.

g ch. 18. 5.

Mark 1. 15. Luke

24. 47. ch. 2. 38.

h ch. 19. 21.

i ch. 21. 4, 11.

1 Thess. 3. 3.

* Or, wait for me.

j ch. 21. 13. Rom.

8. 35. 2 Cor. 4.

16.

k 2 Tim. 4. 7.

l ch. 1. 17. 2 Cor.

4. 1.

m Gal. 1. 1. Tit.

1. 3.

n ver. 38. Rom.

15. 23.

o ch. 18. 6. 2 Cor.

7. 2.

p ver. 20.

q Luke 7. 30.

John 15. 15.

Eph. 1. 11.

r 1 Tim. 4. 16.

1 Pet. 5. 2.

s 1 Cor. 12. 28.

t Mr. Belsham

would here read

Lord, meaning

w 1 Tim. 1. 20. 1 John 2. 19. x ch. 19. 10. y Heb. 13. 9. z ch. 9. 31. a ch. 26. 18. Eph. 1. 18. Col. 1. 12. & 3. 24. Heb. 9.

15. 1 Pet. 1. 4. b 1 Sam. 12. 3. 1 Cor. 9. 12. 2 Cor. 7. 2. & 11. 9. & 12. 17. c ch. 18. 3. 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.

d Rom. 15. 1.
1 Cor. 9. 12.
2 Cor. 11. 9,
12. & 12. 13.
Eph. 4. 28.
1 Thess. 4. 11.
& 5. 14. 2 Thess.
3. 8.
e ch. 7. 60. & 21.
5.
f Gen. 45. 14. &
46. 29.
g ver. 25.

ministered unto my necessities, and to them that were with me. ³⁵ I have showed you all things, ^dhow that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.' "

³⁶ And when he had thus spoken, he ^ekneeled down, and prayed with them all. ³⁷ And they all wept sore, and ^ffell on Paul's neck, and kissed him, ³⁸ sorrowing most of all for the words ^ewhich he spake, that they should see his face no more. And they accompanied him unto the ship.

SECT. XIX.

V. Æ. 58.

J. P. 4771.

Coos, Rhodes, Patara, and Tyre.

SECTION XIX.—*From Miletus, to Coös and Rhodes and Patara: whence St. Paul, together with St. Luke, the Writer of the Book of the Acts of the Apostles, sails in a Phœnician vessel to Syria, and lands at Tyre.*

ACTS xxi. 1-3.

¹ AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coös, and the day following unto Rhodes, and from thence unto Patara. ² And finding a ship sailing over unto Phœnicia, we went aboard, and set forth: ³ now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre; for there the ship was to unlade her burden.

SECT. XX.

V. Æ. 58.

J. P. 4771.

Tyre.

a ver. 12. ch. 20.
23.
e See Note 28.
b ch 20. 36.
c John 1. 11.

SECTION XX.—*St. Paul and St. Luke continue at Tyre seven Days.*

ACTS xxi. 4-6.

⁴ AND finding disciples, we tarried there seven days: ^awho said to Paul through the Spirit, that he should not go up to Jerusalem.^e ⁵ And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city; and ^bwe kneeled down on the shore, and prayed. ⁶ And when we had taken our leave one of another, we took ship; and they returned ^chome again.

SECT. XXI.

V. Æ. 58.

J. P. 4771.

Ptolemais.

SECTION XXI.—*They proceed from Tyre to Ptolemais.*

ACTS xxi. 7.

AND when we had finished *our* course, from Tyre we came to Ptolemais. and saluted the brethren, and abode with them one day.

SECT. XXII.

V. Æ. 58.

J. P. 4771.

Cæsarea.

SECTION XXII.—*From Ptolemais to Cæsarea, to the House of Philip the Evangelist—Agabus prophesies the near Imprisonment of St. Paul.*

ACTS xxi. 8-14.

⁸ AND the next day we that were of Paul's company departed, and came unto Cæsarea; and we entered into the house of Philip ^athe Evangelist, ^bwhich was *one* of the Seven, and abode with him. ⁹ And the same man had four daughters, virgins, ^cwhich did prophesy. ¹⁰ And as we tarried there many days, there came down from Judæa a certain prophet, named ^dAgabus; ¹¹ and when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost, ^eSo shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." ¹² And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. ¹³ Then Paul answered, "What ^fmean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the

a Eph. 4. 11.
2 Tim. 4. 5.
b ch. 6. 5. & 8.
26, 40.
c Joel 2. 28. ch. 2.
17.
d ch. 11. 28.
e ver. 33. ch. 20.
23.
f ch. 20. 24.

Lord Jesus. ¹⁴ And when he would not be persuaded, we ceased, ^g saying, “The will of the Lord be done !”

^g Matt. 6. 10. & 26. 42. Luke 11. 2. & 22. 42.

SECTION XXIII.—*St. Paul and St. Luke arrive at Jerusalem, and present themselves to St. James and the Church.*

ACTS xxi. 15-26.

¹⁵ AND after those days we took up our carriages, and went up to Jerusalem. ¹⁶ There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

¹⁷ And ^awhen we were come to Jerusalem, the brethren received us gladly. ¹⁸ And the day following Paul went in with us unto ^bJames; and all the elders were present. ¹⁹ And when he had saluted them, ^che declared particularly what things God had wrought among the Gentiles ^dby his ministry. ²⁰ And when they heard it, they glorified the Lord, and said unto him, “Thou seest, brother, how many thousands of Jews there are which believe; and they are all ^ezealous of the Law. ²¹ And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, ‘That they ought not to circumcise *their* children, neither to walk after the customs.’ ²² What is it therefore? the multitude must needs come together; for they will hear that thou art come. ²³ Do therefore this that we say to thee: we have four men which have a vow on them. Them take, and purify thyself with them, and be at charges with them, that they may ^fshave their heads; and all may know, that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the Law. ²⁵ As touching the Gentiles which believe, ^gwe have written, and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.”

SECT. XXIII.

V. Æ. 58.
J. P. 4771.
Jerusalem.

^a ch. 15. 4.
^b ch. 15. 13. Gal. 1. 19. & 2. 9.
^c ch. 15. 4, 12. Rom. 15. 18, 19.
^d ch. 1. 17. ch. 20. 24.
^e ch. 22. 3. Rom. 10. 2. Gal. 1. 14.

^f Num. 6. 2, 13, 18. ch. 18. 18.

^g ch. 15. 20, 29.

²⁶ Then Paul took the men, and the next day purifying himself with them, ^hentered into the temple, ⁱto signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.^f

^h ch. 24. 18.
ⁱ Num. 6. 13.
^f See Note 29

SECTION XXIV.—*St. Paul is apprehended by the Chief Captain of the Temple, in consequence of a Mob, occasioned by some of the Asiatic Jews, who met St. Paul in the Temple.*

ACTS xxi. 27-36.

²⁷ AND when the seven days were almost ended, ^athe Jews which were of Asia, when they saw him in the temple, stirred up all the people, and ^blaid hands on him, ²⁸ crying out, “Men of Israel, help! This is the man, ^cthat teacheth all *men* every where against the people, and the Law, and this place; and further, brought Greeks also into the temple, and hath polluted this holy place.” ²⁹ (For they had seen before with him in the city ^dTrophimus an Ephesian, whom they supposed that Paul had brought into the temple.) ³⁰ And ^eall the city was moved, and the people ran together; and they took Paul, and drew him out of the temple; and forthwith the doors were shut. ³¹ And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar; ³² who ^fimmediately took soldiers and centurions, and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul. ³³ Then the chief captain came near, and took him, and ^gcommanded him to be bound with two chains; and demanded who

SECT. XXIV.

V. Æ. 58.
J. P. 4771.
Jerusalem.

^a ch. 24. 18.
^b ch. 26. 21.
^c ch. 24. 5, 6.
^d ch. 20. 4.
^e ch. 26. 21.

^f ch. 23. 27. & 24. 7.

^g ver. 11. ch. 20. 23.

he was, and what he had done. ³⁴ And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle. ³⁵ And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people; ³⁶ for the multitude of the people followed after, crying, "Away ^hwith him!"

^h Luke 23. 18.
John 19. 15. ch.
22. 22.

SECT. XXV.

V. Æ. 58.

J. P. 4771.

Jerusalem.

^a See ch. 5. 36.

^b ch. 9. 11. & 22.
3.

^c ch. 12. 17.

^d ch. 7. 2.

^e ch. 21. 39.
2 Cor. 11. 22.
Phil. 3. 5.

^f Deut. 33. 3.
2 Kings 4. 38.
Luke 10. 39.

^g ch. 5. 34.

^h ch. 26. 5.

ⁱ ch. 21. 20. Gal.
1. 14.

^j Rom. 10. 2.

^k ch. 8. 3. & 26.
9, 10, 11. Phil. 3.
6. 1 Tim. 1. 13.

^l Luke 22. 66. ch.
4. 5.

^m ch. 9. 2. & 26.
10, 12.

ⁿ ch. 9. 3. & 26.
12, 13.

^o ch. 9. 7. Dan.
10. 7.

^p ch. 9. 17.

^q ch. 10. 22.

^r 1 Tim. 3. 7.

^s ch. 3. 13. & 5.
30.

^t ch. 9. 15. & 26.
16.

^u 1 Cor. 9. 1. &
15. 8. ch. 3. 14.
& 7. 52.

^v 1 Cor. 11. 23.
Gal. 1. 12.

^w ch. 23. 11.

^x ch. 4. 20. & 26.
16.

^y ch. 2. 33. Heb.
10. 22.

^z ch. 9. 14. Rom.
10. 13.

^a ch. 9. 26.

² Cor. 12. 2.

^b ver. 14.

^c Matt. 10. 14.

SECTION XXV.—*St. Paul makes his Defence before the Populace.*

ACTS xxi. 37, to the end, and xxii. 1–21.

³⁷ AND as Paul was to be led into the castle, he said unto the chief captain, "May I speak unto thee?" Who said, "Canst thou speak Greek? ³⁸ Art ^anot thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" ³⁹ But Paul said, "I ^bam a man which am a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people."

⁴⁰ And when he had given him licence, Paul stood on the stairs, and ^c'beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,—

¹ "Men, ^dbrethren, and fathers, hear ye my defence *which I make* now unto you!" ² (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence; and he saith,) ³ "I ^eam verily a man which am a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city, ^fat the feet of ^gGamaliel, taught ^haccording to the perfect manner of the Law of the fathers, and ⁱwas zealous toward God, ^jas ye all are this day; ⁴ and ^kI persecuted this way unto the death, binding and delivering into prisons both men and women: ⁵ as also the high priest doth bear me witness, and ^lall the estate of the elders; ^mfrom whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. ⁶ And ⁿit came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me; ⁷ and I fell unto the ground, and heard a voice saying unto me, 'Saul! Saul! why persecutest thou me?' ⁸ And I answered, 'Who art thou, Lord?' And He said unto me, 'I am Jesus of Nazareth, whom thou ^operecutest.' ⁹ And ^pthey that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me. ¹⁰ And I said, 'What shall I do, Lord?' And the Lord said unto me, 'Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.' ¹¹ And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. ¹² And ^qone Ananias, a devout man according to the Law, ^rhaving a good report of all the ^sJews which dwelt there, ¹³ came unto me, and stood, and said unto me, 'Brother Saul, receive thy sight!' And the same hour I looked up upon him. ¹⁴ And he said, 'The ^tGod of our fathers ^uhath chosen thee, that thou shouldst know his will, and ^vsee that Just One, and ^wshouldst hear the voice of his mouth; ¹⁵ for ^xthou shalt be his witness unto all men of ^ywhat thou hast seen and heard. ¹⁶ And now why tarriest thou? arise, and be baptized, ^zand wash away thy sins, ^acalling on the Name of the Lord.'

¹⁷ "And ^ait came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; ¹⁸ and ^bsaw Him saying unto me, 'Make ^chaste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.' ¹⁹ And

I said, ‘ Lord ! “they know that I imprisoned and ‘beat in every syna-
gogue them that believed on Thee ; ²⁰ and ‘when the blood of thy
martyr Stephen was shed, I also was standing by, and ‘consenting
[unto his death], and kept the raiment of them that slew him.’ ²¹ And
He said unto me, ‘ Depart, ^hfor I will send thee far hence unto the
Gentiles.’ ”

d ver. 4. ch. 8. 3.
e Matt. 10. 17.
f ch. 7. 58.
g Luke 11. 48.
ch. 8. 1. Rom. 1.
32.
h ch. 9. 15. & 13.
2, 46, 47. & 18.
6. & 26. 17.
Rom. 1. 5. & 11.
13. & 15. 16.
Gal. 1. 15, 16. &
2. 7, 8. Eph. 3.
7, 8. 1 Tim. 2. 7.
2 Tim. 1. 11.

SECTION XXVI.—*On declaring his Mission to preach to the Gentiles,
the Jews clamor for his Death.*

ACTS xxii. 22.

AND they gave him audience unto this word, and *then* lifted up their
voices, and said, “ Away “with such a fellow from the earth ! for it is
not fit that ^bhe should live ! ”

SECT. XXVI.
V. Æ. 58.
J. P. 4771.
Jerusalem.

SECTION XXVII.—*St. Paul claims the Privilege of a Roman Citizen.*
ACTS xxii. 23–29.

a ch. 21. 36.
b ch. 25. 24.

²³ AND as they cried out, and cast off their clothes, and threw dust
into the air, ²⁴ the chief captain commanded him to be brought into
the castle, and bade that he should be examined by scourging ; that
he might know wherefore they cried so against him. ²⁵ And as they
bound him with thongs, Paul said unto the centurion that stood by,
“ Is “it lawful for you to scourge a man that is a Roman, and uncon-
demned ? ” ²⁶ When the centurion heard that, he went and told the
chief captain, saying, “ Take heed what thou doest ; for this man is a
Roman.” ²⁷ Then the chief captain came, and said unto him, “ Tell
me, art thou a Roman ? ” He said, “ Yea.” ²⁸ And the chief captain
answered, “ With a great sum obtained I this freedom.” And Paul
said, “ But I was free^g born.” ²⁹ Then straightway they departed from
him which should have *examined him ; and the chief captain also
was afraid, after he knew that he was a Roman, and because he
had bound him.

SECT. XXVII.
V. Æ. 58.
J. P. 4771.
Jerusalem.

a ch. 16. 37.

g See Note 30.

* Or, *tortured
him.*

SECTION XXVIII.—*St. Paul is brought before the Sanhedrin, who are
summoned by the Captain of the Temple.*

ACTS xxii. 30, and xxiii. 1–10.

SECT. XXVIII.
V. Æ. 58.
J. P. 4771.
Jerusalem.

³⁰ ON the morrow, because he would have known the certainty
wherefore he was accused of the Jews, he loosed him [from *his* bands],
and commanded the Chief Priests and all their Council to appear, and
brought Paul down, and set him before them. ¹ And Paul, earnestly
beholding the Council, said, “ Men and brethren, “I have lived in all
good conscience before God until this day.” ² And the high priest,
Ananias, commanded them that stood by him, ^bto smite him on the
mouth. ³ Then said Paul unto him, “ God shall smite thee, *thou*
whited wall ! for sittest thou to judge me after the Law, and ‘com-
mandest me to be smitten contrary to the Law ? ” ⁴ And they that stood
by said, “ Revilest thou God’s high priest ? ” ⁵ Then said Paul, “ I
‘wist not, brethren, that he was the high priest ; ^bfor it is ‘written,
‘ Thou shalt not speak evil of the ruler of thy people.’ ”

a ch. 24. 16.
1 Cor. 4. 4.
2 Cor. 1. 12. &
4. 2. 2 Tim 1. 3.
Heb. 13. 18.
b 1 Kings 22. 24.
Jer. 20. 2. John
18. 22.

c Lev. 19. 35.
Deut. 25. 1, 2.
John 7. 51.

d ch. 24. 17.
h See Note 31.

e Ex. 22. 28.
Eccles. 10. 20.
2 Pet. 2. 10.
Jude 8.

f ch. 26. 5. Phil
3. 5.

g ch. 24. 15, 21.
& 26. 6. & 28.
20.

h Matt. 22. 23.
Mark 12. 18.
Luke 20. 27.

⁶ But when Paul perceived that the one part were Sadducees, and
the other Pharisees, he cried out in the Council, “ Men and brethren !
“I am a Pharisee, the son of a Pharisee ; “of the hope and resurrection
of the dead I am called in question ! ” ⁷ And when he had so said,
there arose a dissension between the Pharisees and the Sadducees ;
and the multitude was divided. ⁸ For ^hthe Sadducees say that there is
no resurrection, neither angel, nor spirit ; but the Pharisees confess both.

ⁱ ch. 25. 25. & 26. 31. ^j ch. 22. 7, 17, 18. ^k ch. 5. 39.

⁹ And there arose a great cry ; and the Scribes, *that were* of the Pharisees' part arose, and strove, saying, " We ⁱ find no evil in this man ; but ^j if a spirit or an angel hath spoken to him, [let ^k us not fight against God]. " ¹⁰ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

SECT. XXIX.

SECTION XXIX.—*St. Paul is encouraged by a Vision to persevere.*

V. Æ. 58.

ACTS xxiii. 11.

J. P. 4771.

Jerusalem.

^a ch. 18. 9. & 27. 23, 24.

AND "the night following, the Lord stood by him, and said, " Be of good cheer [Paul] ! for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. "

SECT. XXX.

SECTION XXX.—*In consequence of the Discovery of a Conspiracy to kill St. Paul, he is removed by Night from Jerusalem, through Antipatris to Cæsarea.*

V. Æ. 58.

J. P. 4771.

Antipatris.
Cæsarea.

ACTS xxiii. 12, to the end.

^a ver. 21, 30. ch. 25. 3.^{*} Or, *with an oath of execration.*ⁱ See Note 35.

¹² AND when it was day, ^a certain of the Jews banded together, and bound themselves ^{*} under a curse, saying, that they would neither eat nor drink till they had killed Paul. ⁱ ¹³ And they were more than forty which had made this conspiracy ; ¹⁴ and they came to the Chief Priests and elders, and said, " We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. ¹⁵ Now therefore ye, with the Council, signify to the chief captain that he bring him down unto you [to-morrow], as though ye would inquire something more perfectly concerning him : and we, or ever he come near, are ready to kill him. "

^b ver. 12.

¹⁶ And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. ¹⁷ Then Paul called one of the centurions unto him, and said, " Bring this young man unto the chief captain ; for he hath a certain thing to tell him. " ¹⁸ So he took him, and brought him to the chief captain, and said, " Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. " ¹⁹ Then the chief captain took him by the hand, and went *with him* aside privately, and asked him, " What is that thou hast to tell me ? " ²⁰ And he said, " The ^b Jews have agreed to desire thee that thou wouldst bring down Paul to-morrow into the Council, as though they would inquire somewhat of him more perfectly. ²¹ But do not thou yield unto them ; for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him ; and now are they ready, looking for a promise from thee. " ²² So the chief captain *then* let the young man depart, and charged him, " *See thou* tell no man that thou hast showed these things to me. "

²³ And he called unto him two centurions, saying, " Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night ; ²⁴ and provide *them* beasts, that they may set Paul on, and bring him safe unto Felix the governor. "

²⁵ And he wrote a letter after this manner :—

^c ch. 21. 33. & 24. 7.

²⁶ " Claudius Lysias unto the most excellent governor Felix *sendeth* greeting ! ²⁷ This ^c man was taken of the Jews, and should have been " killed of them : then came I with an army, and rescued him, having

“ understood that he was a Roman. ²⁸ And ^dwhen I would have known ^d ch. 22. 30.
 “ the cause wherefore they accused him, I brought him forth into
 “ their Council ; ²⁹ whom I perceived to be accused ^e of questions of ^e ch. 18. 15. &
 “ their Law, ^fbut to have nothing laid to his charge worthy of death or ^f ch. 26. 31.
 “ of bonds. ³⁰ And ^gwhen it was told me how that the Jews laid wait ^g ver. 20
 “ for the man, I sent straightway to thee, and ^hgave commandment to ^h ch. 24. 8. & 25.
 “ his accusers also to say before thee what *they had* against him. ^{6.}
 “ Farewell ! ”

³¹ Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. ³² On the morrow they left the horsemen to go with him, and returned to the castle. ³³ Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. ³⁴ And when [the governor] had read *the letter*, he asked of what province he was ; and when he understood that he was of ⁱ Cilicia, ³⁵ “ I ^jwill hear thee,” said he, “ when thine accusers are also come.” And he commanded him to be kept in ^k Herod’s judgment-hall.

ⁱ ch. 21. 39.
^j ch. 24. 1, 10. &
 25. 16.
^k Matt. 27. 27.

SECTION XXXI.—*St. Paul is accused of Sedition before Felix, the Governor of Judæa—His Defence.*

ACTS xxiv. 1–21.

¹ AND after ^a five days ^b Ananias the high priest descended with the elders, and *with* a certain orator, *named* Tertullus, who informed the governor against Paul. ² And when he was called forth, Tertullus began to accuse him, saying,—

“ Seeing that by thee we enjoy great quietness, and that very worthy
 “ deeds are done unto this nation by thy providence, ³ we accept it
 “ always, and in all places, most noble Felix ! with all thankfulness.
 “ ⁴ Notwithstanding, that I be not further tedious unto thee, I pray
 “ thee that thou wouldest hear us of thy clemency a few words. ⁵ For
 “ ^c we have found this man, a pestilent *fellow*, and a mover of sedition
 “ among all the Jews throughout the world, and a ringleader of the
 “ sect of the ^k Nazarenes ; ⁶ who ^d also hath gone about to profane the
 “ temple ; whom we took, and would ^e have judged according to our
 “ Law. ⁷ But ^f the chief captain, Lysias, came *upon us*, and with great
 “ violence took him away out of our hands, ⁸ commanding ^g his accus-
 “ ers to come unto thee ; by examining of whom thyself mayest take
 “ knowledge of all these things, whereof we accuse him.”

⁹ And the Jews also assented, saying that these things were so.
¹⁰ Then Paul, after that the governor had beckoned unto him to speak, answered,—

“ Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself ; ¹¹ because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem ^h for to worship. ¹² And ⁱ they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city ; ¹³ neither can they prove the things whereof they now accuse me. ¹⁴ But this I confess unto thee, that after ^j the way which they call heresy, so worship I the ^k God of my fathers, believing all things which are written in ^l the Law and in the Prophets ; ¹⁵ and ^m have hope toward God (which they themselves also allow), ⁿ that there shall be a resurrection of the dead, both of the just and unjust. ¹⁶ And ^o herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men. ¹⁷ Now after many years ^p I came to bring alms to my nation, and offerings ; ¹⁸ whereupon ^q certain Jews from Asia found me purified in the tem-

SECT. XXXI.

V. Æ. 58.

J. P. 4771.

Cæsarea.

^a ch. 21. 27.
^b ch. 23. 2, 30,
 35. & 25. 2.

^c Luke 23. 2. ch.
 6. 13. & 16. 20.
 & 17. 6. & 21.
 28. 1 Pet. 2. 12,
 15.

^k See Note 33.

^d ch. 21. 28.

^e John 18. 31.

^f ch. 21. 33.

^g ch. 23. 30.

^h ver. 17. ch. 21.
 26.

ⁱ ch. 25. 8. & 28.
 17.

^j See Amos 8. 14.
 ch. 9. 2.

^k 2 Tim. 1. 3.

^l ch. 26. 22. & 28.
 23.

^m ch. 23. 6. & 26.
 6, 7. & 28. 20.

ⁿ Dan. 12. 2.
 John 5. 28, 29.

^o ch. 23. 1.

^p ch. 11. 29, 30.
 & 29. 16. Rom.
 15. 25. 2 Cor. 8.
 4. Gal. 2. 10.

^q ch. 21. 26, 27,
 & 26. 21.

r ch. 23. 30. &
25. 16.

ple, neither with multitude, nor with tumult; ¹⁹ who ought to have been here before thee, and object, if they had aught against me. ²⁰ Or else let these same *here* say, if they have found any evil doing in me, while I stood before the Council, ²¹ except it be for this one voice, that I cried standing among them, 'Touching ^sthe resurrection of the dead I am called in question by you this day!' "

s ch. 23. 6. & 28.
20.

SECT. XXXII.

SECTION XXXII.—*After many Conferences with Felix, St. Paul is detained in Prison till the Arrival of Porcius Festus.*

V. Æ. 58.

J. P. 4771.

Cæsarea.

ACTS xxiv. 22, to the end.

a ver. 7.

i See Note 34.

b ch. 27. 3. & 28.
16.

²² AND when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, "When ^aLysias the chief captain shall come down, I will know the uttermost of ^byour matter." ²³ And he commanded a centurion to keep Paul, and to let him have liberty, and ^bthat he should forbid none of his acquaintance to minister or come unto him.

²⁴ And after certain days, when Felix came with his wife Drusilla (which was a Jewess), he sent for Paul, and heard him concerning the faith in Christ. ²⁵ And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, "Go thy way for this time; when I have a convenient season, I will call for thee."

c Ex. 23. 8.

d Ex. 23. 2. ch.
12. 3. & 25. 9,
14.

m See Note 35.

²⁶ He hoped also that ^cmoney should have been given him of Paul, [that he might loose him:] wherefore he sent for him the oftener, and communed with him.

²⁷ But after two years Porcius Festus came into Felix' room; and Felix, ^dwilling to show the Jews a pleasure, left Paul bound.^m

SECT. XXXIII.

SECTION XXXIII.—*Trial of St. Paul before Festus—He appeals to the Emperor.*

V. Æ. 60.

J. P. 4773.

Cæsarea.

ACTS xxv. 1–12.

a ch. 24. 1. ver.
15.

b ch. 23. 12, 15.

c ch. 18. 14. ver.
18.

* Or, as some
copies read, *no
more than eight
or ten days.*

d Mark 15. 3.
Luke 23. 2, 10,
ch. 21. 5, 13.

e ch. 6. 13. & 24.
12. & 23. 17.

f ch. 24. 27.

g ver. 20.

h ver. 25. ch. 18.
14. & 23. 29. &
26. 31.

i ch. 26. 32. & 28.
19.

n See Note 36.

¹ Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. ² Then ^athe high priest and the chief of the Jews informed him against Paul, and besought him, ³ and desired favor against him, that he would send for him to Jerusalem, ^blaying wait in the way to kill him. ⁴ But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*. ⁵ "Let them therefore," said he, "which among you are able, go down with me, and accuse this man, ^cif there be any wickedness in him."

⁶ And when he had tarried among them ^{*}more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment-seat commanded Paul to be brought. ⁷ And when he was come, the Jews which came down from Jerusalem stood round about, ^dand laid many and grievous complaints against Paul, which they could not prove: ⁸ while he answered for himself, "Neither ^eagainst the Law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all." ⁹ But Festus, ^fwilling to do the Jews a pleasure, answered Paul, and said, "Wilt ^gthou go up to Jerusalem, and there be judged of these things before me?" ¹⁰ Then said Paul, "I stand at Cæsar's judgment-seat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest. ¹¹ For ^hif I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. ⁱI appealⁿ unto Cæsar!" ¹² Then Festus, when he had conferred with the Council,

answered, “Thou hast appealed unto ^jCæsar; unto Cæsar shalt thou go.”

^j Knapp puts this in the declarative form.—Ed.

SECTION XXXIV.—*Curious Account given to Agrippa by Festus, of the Accusation against St. Paul.*
ACTS xxv. 13–22.

SECT. XXXI.
V. Æ. 60.
J. P. 4773.
Cæsarea.

¹³ AND after certain days, King Agrippa and Bernicé came unto Cæsarea to salute Festus. ¹⁴ And when they had been there many days, Festus declared Paul's cause unto the king, saying, “There ^ais a certain man left in bonds by Felix: ¹⁵ about ^bwhom, when I was at Jerusalem, the Chief Priests and the elders of the Jews informed me, desiring to have judgment against him. ¹⁶ To ^cwhom I answered, ‘It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.’ ¹⁷ Therefore, when they were come hither, ^dwithout any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth. ¹⁸ Against whom when the accusers stood up, they brought none accusation of such things as I supposed; ¹⁹ but ^ehad certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. ²⁰ And because ^{*}I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. ²¹ But when Paul had appealed to be reserved unto the [†]hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.” ²² Then ^fAgrippa said unto Festus, “I would also hear the man myself.” “To-morrow,” said he, “thou shalt hear him.”

^a ch. 24. 27.
^b ver. 2, 3.
^c ver. 4, 5.
^d ver. 6.
^e ch. 18. 15. & 23. 29.
^{*} Or, I was doubtful how to inquire hereof.
[†] Or, judgment.
^f See ch. 9. 15.

SECTION XXXV.—*St. Paul defends his Cause before Festus and Agrippa—Their Conduct on that Occasion.*
ACTS xxv. 23, to the end, and chap. xxvi.

SECT. XXXV.
V. Æ. 60.
J. P. 4773.
Cæsarea.

²³ AND on the morrow, when Agrippa was come, and Bernicé, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. ²⁴ And Festus said, “King Agrippa, and all men which are here present with us, ye see this man, about whom ^aall the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought ^bnot to live any longer. ²⁵ But when I found that ^che had committed nothing worthy of death, ^dand that he himself hath appealed to Augustus, I have determined to send him. ²⁶ Of whom I have no certain thing to write unto my lord; wherefore I have brought him forth before you, and specially before thee, O King Agrippa! that, after examination had, I might have somewhat to write. ²⁷ For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.”

^a ver. 2, 3, 7.
^b ch. 22. 22.
^c ch. 23. 9, 29. & 26. 31.
^d ver. 11, 12.

¹ Then Agrippa said unto Paul, “Thou art permitted to speak for thyself.” Then Paul stretched forth the hand, and answered for himself:—

² “I think myself happy, King Agrippa! because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews; ³ especially *because I know* thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

⁴ “My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; ⁵ which knew me

chap. xxvi.

e ch. 22. 3. & 23.
6. & 24. 15, 22.
Phil. 3. 5.

f ch. 23. 6.

g Gen. 3. 15. &
22. 18. & 26. 4.
& 49. 10. Deut.
18. 15. 2 Sam. 7.
12. Ps. 132. 11.
Is. 4. 2. & 7. 14.
& 9. 6. & 40. 10.
Jer. 23. 5. & 33.
14. 15, 16. Ezek.
34. 23. & 37. 24.
Dan. 9. 24. Mic.
7. 20. ch. 13. 32.
Rom. 15. 8. Tit.
2. 13.

h Jam. 1. 1.

i Luke 2. 37.
1 Tim. 5. 5.
1 Thess. 3. 10.

* Gr. *night and day.*

j Phil. 3. 11.

k John 16. 2.
1 Tim. 1. 13.

l ch. 8. 3. Gal. 1.
13.

m ch. 9. 14, 21.
& 22. 5.

n ch. 22. 19.

o ch. 9. 3. & 22.
6.

p ch. 22. 15.

q ch. 22. 21.

r Is. 35. 5. & 42.
7. Luke 1. 79.
John 8. 12.
2 Cor. 4. 4. Eph.
1. 18. 1 Thess.
5. 5.

s 2 Cor. 6. 14.
Eph. 4. 18. & 5.
8. Col. 1. 13.
1 Pet. 2. 9, 25.

t Luke 1. 77.

u Eph. 1. 11. Col.
1. 12.

v ch. 20. 32.

w ch. 9. 20, 22,
29. & 11. 26. &
13. & 14. & 16,
& 17. & 18. &
19. & 20. & 21.

x Matt. 3. 8.

y ch. 21. 30, 31.

z Luke 24. 27,
44. ch. 24. 14. &
28. 23. Rom. 3.
21.

a John 5. 46.

b Luke 24. 26,
46.

c 1 Cor. 15. 20.
Col. 1. 18. Rev.
1. 5.

d Luke 2. 32.

e 2 Kings 9. 11.
John 10. 20.
1 Cor. 1. 23. &
2. 13, 14. & 4.
10.

f 1 Cor. 7. 7.

g ch. 23. 9, 29. &
25. 25.

h ch. 25. 11.

from the beginning, (if they would testify,) that after 'the most straitest sect of our religion I lived a Pharisee. ⁶ And now I stand and am judged for the hope of ^ethe promise made of God unto our fathers; ⁷ unto which *promise* ^hour twelve tribes, instantly serving ⁱGod ^{*}day and night, ^jhope to come; for which hope's sake, King Agrippa! I am accused of the Jews. ⁸ Why should it be thought a thing incredible with you, that God should raise the dead?

⁹ "I ^kverily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. ¹⁰ Which ^lthing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority ^mfrom the Chief Priests; and when they were put to death, I gave my voice against them; ¹¹ and ⁿI punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. ¹² Whereupon ^oas I went to Damascus with authority and commission from the Chief Priests, ¹³ at mid-day, O king! I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. ¹⁴ And when we were all fallen to the earth, I heard a Voice speaking unto me, and saying in the Hebrew tongue, 'Saul! Saul! why persecutest thou me? it is hard for thee to kick against the pricks.' ¹⁵ And I said, 'Who art thou, Lord?' And he said, 'I am Jesus whom thou persecutest. ¹⁶ But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, ^pto make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; ¹⁷ delivering thee from the people, and *from* the Gentiles, ^qunto whom now I send thee, ¹⁸ to ^ropen their eyes, *and* ^sto turn them from darkness to light, and *from* the power of Satan unto God, ^tthat they may receive forgiveness of sins, and ^uinheritance among them which are ^vsanctified by faith that is in me.'

¹⁹ "Whereupon, O King Agrippa! I was not disobedient unto the heavenly vision; ²⁰ but ^wshowed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent, and turn to God, and do ^xworks meet for repentance. ²¹ For these causes ^ythe Jews caught me in the temple, and went about to kill me. ²² Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those ^zwhich the Prophets and ^aMoses did say should come; ²³ that ^bChrist should suffer, and ^cthat he should be the first that should rise from the dead, and ^dshould show light unto the people, and to the Gentiles."

²⁴ And as he thus spake for himself, Festus said with a loud voice, "Paul, ^ethou art beside thyself! much learning doth make thee mad."

²⁵ But he said, "I am not mad, most noble Festus! but speak forth the words of truth and soberness. ²⁶ For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. ²⁷ King Agrippa, believest thou the Prophets? I know that thou believest." ²⁸ Then Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." ²⁹ And Paul said, "I ^fwould to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

³⁰ And when he had thus spoken, the King rose up, and the Governor, and Bernicé, and they that sat with them; ³¹ and when they were gone aside, they talked between themselves, saying, "This ^gman doeth nothing worthy of death or of bonds." ³² Then said Agrippa unto Festus, "This man might have been set at liberty, ^hif he had not appealed unto Cæsar."

SECTION XXXVI.—*St. Paul, being surrendered as a Prisoner to the Centurion, is prevented from completing this Journey, by returning to Antioch, as he had usually done.*
Acts xxvii. 1.
AND when “it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion, of Augustus’ band.”

SECT. XXXVI.
V. Æ. 60.
J. P. 4773.
Cæsarea.
a ch. 25. 12, 25.
o See Note 37.

PART XIV.

THE FOURTH JOURNEY OF ST. PAUL.

SECTION I.—*St. Paul commences his Voyage to Rome as a Prisoner.*
Acts xxvii. 2.
AND entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia ; *one* “Aristarchus,” a Macedonian of Thessalonica, being with us.

SECT. I.
V. Æ. 60.
J. P. 4773.
On the Voyage to Rome.
a ch. 19. 29.
a See Note 1.

SECTION II.—*The Ship arrives at Sidon, from whence it proceeds to Cyprus.*
Acts xxvii. 3, 4.
AND the next day we touched at Sidon. And Julius “courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. ” And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

SECT. II.
V. Æ. 60.
J. P. 4773.
Sidon.
a ch. 24. 23. & 28 16.

SECTION III.—*After changing their Ship at Tyre, they proceed to Cnidus, Salmone in Crete, and the City of Lasea.*
Acts xxvii. 5–8.
AND when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria^b sailing into Italy ; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under *Crete, over against Salmone ; ⁸ and, hardly passing it, came unto a place which is called The Fair Havens ; nigh whereunto was the city of Lasea.

SECT. III.
V. Æ. 60.
J. P. 4773.
Voyage to Rome.
b See Note 2.
* Or, Candy.

SECTION IV.—*St. Paul warns the Master of the Ship of the Danger they were in—They attempt to reach Phenice in Crete.*
Acts xxvii. 9–13.
NOW when much time was spent, and when sailing was now dangerous, “because the fast was now already past, Paul admonished them, ¹⁰ and said unto them, “Sirs ! I perceive that this voyage will be with *hurt and much damage, not only of the lading and ship, but also of our lives.” ¹¹ Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. ¹² And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter ; *which is* a haven of Crete,

SECT. IV.
V. Æ. 60.
J. P. 4773.
Voyage to Rome.
a The fast was on the tenth day of the seventh month, Lev. 23. 27, 29.
* Or, injury.

and lieth toward the south-west and north-west. ¹³ And when the south wind blew softly, supposing that they had obtained their purpose, loosing *thence*, they sailed close by Crete.

SECT. V.

V. Æ. 60.

J. P. 4773.

Voyage to Rome.

* Or, *beat*.

c See Note 3.

d See Note 4.

SECTION V.—*The Ship is wrecked, but the Lives of all on board are saved, as St. Paul had foretold.*

ACTS xxvii. 14, to the end.

¹⁴ BUT not long after there ^{*}arose against it a tempestuous^c wind, called Euroclydon.^d ¹⁵ And when the ship was caught, and could not bear up into the wind, we let *her* drive. ¹⁶ And running under a certain island which is called Clauda, we had much work to come by the boat; ¹⁷ which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. ¹⁸ And we being exceedingly tossed with a tempest, the next day they lightened the ship; ¹⁹ and the third day ^awe cast out with our own hands the tackling of the ship. ²⁰ And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

a Jonah 1. 5.

²¹ But after long abstinence Paul stood forth in the midst of them, and said, “Sirs! ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. ²² And now I exhort you to be of good cheer; for there shall be no loss of *any man’s* life among you, but of the ship. ²³ For ^bthere stood by me this night the Angel of God, whose I am, and ^cwhom I serve, ²⁴ saying, ‘Fear not, Paul; thou must be brought before Cæsar; and, lo! God hath given thee all them that sail with thee.’ ²⁵ Wherefore, sirs! be of good cheer; ^dfor I believe God, that it shall be even as it was told me. ²⁶ Howbeit ^ewe must be cast upon a certain island.”

b ch. 23. 11.

c Dan. 6. 16.

Rom. 1. 9.

2 Tim. 1. 3.

d Luke 1. 45.

Rom. 4. 20, 21.

2 Tim. 1. 12.

e ch. 23. 1.

²⁷ But when the fourteenth night was come, as we were driven up and down in Adria,^e about midnight the shipmen deemed that they drew near to some country; ²⁸ and sounded, and found *it* twenty fathoms; and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. ²⁹ Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

e See Note 5.

³⁰ And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the fore-ship, ³¹ Paul said to the centurion and to the soldiers, “Except these abide in the ship, ye cannot be saved.” ³² Then the soldiers cut off the ropes of the boat, and let her fall off.

³³ And while the day was coming on, Paul besought *them* all to take meat, saying, “This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. ³⁴ Wherefore I pray you to take *some* meat; for this is for your health; for ^fthere shall not a hair fall from the head of any of you.” ³⁵ And when he had thus spoken, he took bread, and ^ggave thanks to God in presence of them all; and when he had broken *it*, he began to eat. ³⁶ Then were they all of good cheer, and they also took *some* meat. ³⁷ And we were in all in the ship two hundred threescore and sixteen ^hsouls. ³⁸ And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

f 1 Kings 1. 52.

Matt. 10. 39.

Luke 12. 7. &

21. 18.

g 1 Sam. 9. 13.

Matt. 15. 36.

Mark 8. 6.

John 6. 11.

1 Tim. 4. 3, 4.

h ch. 2. 41. & 7.

14. Rom. 13. 1.

1 Pet. 3. 20.

³⁹ And when it was day, they knew not the land; but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. ⁴⁰ And when they had [†]taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands,^f and hoisted up the mainsail to the wind,

† Or, *cut the anchors, they left them in the sea, &c.*

f See Note 6.

and made toward shore. ⁴¹ And falling into a place where two^g seas met, ⁱthey ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

⁴² And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. ⁴³ But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first *into the sea*, and get to land, ⁴⁴ and the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, ^jthat they escaped all safe to land.

SECTION VI.—*They land on the Island of Melita.*

ACTS xxviii. 1–10.

¹ AND when they were escaped, then they knew that ^athe island was called Melita.^h ² And the ^bbarbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

³ And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

⁴ And when the barbariansⁱ saw the *venomous* beast hang on his hand, they said among themselves, “No doubt this man is a murderer, whom, though he hath escaped the sea, yet Vengeance^c suffereth not to live!”

⁵ And he shook off the beast into the fire, and ^dfelt no harm; ⁶ howbeit they looked when he should have swollen, or fallen down dead suddenly. But after they had looked a great while, and saw no harm come to him, they changed their minds, and ^esaid that he was a god.

⁷ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. ⁸ And it came to pass, that the father of Publius lay sick of a fever and of a ^fbloody flux; to whom Paul entered in, and ^gprayed, and ^hlaid his hands on him, and healed him. ⁹ So when this was done, others also, which had diseases in the island, came, and were healed; ¹⁰ who also honored us with many ⁱhonors, and when we departed, they laded *us* with such things as were necessary.

SECTION VII.—*After three Months they sail to Rome.*

ACTS xxviii. 11, to former part of ver. 14.

¹¹ AND after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.^k ¹² And landing at Syracuse,^l we tarried *there* three days; ¹³ and from thence we fetched a compass, and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteöli; ¹⁴ where we found brethren, and were desired to tarry with them seven days.

SECTION VIII.—*St. Paul arrives at Rome, and is kindly received by the Brethren.*

ACTS xxviii. latter part of ver. 14–16.

¹⁴ AND so we went toward Rome. ¹⁵ And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns; whom when Paul saw, he thanked God, and took courage. ¹⁶ And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but ^aPaul was suffered to dwell by himself with a soldier that kept him.^m

SECT. VI.

V. Æ. 60.

J. P. 4773.

Melita.

a ch. 27. 26.

h See Note 8.

b Rom. 1. 14.

1 Cor. 14. 11.

Col. 3. 11.

i See Note 9.

c i. e. Δίκη, or the goddess *Vengeance*: it will be perceived the heathen are speaking.—Ed.

d Mark 16. 18.

Luke 10. 19.

e ch. 14. 11.

f The Greek word is *dysentery*.—Ed.

g Jam. 5. 14, 15.

h Mark 6. 5. & 7.

32. & 16. 18.

Luke 4. 40. ch.

19. 11, 12. 1 Cor

12. 9, 28.

i Matt. 15. 6.

1 Tim. 5. 17.

SECT. VII.

V. Æ. 60.

J. P. 4773.

Voyage to Rome.

k See Note 10.

l See Note 11.

SECT. VIII.

V. Æ. 60.

J. P. 4773.

Rome.

a ch. 24. 25. & 27. 3.

m See Note 12.

SECT. IX.

V. Æ. 60.

J. P. 4773.

Rome.

SECTION IX.—*St. Paul summons the Jews at Rome, to explain to them the Causes of his Imprisonment.*

ACTS xxviii. 17–29.

a ch. 24. 12, 13.
& 25. 8.

b ch. 21. 33.

c ch. 22. 24. &
24. 10. & 25. 8.
& 26. 31.

d ch. 25. 11.

e i. e. the Mes-
siah.—ED.
ch. 26. 6, 7.f ch. 26. 29. Eph.
3. 1. & 4. 1. &
6. 20. 2 Tim. 1.
16. & 2. 9.
Philemon 10, 13.g Luke 2. 34. ch.
24. 5, 14. 1 Pet.
2. 12. & 4. 14.h Luke 24. 27.
ch. 17. 3. & 19.
8.i See on ch. 26. 6,
22.j ch. 14. 4. & 17.
4. & 19. 9.k Is. 6. 9. Jer. 5.
21. Ezek. 12. 2.
Matt. 13. 14, 15.
Mark 4. 12.
Luke 8. 10.
John 12. 40.
Rom. 11. 8.

¹⁷ AND it came to pass, that after three days Paul called the chief of the Jews together. And when they were come together, he said unto them, “Men *and* brethren,^a though I have committed nothing against the people, or customs of our fathers, yet ^bwas I delivered prisoner from Jerusalem into the hands of the Romans; ¹⁸ who, ^cwhen they had examined me, would have let me go, because there was no cause of death in me. ¹⁹ But when the Jews spake against *it*, ^dI was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. ²⁰ For this cause therefore have I called for you, to see you, and to speak with you; because that for the ^eHope of Israel I am bound with ^fthis chain.” ²¹ And they said unto him, “We neither received letters out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee. ²² But we desire to hear of thee what thou thinkest; for as concerning this Sect, we know that every where ^git is spoken against.”

²³ And when they had appointed him a day, there came many to him into his lodging; ^hto whom he expounded and testified the kingdom of God, persuading them concerning Jesus ⁱboth out of the Law of Moses, and out of the Prophets, from morning till evening. ²⁴ And ^jsome believed the things which were spoken, and some believed not. ²⁵ And when they agreed not among themselves, they departed, after that Paul had spoken one word, “Well spake the Holy Ghost by ^kEsaias the prophet unto our fathers, ²⁶ saying,—

‘Go unto this people, and say,
Hearing ye shall hear, and shall not understand;
And seeing ye shall see, and not perceive.

²⁷ For the heart of this people is waxed gross,
And their ears are dull of hearing,
And their eyes have they closed;
Lest they should see with their eyes,
And hear with their ears,
And understand with their heart,
And should be converted, and I should heal them.’

²⁸ Be it known therefore unto you, that the Salvation of God is sent ^lunto the Gentiles, and *that* they will hear *it*.” ²⁹ And when he had said these words, the Jews departed, and had great reasoning among themselves.

l Matt. 21. 41, 43.
ch. 13. 46, 47. &
18. 6. & 22. 21.
& 26. 17, 18.
Rom. 11. 11.

SECT. X.

V. Æ. 61.

J. P. 4774.

Rome.

SECTION X.—*St. Paul writes his Epistle to the Ephesians,ⁿ to establish them in the Christian Faith, by describing, in the most animating Language, the Mercy of God displayed in the Calling of the Gentiles through Faith in Christ, without being subjected to the Law of Moses, and to enforce upon them that Holiness and Consistency of Conduct, which is required of all who have received the knowledge of Salvation.*

n See Note 13.

THE EPISTLE TO THE EPHESIANS.

§ 1.—chap. i. 1–14.

After his individual and general salutation, St. Paul breaks forth into rapturous expressions of gratitude to God for the spiritual blessings he has bestowed on the Gentiles; and for calling them according to his merciful design, that they might be holy and blameless, his chosen people—Predestinated to the adoption of children, through faith in Jesus Christ—By his blood they are redeemed, and their sins pardoned—not by the Mosaic Law, but through his abundant mercy—giving the apostles both wisdom in spiritual things, and prudence in the exercise of them, and revealing to them the mystery of his will (the admission of the Gentiles into his Church, without subjecting

them to the Jewish Law,) and the plan by which both Jews and Gentiles will be gathered together under Jesus Christ into one Church—Through Christ the believing Jews have obtained the spiritual inheritance promised to the spiritual children of Abraham, being predestinated or reſelected according to the purpose of his own will, through faith in Christ; that they, who were the first who believed in Christ, should be to the praise of his glory, by imparting the knowledge of salvation to the world—In him the Gentiles also have believed, when they heard from the apostles the word of truth—and by him the Holy Spirit, promised by the Father, was given, which is the earnest of the eternal inheritance of the Jews, and now of the Gentiles, till they together obtain the purchased possession of heaven, to the praise and glory of Christ.

¹ PAUL, an apostle of Jesus Christ ^aby the will of God, ^bto the saints which are at Ephesus, ^cand to the faithful in Christ Jesus! ² Grace ^dbe to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

³ Blessed ^ebe the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly ^f*places* in Christ; ⁴according as ^gHe hath chosen us in him ^hbefore the foundation of the world, that we should ⁱbe holy and without blame before Him; in love ^jhaving ^kpredestinated us unto ^lthe adoption of children by Jesus Christ to himself, ^maccording to the good pleasure of his will, ⁶to the praise of the glory of his grace, ⁿwherein He hath made us accepted in ^oThe Beloved: ⁷in ^pwhom we have redemption through his blood (the forgiveness of sins), according to ^qthe riches of his grace, ⁸wherein He hath abounded toward us in all wisdom and prudence, ⁹having ^rmade known unto us the mystery of his will, according to his good pleasure ^swhich He hath purposed in himself: ¹⁰that in the dispensation of ^tthe fulness of times ^uHe might gather together in one ^vall things in Christ, both which are in heaven, and which are on earth—even in him. ¹¹In ^wwhom also we have obtained an inheritance, ^xbeing predestinated according to ^ythe purpose of Him who worketh all things after the counsel of his own will, ¹²that ^zwe, who first ^atrusted in Christ, should ^bbe to the praise of his glory; ¹³in whom ye also *trusted*. (after that ye heard ^cthe word of truth, the Gospel of your salvation;) in whom also, after that ye believed, ^dye were sealed with that Holy Spirit of promise, ¹⁴which ^eis the earnest of our inheritance ^funtil the redemption of ^gthe purchased possession, ^hunto the praise of his glory.

s 1 Cor. 3. 22, 23. & 11. 3. ch. 2. 15. & 3. 15. t Phil. 2. 9, 10. Col. 1. 20. † Gr. *the heavens*. u Acts 20. 32. & 26. 18. Rom. 8. 17. Col. 1. 12. & 3. 24. Tit. 3. 7. Jam. 2. 5. 1 Pet. 1. 4. v ver. 5. w Is. 46. 10, 11. x ver. 6, 14. 2 Thess. 2. 13. † Or, *hoped*. y Jam. 1. 18. z John 1. 17. 2 Cor. 6. 7. a 2 Cor. 1. 22. ch. 4. 30. b 2 Cor. 1. 22. & 5. 5. c Luke 21. 28. Rom. 8. 23. ch. 4. 30. d Acts 20. 28. e ver. 6, 12. 1 Pet. 2. 9.

§ 2.—chap. i. 15, to the end.

St. Paul thanks God for their conversion, and prays that they may be further enlightened in the knowledge of the truth, and attain to the fullest conception of the blessings of the Gospel, and its glorious Author, by whose power Christ was raised from the dead, and exalted to supreme dignity and dominion in this world, and that which is to come—All things are subjected to Him, for the advantage of the Church—which is considered more particularly as his body—of which he is the Supreme Head—The Church receiving the fulness of its spiritual gifts and graces from Him who fills all persons in all places, and is all in all.

¹⁵ WHEREFORE I also, ^aafter I heard of your faith in the Lord Jesus, and love unto all the saints, ¹⁶cease ^bnot to give thanks for you, making mention of you in my prayers; ¹⁷that ^cthe God of our Lord Jesus Christ, the Father of glory, ^dmay give unto you the Spirit of wisdom and revelation ^ein the knowledge of him: ¹⁸the ^feyes of your understanding being enlightened; that ye may know what is ^gthe hope of his calling, and what is the riches of the glory of his ^hinheritance in the saints, ¹⁹and what is the exceeding greatness of his power to us-ward who believe, ⁱaccording to the working ^jof his mighty power, ²⁰which He wrought in Christ, when ^kHe raised him from the dead,

§ 1.

a 2 Cor. 1. 1. b Rom. 1. 7. 2 Cor. 1. 1. c 1 Cor. 4. 17. ch. 6. 21. Col. 1. 2. d Gal. 1. 3. Tit 1. 4. e 2 Cor. 1. 3. 1 Pet. 1. 3. * Or, *things*, ch. 6. 12. f Rom. 8. 28. 2 Thess. 2. 13. 2 Tim. 1. 9. Jam. 2. 5. 1 Pet. 1. 2. & 2. 9. g 1 Pet. 1. 20. h Luke 1. 75. ch. 2. 10. & 5. 27. Col. 1. 22. 1 Thess. 4. 7. Tit. 2. 12. i Rom. 8. 29, 30. ver. 11. j John 1. 12. Rom. 8. 15. 2 Cor. 6. 18. Gal. 4. 5. 1 John 3. 1. k Matt. 1. 26. Luke 12. 32. 1 Cor. 1. 21. ver. 9. l Rom. 3. 24. & 5. 15. m Matt. 3. 17. & 17. 5. John 3. 35. & 10. 17. n Acts 20. 28. Rom. 3. 24. Col. 1. 14. Heb. 9. 12. 1 Pet. 1. 18, 19. Rev. 5. 9. o Rom. 2. 4. & 3. 24. & 9. 23. ch. 2. 7. & 3. 8, 16. Phil. 4. 19. p Rom. 16. 25. ch. 3. 4, 9. Col. 1. 26. q ch. 3. 11. 2 Tim. 1. 9. r Gal. 4. 4. Heb. 1. 2. & 9. 10. 1 Pet. 1. 20. u Acts 20. 32. & 26. 18. x ver. 6, 14. 2 Thess. 2. 13. b 2 Cor. 1. 22. & 5. 5.

§ 2.

a Col. 1. 4. Philemon 5. b Rom. 1. 9. Phil. 1. 3, 4. Col. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3. c John 20. 17. d Col. 1. 9. * Or, *for the acknowledgment*. e Acts 26. 18. f ch. 2. 12. & 4. 4. g ver. 11. h ch. 3. 7. Col. 1. 29. & 2. 12. † Gr. *of the might of his power*. i Acts 2. 24, 33.

j Ps. 110. 1.
Acts 7. 55, 56.
Col. 3. 1. Heb.
1. 3. & 10. 12.
k Phil. 2. 9, 10.
Col. 2. 10. Heb.
1. 4.
l Rom. 8. 38.
Col. 1. 16. & 2.
15.

m Ps. 8. 6. See
Matt. 28. 18.
1 Cor. 15. 27.
Heb. 2. 8.

n ch. 4. 15, 16.
Col. 1. 18. Heb.
2. 7.

o Rom. 12. 5.
1 Cor. 12. 12,
27. ch. 4. 12. &
5. 23, 30. Col. 1.
18, 24.

p Col. 2. 10.

q 1 Cor. 12. 6.
ch. 4. 10. Col. 3.
11.

§ 3.

a John 5. 24.
Col. 2. 13.

b ver. 5. ch. 4. 18.

c 1 Cor. 6. 11. ch.
4. 22. Col. 1. 21.
& 3. 7. 1 John
5. 19.

d ch. 6. 12.

e ch. 5. 6. Col. 3.
6.

f Tit. 3. 3. 1 Pet.
4. 3.

g Gal. 5. 16.

* Gr. *the wills*.

h Ps. 51. 5. Rom.
5. 12, 14.

i Rom. 10. 12.
ch. 1. 7. ver. 7.

j Rom. 5. 6, 8, 10.
ver. 1.

k Rom. 6. 4, 5.
Col. 2. 12, 13. &
3. 1, 3.

† Or, *by whose
grace*: See Acts
15. 11. ver. 8.
Tit. 3. 5.

l ch. 1. 20.

m Tit. 3. 4.

n ver. 5. Rom. 3.
24. 2 Tim. 1. 9.

o Rom. 4. 16.

p Matt. 16. 17.
John 6. 44, 45.
Rom. 10. 11, 15,
17. ch. 1. 19.
Phil. 1. 29.

q Rom. 3. 20, 27,
28. & 4. 2. & 9.
11. & 11. 6.
1 Cor. 1. 29, 30,
31. 2 Tim. 1. 9.
Tit. 3. 5.

r Dent. 32. 6.
Ps. 109. 3. Is.
19. 25. & 29. 23.
& 41. 21. John
3. 3, 5. 1 Cor. 3.
9. 2 Cor. 5. 5,
17. ch. 4. 24.
Tit. 2. 14.

s ch. 1. 4.

† Or, *prepared*.

and ^jset *him* at his own right hand in the heavenly *places*, ²¹ (far ^kabove all ^lprincipality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;) ²² and ^mhath put all *things* under his feet, and gave him ⁿto be the head over all *things* to the Church, ²³ which ^ois his body, ^pthe fulness of *him* ^qthat filleth all in all.

§ 3.—chap. ii. 1–10.

St. Paul, to excite the gratitude of the Ephesians, reminds them of the love of Christ, who hath quickened them, or filled them with his grace, when they were dead in trespasses and sins—He describes their character and conduct in their heathen state—Then in the name of the converted Jews he acknowledges that they also, before their conversion, followed the same course of life, so that they, as well as the Gentiles, had become naturally the children of wrath—But God, in his great mercy, of his own free grace, had provided for them the means of salvation, and had quickened them, or made both the Jews and Gentiles alive in Christ—alive from the death of sin to the life of righteousness, and had raised them up together, or given to them, by his resurrection, the anticipation of their own, and by his exaltation, the hope that they, through him, may be received into heavenly places—thereby declaring the exceeding riches of his mercy and forgiveness through Christ Jesus—For by the mercy of God, through faith, were they saved; not by works of the Mosaic Law, or merit of their own, lest any man should boast, but by the free gift and will of God—For they were his workmanship, He himself having created them in Christ Jesus unto good works, which God had before decreed, by the influences of his Holy Spirit, they should have the power of performing.

¹ AND ^ayou *hath He quickened*, ^bwho were dead in trespasses and sins, ²(wherein ^cin time past ye walked according to the course of this world, according to ^dthe prince of the power of the air, the spirit that now worketh in ^ethe children of disobedience; ³among ^fwhom also we all had our conversation in times past in ^gthe lusts of our flesh, fulfilling ^hthe desires of the flesh and of the mind. and ⁱwere by nature the children of wrath, even as others; ⁴but God, ^jwho is rich in mercy, for his great love wherewith he loved us) . . . ⁵even ^kwhen we were dead in sins, hath ^lquickened us together with Christ, (^mby grace ye are saved!) ⁶and hath raised us up together, and made us sit together ⁿin heavenly *places* in Christ Jesus; ⁷that in the ages to come He might show the exceeding riches of his grace, in ^ohis kindness toward us through Christ Jesus. ⁸For ^pby grace are ye saved ^qthrough faith; and that not of yourselves, ^rit is the gift of God: ⁹not ^sof works, lest any man should boast. ¹⁰For we are ^this workmanship, created in Christ Jesus unto good works, ^uwhich God hath before ordained that we should walk in them.

§ 4.—chap. ii. 11, to the end.

The Apostle, after having described the fallen state of the Jew and Gentile, desires the Gentiles to remember that before they were converted they had no knowledge of Christ—they were alienated from the privileges of the Jewish people, without a part in the covenant of promise made to Abraham; without a well-grounded hope of pardon of sin, or the immortality of the soul; without God in the world—but now, by faith in Christ, them, who were far removed from the covenant of promise, God has brought nigh by the blood of Christ, who has died for Jew and Gentile, and has become a peace-offering, and has formed one Church out of the believers of both people; and by his death in the flesh has abolished the Jewish ordinances that separated them, and were the causes of their enmity; and has united them both in himself, as one new man, or one new body, making peace between them, that he might reconcile both to God by the atoning sacrifice of his body; having slain or destroyed the enmity between God and man, produced by sin—and who, after his resurrection, preached, through his apostles, peace and reconciliation, both to Jew and Gentile, and through him both have access by the same Holy Spirit to the same Father—The Gentiles being no longer strangers, but incorporated with the Jews, are admitted into the same privileges with his holy people; belonging to his house, or visible Church, which is built upon the doctrine taught by the Prophets in the Old, and the Apostles in the New, Dispensation, Jesus Christ himself the corner-stone, connecting the Jews and Gentiles together in

the same building—by whom the building, composed of Jews and Gentiles, fitly joined together, groweth by the accession of new converts into a holy temple unto God—And through Christ, they, his brethren, are builded together, that they may become the habitation of God, his Spirit living within them.

¹¹ WHEREFORE ^aremember, that ye *being* in time past Gentiles in the flesh (who are called Uncircumcision by that which is called ^bthe Circumcision in the flesh made by hands), ¹² that ^cat that time ye were without Christ, ^d(being aliens from the commonwealth of Israel, and strangers from ^ethe covenants of promise, ^fhaving no hope, ^gand without God in the world,) ¹³ but ^hnow in Christ Jesus ye who sometimes were ⁱfar off are made nigh by the blood of Christ. ¹⁴ For ^jhe is our Peace, ^kwho hath made both one, and hath broken down the middle wall of partition *between us*; ¹⁵ having ^labolished in ^mhis flesh the enmity, *even* the Law of commandments *contained* in ordinances; for to make in himself of twain one ⁿnew man, *so* making peace, ¹⁶ and that he might ^oreconcile both unto God in one body by the cross, ^phaving slain the enmity ^qthereby. ¹⁷ And came ^rand preached peace to you which were afar off, and ^sto them that were nigh; ¹⁸ for ^tthrough him we both have access ^uby one Spirit unto the Father.

¹⁹ Now therefore ye are no more strangers and foreigners, but ^vfellow-citizens with the saints, and of ^wthe household of God, ²⁰ and ^xare built ^yupon the foundation of the ^zApostles and Prophets, Jesus Christ himself being ^athe chief corner-stone; ²¹ in ^bwhom all the building fitly framed together groweth unto ^ca holy temple in the Lord: ²² in ^dwhom ye also are builded together for a habitation of God through the Spirit.

^s John 10. 9. & 14. 6. Rom. 5. 2. ch. 3. 12. Heb. 4. 16. & 10. 19, 20. 1 Pet. 3. 18. ^t 1 Cor. 12. 13. ch. 4. 4. ^u Phil. 3. 20. Heb. 12. 22, 23. ^v Gal. 6. 10. ch. 3. 15. ^w 1 Cor. 3. 9, 10. ch. 4. 12. 1 Pet. 2. 4, 5. ^x Matt. 16. 18. ^y Gal. 2. 9. Rev. 21. 14. ^z 1 Cor. 12. 28. ch. 4. 11. ^a ch. 4. 15, 16. ^b 1 Cor. 3. 17. & 6. 19. 2 Cor. 6. 16. ^c 1 Pet. 2. 5.

§ 5.—chap. iii. 1–12.

St. Paul affirms, that for maintaining the admission of the Gentiles to the same privileges as the Jews, without being bound by the Law of Moses, he was now suffering imprisonment—a circumstance they could not doubt, as they had heard of the dispensation of grace committed to him on their account—That God, by immediate revelation, had revealed to him this doctrine; as he had already told them (chap. i. 9, 10. and ii. 11, *to the end*)—that the Gentiles should be joint-heirs, united in one body with the Jews, and joint-partakers of his promise concerning Christ by the Gospel—of which he was made a minister, according to the effectual working of the free gift of grace, that he might preach the plan of salvation through Christ—That both Jews and Gentiles may have sufficient light to be able to comprehend the mystery of bringing all mankind to salvation through faith in Christ, which God till now hath kept hidden—although, like the other dispensations, it was created or formed by Jesus Christ from the foundation of the world—That the manifold wisdom of God, gradually discovering itself, might be made evident to the angelic spirits, by his dealings with the Church according to the external arrangements or economy he made or constituted in Christ Jesus, through whom we may freely address our prayers, and have access to God, in the full assurance of being heard through faith.

¹ FOR this cause I Paul, ^athe prisoner of Jesus Christ ^bfor you Gentiles—² if ye have heard of ^cthe dispensation of the grace of God ^dwhich is given me to you-ward, ³ how ^ethat ^fby revelation ^ghe made known unto me the mystery, (as ^hI wrote ⁱafore in few words, ⁴ whereby, when ye read, ye may understand my knowledge ^jin the mystery of Christ,) ⁵ which ^kin other ages was not made known unto the sons of men, ^las it is now revealed unto the holy apostles and prophets by the Spirit; ⁶ that the Gentiles ^mshould be fellow-heirs, and ⁿof the same body, and ^opartakers of his promise in Christ by the Gospel: ⁷ whereof ^pI was made a minister, ^qaccording to the gift of the grace of God given unto me by ^rthe effectual working of his power:—⁸ unto me, ^swho am less than the least of all saints, is this

§ 4.

^a 1 Cor. 12. 2. ch. 5. 8. Col. 1. 21. & 2. 13. ^b Rom. 2. 28, 29 Col. 2. 11. ^c ch. 4. 18. Col. 1. 21. ^d See Ezek. 13. 9. John 10. 16. ^e Rom. 9. 4, 8. ^f 1 Thess. 4. 13 ^g Gal. 4. 8. 1 Thess. 4. 5. ^h Gal. 3. 28. ⁱ Acts 2. 39. ver. 17. ^j Mic. 5. 5. John 16. 33. Acts 10. 36. Rom. 5. 1. Col. 1. 20. ^k John 10. 16. Gal. 3. 28. ^l Col. 2. 14, 20. ^m Col. 1. 22. ⁿ 2 Cor. 5. 17. Gal. 6. 15. ch. 4. 24. ^o Col. 1. 20, 21, 22. ^p Rom. 6. 6. & 8. 3. Col. 2. 14. ^q Or, *in himself*. ^r Is. 57. 19. Zech. 9. 10. Acts 2. 39. & 10. 36. Rom. 5. 1. ver. 13, 14. ^s Ps. 148. 14.

§ 5.

^a Acts 21. 33. & 23. 17, 20. ch. 4. 1. & 6. 20. Phil. 1. 7, 13, 14, 16. Col. 4. 3, 18. 2 Tim. 1. 8. & 2. 9. Philemon 1, 9. ^b Gal. 5. 11. Col. 1. 24. 2 Tim. 2. 10. ^c Rom. 1. 5. & 11. 13. 1 Cor. 4. 1. ch. 4. 7. Col. 1. 25. ^d Acts 9. 15. & 13. 2. Rom. 12. 3. Gal. 1. 16. ver. 8. ^e Acts 22. 17, 21. & 26. 17, 18. ^f Gal. 1. 12. ^g Rom. 16. 25. Col. 1. 26, 27. ^h ch. 1. 9, 10. ⁱ Or, *a little before*. ^j 1 Cor. 4. 1. ch. 6. 19. ^k Acts 10. 28. Rom. 16. 25. ver. 9. ^l ch. 2. 20. ^m Gal. 3. 28, 29. ch. 2. 14. ⁿ ch. 2. 15, 16. ^o Gal. 3. 14. ^p Rom. 15. 16. Col. 1. 23, 25. ^q Rom. 1. 5. ^r Rom. 15. 18. ch. 1. 19. Col. 1. 29. ^s 1 Cor. 15. 9. 1 Tim. 13. 15.

s Gal. 1. 16. & 2.
8. 1 Tim. 2. 7.
2 Tim. 1. 11.
t ch. 1. 7. Col. 1.
27.
u ver. 3. ch. 1. 9.
v Rom. 16. 25.
ver. 5. 1 Cor. 2.
7. Col. 1. 26.
w Ps. 33. 6. John
1. 3. Col. 1. 16.
Heb. 1. 2.
x 1 Pet. 1. 12.
y Rom. 8. 38. ch.
1. 21. Col. 1. 16.
1 Pet. 3. 22.
z 1 Cor. 2. 7.
1 Tim. 3. 16.
a ch. 1. 9.
b ch. 2. 18.
c Heb. 4. 16.

§ 6.

a Acts 14. 22.
Phil. 1. 14.
1 Thess. 3. 3.
b ver. 1.
c 2 Cor. 1. 6.
d ch. 1. 10. Phil.
2. 9, 10, 11.
e Rom. 9. 23. ch.
1. 7. Phil. 4. 19.
Col. 1. 27.
f ch. 6. 10. Col.
1. 11.
g Rom. 7. 22.
2 Cor. 4. 16.
h John 14. 23. ch.
2. 22.
i Col. 1. 23. & 2.
7.
j ch. 1. 18.
k Rom. 10. 3, 11,
12.
l John 1. 16. ch.
1. 23. Col. 2. 9,
10.
m Rom. 16. 25.
Jude 24.
n 1 Cor. 2. 9.
o ver. 7. Col. 1.
29.
p Rom. 11. 36. &
16. 27. Heb. 13.
21.

§ 7.

a ch. 3. 1.
Philemon 1, 9.
* Or, *in the Lord*.
b Phil. 1. 27. Col.
1. 10. 1 Thess.
2. 12.
c Acts 20. 19.
Gal. 5. 22, 23.
Col. 3. 12, 13.
d Col. 3. 14.
e Rom. 12. 5.
1 Cor. 12. 12, 13.
ch. 2. 16.
f 1 Cor. 12. 4, 11.
g ch. 1. 18.
h 1 Cor. 1. 13. &
8. 6. & 12. 5.
2 Cor. 11. 4.
i Jude 3. ver. 13.
j Gal. 3. 27, 28.
Heb. 6. 6.
k Mal. 2. 10.
1 Cor. 8. 6. & 12.
6.
l Rom. 11. 36.

grace given, that ^aI should preach among the Gentiles 'the unsearchable riches of Christ; ⁹and to make all *men* see what *is* the fellowship of "the mystery," which from the beginning of the world hath been hid in God, "who created all things by Jesus Christ; ¹⁰to ^xthe intent that now ^yunto the principalities and powers in heavenly *places* ^zmight be known by the Church the manifold wisdom of God, ¹¹according ^ato the eternal purpose which he purposed in Christ Jesus our Lord, ¹²in whom we have boldness and ^baccess ^cwith confidence by the faith of him.

§ 6.—chap. iii. 13, to the end.

St. Paul desires the Ephesians not to be discouraged by his tribulations on their account—as they are for their glory or advantage, proving his fidelity and firm conviction of the truth of the doctrine revealed to him concerning them—That they might not faint, St. Paul prays for them to God; from whom all believers upon earth, and spirits in heaven, are named, that he would grant them, according to the riches of his free mercy, to be mightily strengthened by his Holy Spirit in their inner man, or soul; that being rooted and founded in the love of Christ, they may be able to comprehend the infinite dimensions of the Christian Temple, or Church, which extends over all the earth, reaching to heaven, and is founded on the love of God and of Christ, which surpasses finite knowledge—that they may be filled with all the spiritual gifts of God—To strengthen the faith of the Ephesians who had already experienced the stronger power of God working in them, by the spiritual gifts imparted to them, he ends with a sublime doxology.

¹³ WHEREFORE ^aI desire that ye faint not at my tribulations ^bfor you, ^cwhich is your glory. ¹⁴For this cause I bow my knees unto the Father of our Lord Jesus Christ, ¹⁵of whom ^dthe whole family in heaven and earth is named, ¹⁶that He would grant you, ^eaccording to the riches of his glory, ^fto be strengthened with might by his Spirit ^gin the inner man; ¹⁷that ^hChrist may dwell in your hearts by faith; that ye, ⁱbeing rooted and grounded in love, ¹⁸may ^jbe able to comprehend with all saints ^kwhat *is* the breadth, and length, and depth, and height; ¹⁹and to know the love of Christ, which passeth knowledge, that ye might be filled ^lwith all the fulness of God.

²⁰Now ^munto Him that is able to do exceeding abundantly ⁿabove all that we ask or think, ^oaccording to the power that worketh in us, ²¹unto ^pHim be glory in the Church by Christ Jesus throughout all ages, world without end! Amen.

§ 7.—chap. iv. 1-6.

As an inducement to the Ephesians to attend to his exhortations, he reminds them that he is now a prisoner of the Lord for their sakes—that he who is in bondage calls on them who are at liberty to walk worthy of the high privileges to which they are called—in subjection, meekness, patience, bearing with one another—that they may keep that unity which becomes those who are regenerated and influenced by one Spirit, joining them together in the bond of peace—For in the Gospel of Christ there is no division—There is one body, or Church of Christ—one Holy Spirit animating that body—one hope of everlasting life—one Lord who is head of that body—one system of religion, and condition of salvation—one baptism in the name of the Holy Trinity—and one God—The Father of Jews and Gentiles, who is above all, and pervades all—and through his Spirit is in all.

¹ I THEREFORE (the ^aprisoner ^{*}of the Lord) beseech you that ye ^bwalk worthy of the vocation wherewith ye are called, ²with ^call lowliness and meekness, with long-suffering, forbearing one another in love; ³endeavouring to keep the unity of the Spirit ^din the bond of peace. ⁴There ^eis one Body, and ^fone Spirit, even as ye are called in one ^ghope of your calling; ⁵one ^hLord, ⁱone faith, ^jone baptism, ⁶one ^kGod and Father of all, who *is* above all, and ^lthrough all, and in you all.

§ 8.—chap. iv. 7–16.

St. Paul shows that the same God who makes all mankind equal in their spiritual blessings, has allotted to every man offices suitable to the exercise and nature of those gifts he has received, according to the words of David, (Ps. lxxviii. 18.)—Now this expression that he ascended, implies that he descended first into the lower parts of the earth; that he came down from heaven, and submitted to lie in the grave of death; and that he, who descended, and humbled himself, is the same Divine Being who ascended into the heaven of heavens, that he might become the fountain of all blessings, and fill both Jews and Gentiles with the gifts and graces of his Holy Spirit, according to their different functions—That he has instituted a variety of offices in the Church for its edification and perfection, till Jews and Gentiles are all converted to the Christian faith, and have attained to the true knowledge of the incarnation and atonement of the Son of God, till the Church as a body has arrived to the maturity of a perfect man, to the full measure of the spiritual stature, endued with all the fulness of the gifts of Christ—He exhorts them, therefore, to become steadfast in their faith, and not to be easily led astray by the deception and cunning craftiness of the Judaizing teachers, but to adhere to the doctrines of the Gospel, in that love and charity which it inculcates; that they may grow up as members of his body, who is the Head, even Christ; by whom the whole body of Christians being joined together in one Church, and every member fitted for its own office or place, like the human body, grows to maturity by the proper exercise of the spiritual functions of its individual members.

⁷ BUT ^aunto every one of us is given grace according to the measure of the gift of Christ. ⁸ (Wherefore He ^bsaith,—

“When he ascended up on high, ^che led ^{*}captivity captive,
And gave gifts unto men.”

⁹ Now ^dthat he ascended, what is it but that he also descended [first] into the lower parts of the earth? ¹⁰ He that descended is the same also ^ethat ascended up far above all heavens, ^fthat he might [†]fill all things.) ¹¹ And ^ghe gave some, Apostles; and some, Prophets; and some, ^hEvangelists; and some, ⁱPastors and ^jTeachers; ¹² for ^kthe perfecting of the saints, for the work of the ministry, ^lfor the edifying of ^mthe body of Christ; ¹³ till we all come ⁿin the unity of the faith, ^oand of the knowledge of ^pthe Son of God, unto ^qa perfect man, unto the measure of the ^rstature of the fulness of Christ: ¹⁴ that we ^shenceforth be no more ^tchildren, ^utossed to and fro, and carried about with every ^vwind of doctrine, by the sleight of men, ^wand cunning craftiness ^xwhereby they lie in wait to deceive; ¹⁵ but ^yspeaking ^zthe truth in love, ^{aa}may grow up into him in all things, ^{ab}which is the Head, ^{ac}even Christ: ¹⁶ from ^{ad}whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

§ 9.—chap. iv. 17–24.

The Apostle, in the name, and by the authority of Christ, commands the Ephesians to renounce the vices which prevailed among the unconverted Gentiles, in the foolishness and darkness of their minds, who are alienated from the principles of true religion, and have lost the divine life in the soul, by reason of their insensible obstinacy; who, being devoid of the sense of shame, had given themselves over to the grossest profligacy and uncleanness—But they, who have heard and received the doctrines of Christianity, are taught better things—They are required to put off the old man, or the unconverted, natural, and animal character, whose actions are regulated by the lusts of the flesh, and to be renewed in the general temper and faculties of their minds, to become new creatures, created again after the image of God, in righteousness and true holiness.

¹⁷ THIS I say therefore, and testify in the Lord, that ^aye henceforth walk not as other Gentiles walk, ^bin the vanity of their mind, ¹⁸ having ^cthe understanding darkened, ^dbeing alienated from the life of God through the ignorance that is in them, because of ^ethe ^{*}blindness of their heart: ¹⁹ who ^fbeing past feeling ^ghave given themselves over unto lasciviousness, to work all uncleanness with greediness. ²⁰ But ye have

§ 8.

a Rom. 12. 3, 6.

1 Cor. 12. 11.

b Ps. 68. 18.

c Judg. 5. 12.

Col. 2. 15.

* Or, a multitude of captives.

d John 3. 13. & 6. 33, 62.

e Acts 1. 9, 11.

1 Tim. 3. 16.

Heb. 4. 14. & 7

26. & 8. 1. & 9.

24.

f Acts 2. 33.

† Or, fulfil.

g 1 Cor. 12. 23.

ch. 2. 20.

h Acts 21. 8.

2 Tim. 4. 5.

i Acts 20. 28.

j Rom. 12. 7.

k 1 Cor. 12. 7.

l 1 Cor. 14. 26.

m ch. 1. 23. Col. 1. 24.

† Or, into the unity.

n Col. 2. 2.

o See Mark 1. 1.

p 1 Cor. 14. 20.

Col. 1. 28.

* Or, age.

q Is. 28. 9. 1 Cor. 14. 20.

r Heb. 13. 9.

s Matt. 11. 7.

t Rom. 16. 18.

2 Cor. 2. 17.

† Or, being sincere.

u Zech. 8. 16.

2 Cor. 4. 2. ver.

25. 1 John 3. 18.

v ch. 1. 22. & 2. 21.

w Col. 1. 18.

x Col. 2. 19.

§ 9.

a ch. 2. 1, 2, 3.

ver. 22. Col. 3.

7. 1 Pet. 4. 3.

b Rom. 1. 21.

c Acts 26. 18.

d ch. 2. 12. Gal.

4. 8. 1 Thess. 4.

5.

e Rom. 1. 21.

* Or, hardness.

f 1 Tim. 4. 2.

g Rom. 1. 24, 26.

1 Pet. 4. 3.

h ch. 1. 13.
 i Col. 2. 11. & 3.
 8, 9. Heb. 12. 1.
 1 Pet. 2. 1.
 j ch. 2. 2, 3. ver.
 17. Col. 3. 7.
 1 Pet. 4. 3.
 k Rom. 6. 6.
 l Rom. 12. 2.
 Col. 3. 10.
 m Rom. 6. 4.
 2 Cor. 5. 17.
 Gal. 6. 15. ch. 6.
 11. Col. 3. 10.
 n ch. 2. 10.
 † Or, *holiness of truth.*

§ 10.

a Zech. 8. 16.
 ver. 15. Col. 3.
 9.
 b Rom. 12. 5.
 c Ps. 4. 4. & 37.
 8.
 d 2 Cor. 2. 10, 11.
 Jam. 4. 7. 1 Pet.
 5. 9.
 e Acts 20. 35.
 1 Thess. 4. 11.
 2 Thess. 3. 8,
 11, 12.
 * Or, *to distribute.*
 f Luke 3. 11
 g Matt. 12. 36.
 ch. 5. 4. Col. 3.
 8.
 h Col. 4. 6.
 1 Thess. 5. 11.
 † Or, *to edify profitably.*
 i Col. 3. 16.
 j Is. 7. 13. & 63.
 10. Ezek. 16. 43.
 1 Thess. 5. 19.
 k ch. 1. 13.
 l Luke 21. 28.
 Rom. 8. 23. ch.
 1. 14.

not so learned Christ; ²¹ if ^hso be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: ²² that ye ⁱput off concerning ^jthe former conversation ^kthe old man, which is corrupt according to the deceitful lusts; ²³ and ^lbe renewed in the spirit of your mind, ²⁴ and *that ye* ^mput on the new man, which after God ⁿis created in righteousness and [†]true holiness.

§ 10.—chap. iv. 25–30.

The Apostle exhorts those who are thus renewed to put off the sin of lying and prevarication, which was countenanced by some of their heathen philosophers—He desires them to consider themselves as one body, and not to let one member deceive another—He cautions them against anger, more particularly against its continued indulgence, which excites malice, and gives an opportunity to the Devil to tempt to sin—He prohibits stealing, which was partly permitted by the rabbins, provided a portion was given to the poor; and commands them to act honestly, and to labor, that they may have to give to him that needeth—To abstain from all impure conversation, and to endeavour in their discourse to minister grace, and to edify those with whom they conversed—Not to grieve the Holy Spirit of God, so as to banish him from them, for by his influence on their souls they are marked or sealed until the day of redemption from eternal death.

²⁵ WHEREFORE, putting away lying, ^a speak every man truth with his neighbour; for ^bwe are members one of another.—²⁶ Be ^cye angry and sin not: let not the sun go down upon your wrath, ²⁷ neither ^dgive place to the Devil.—²⁸ Let him that stole steal no more; but rather ^elet him labor, working with his hands the thing which is good, that he may have ^{*}to give ^fto him that needeth.—²⁹ Let ^gno corrupt communication proceed out of your mouth, but ^hthat which is good [†]to the use of edifying, ⁱthat it may minister grace unto the hearers. ³⁰ And ^jgrieve not the Holy Spirit of God, ^kwhereby ye are sealed unto the day of ^lredemption.

§ 11.—chap. iv. 31, 32, and v. 1–14.

The Apostle continues his practical exhortations, and again cautions them against those malignant passions which are likely to grieve or deprive them of the Holy Spirit of God—He prohibits anger in all its various modifications, and solicits them to be kind and obliging to each other, compassionate, forgiving injuries, on their acknowledgment, as God through Christ has forgiven them—To be imitators of God in these things, as his beloved children, every act of their life proceeding from love one to another for the sake of the exceeding love of Christ, who gave himself a sin offering and an atoning sacrifice to God for us—To make himself more explicit, and to show that the love he recommended was pure and benevolent, St. Paul immediately and forcibly prohibits fornication, and every kind of uncleanness, (to which the unconverted Ephesians were particularly addicted,) with every sort of indelicacy either in thought or conversation, as being inconsistent with the Christian character, which requires the language of praise and thanksgiving—St. Paul warns the Ephesians not to be deceived in these matters by their philosophers, who were the great promoters of such abominable practices—The divine punishment will surely come upon them; therefore they were not to be as formerly, partakers with them—While they were in darkness they were guilty of the same enormities; but now that they have attained to the light of the Gospel of Christ, they are required to act as children of the light, in the works of the Spirit, proving by their conduct what is acceptable to God; having no communion whatever with the heathens in their worship; but reproving them for their mysteries, which are performed in darkness and secrecy, and which it is dishonorable even to mention—All works of darkness have their exceeding sinfulness made manifest by the light—Since then the Gospel condemns and reveals to them the iniquity of these secret mysteries, the Gospel itself is light, which calls upon all who are in darkness, to awake and receive its light.

³¹ LET ^aall bitterness, and wrath, and anger, and clamor, and ^bevil speaking, be put away from you, ^cwith all malice: ³² and ^dbe ye kind one to another, tender-hearted, ^eforgiving one another, even as God for Christ's sake hath forgiven you. ¹ Be ^fye therefore followers of God, as dear children; ² and ^gwalk in love, ^has Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God

§ 11.

a Col. 3. 8, 19.
 b Tit. 3. 2. Jam.
 4. 11. 1 Pet. 2.
 1.
 c Tit. 3. 3.
 d 2 Cor. 2. 10.
 Col. 3. 12, 13.
 e Matt. 6. 14.
 Mark 11. 25.
 f Matt. 5. 45, 48.
 Luke 6. 36. ch.
 4. 32.
 g John 13. 34. &
 15. 12. 1 Thess.
 4. 9. 1 John 3.
 11, 23. & 4. 21.
 h Gal. 1. 4. & 2.
 20. Heb. 7. 27.
 & 9. 14, 26. &
 10. 10, 12.
 1 John 3. 16.

⁴for a sweet-smelling savour. ³ But ^jfornication, and all uncleanness, or covetousness, ^klet it not be once named among you, (as becometh saints,) ⁴ neither ^lfilthiness, nor foolish talking, nor jesting, ^mwhich are not convenient; but rather giving of thanks. ⁵ For this ye know, that ⁿno whoremonger, nor unclean person, nor covetous man, ^owho is an idolator, ^phath any inheritance in the kingdom of Christ and of God. ⁶ Let ^qno man deceive you with vain words: for because of these things ^rcometh the wrath of God ^supon the children of ^tdisobedience. ⁷ Be not ye therefore partakers with them. ⁸ For ^uye were sometimes darkness, but now ^vare ye light in the Lord: walk as ^wchildren of light, ⁹ (for ^xthe fruit of the [Spirit] is in all goodness and righteousness and truth,) ¹⁰ proving ^ywhat is acceptable unto the Lord; ¹¹ and ^zhave no fellowship with ^{aa}the unfruitful works of darkness, but rather ^{ab}reprove them. ¹² For ^{ac}it is a shame even to speak of those things which are done of them in secret. ¹³ But ^{ad}all things that are ^{ae}reproved are made manifest by the light; for whatsoever doth make manifest is light. ¹⁴ Wherefore ^{af}He ^{ag}saith, Awake thou that sleepest, and ^{ah}arise from the dead! and Christ shall give thee light.

§ 12.—chap. v. 15–20.

The Apostle exhorts the Ephesians, as children of light, to walk circumspectly according to the rules and doctrines of the Gospel; not after the manner of the Gentiles, who have no wisdom; but as those who have been instructed in the true wisdom, improving to the uttermost their present time, that they may regain in some degree that which was lost; because, from the trials and persecutions that surround them, both their life and liberty are in danger—In allusion to the Bacchanalian mysteries, he commands them not to be unwise, or become as madmen, but have such right knowledge of their duty, as may enable them to perform it; that they may not on these heathen festivals be drunk with wine, which leads to dissoluteness, but, if they would rejoice, let them be filled with the Spirit of God; and, instead of singing profane and sinful songs, let them join in spiritual psalms and hymns, not only with their lips but their hearts, giving thanks to God under every circumstance, through the prevailing name of Jesus Christ.

¹⁵ SEE ^{ai}then that ye walk circumspectly, not as fools, but as wise, ¹⁶ redeeming ^{aj}the time. ^{ak}because the days are evil. ¹⁷ Wherefore ^{al}be ye not unwise, but ^{am}understanding ^{an}what the will of the Lord is; ¹⁸ and ^{ao}be not drunk with wine, wherein is excess, but be filled with the Spirit; ¹⁹ speaking to yourselves ^{ap}in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰ giving ^{aq}thanks always for all things unto God and the Father, ^{ar}in the name of our Lord Jesus Christ.

§ 13.—chap. v. 21, to the end.

The Apostle directs that every man yield his opinion, that the general peace may not be disturbed; considering that God has commanded them to love one another—He proceeds to the further illustration of their duty, in the more intimate connexions of life—He exhorts wives to submit themselves, according to the ordinance of God, to their own husbands, for the husband is the head or governor of the wife, as Christ is the head or governor of his body the Church; and as Christ exercises authority over the Church, for its safety and protection, in like manner is the husband to provide for, and protect, his wife; and as the Church is subject to Christ, so is the wife required to yield obedience to her husband—He exhorts husbands to love their wives, as Christ loved his spouse, the Church; and to show the devotedness of that love, he enumerates all that Christ has done and suffered for the Church, that he might form it for himself, purified and perfect; and then calls upon all husbands so to love their wives, and to show the same zealous affection and anxiety for their spiritual welfare, as Christ did for his body the Church—Then in reference to our first parents, he declares, that the wife by marriage being made one flesh with the husband, this was a natural reason why she should be loved and cherished by him, as the Lord nourishes his body the Church, of which mankind are members; and as Adam's marriage was a figure of the eternal union of Christ with believers, on whose account he left his Father; so in the

- i* Gen. 8. 21. Lev. 1. 9. 2 Cor. 2. 15.
j Rom. 6. 13. 1 Cor. 6. 18. 2 Cor. 12. 21. ch. 4. 19, 20. Col. 3. 5. 1 Thess. 4. 3, &c.
k 1 Cor. 5. 1.
l Matt. 12. 35. ch. 4. 29.
m Rom. 1. 28.
n 1 Cor. 6. 9. Gal. 5. 19, 21.
o Col. 3. 5. 1 Tim. 6. 17.
p Gal. 5. 21. Rev. 22. 15.
q Jer. 29. 8. Matt. 24. 4. Col. 2. 4, 8, 18. 2 Thess. 2. 3.
r Rom. 1. 18. s ch. 2. 2.
** Or, unbelief.* Col. 3. 6.
t Is. 9. 2. Matt. 4. 16. Acts 26. 18. Rom. 1. 21. ch. 2. 11, 12. & 4. 18. Tit. 3. 3. 1 Pet. 2. 9.
u John 8. 12. & 12. 4, 6. 2 Cor. 3. 18. & 4. 6. 1 Thess. 5. 5. 1 John 2. 9.
v Luke 16. 8. John 12. 36.
w Gal. 5. 22.
x Rom. 12. 2. Phil. 1. 10. 1 Thess. 5. 21. 1 Tim. 2. 3.
y 1 Cor. 5. 9, 11. & 10. 20. 2 Cor. 6. 14. 2 Thess. 3. 6, 14.
z Rom. 6. 21. & 13. 12. Gal. 6. 8.
a Lev. 19. 17. 1 Tim. 5. 20.
b Rom. 1. 24, 26 ver. 3.
c John 3. 20, 21. Heb. 4. 13.
† Or, discovered.
† Or, it.
d Is. 60. 1. Rom. 13. 11, 12. 1 Cor. 15. 34. 1 Thess. 5. 6.
e John 5. 25. Rom. 6. 4, 5 ch. 2. 5. Col. 3. 1

§ 12.

- a* Col. 4. 5.
b G 1. 6. 10.
c Eccles. 11. 2. & 12. 1. John 12. 35. ch. 6. 15.
d Col. 4. 5.
e Rom. 12. 2.
f 1 Thess. 4. 3. & 5. 18.
g Prov. 20. 1. & 23. 29, 30. Is. 5. 11, 22. Luke 21. 34.
h Acts 16. 25. 1 Cor. 14. 26. Col. 3. 16. Jam. 5. 13.
i Ps. 34. 1. Is. 63. 7. Col. 3. 17. 1 Thess. 5. 18. 2 Thess. 1. 3.
j Heb. 13. 15. 1 Pet. 2. 5. & 4. 11.

§ 13.

- a* Phil. 2. 3.
1 Pet. 5. 5.
b Gen. 3. 16.
1 Cor. 14. 34.
Col. 3. 18. Tit.
2. 5. 1 Pet. 3. 1.
c ch. 6. 5.
d 1 Cor. 11. 3.
e ch. 1. 22. & 4.
15. Col. 1. 18.
f ch. 1. 23.
g Col. 3. 20. 22.
Tit. 2. 9.
h Col. 3. 19.
1 Pet. 3. 7.
i Acts 20. 28.
Gal. 1. 4. & 2.
20. ver. 2.
j John 3. 5. Tit.
3. 5. Heb. 10. 22.
1 John 5. 6.
k John 15. 3. &
17. 17.
l 2 Cor. 11. 2.
Col. 1. 22.
m Cant. 4. 7.
n ch. 1. 4.
o Gen. 2. 23.
Rom. 12. 5.
1 Cor. 6. 15. &
12. 27.
p Gen. 2. 24.
Matt. 19. 5.
Mark 10. 7. 8.
q 1 Cor. 6. 16.
o See Note 14.
r ver. 25. Col. 3.
19.
s 1 Pet. 3. 6.

§ 14.

- a* Prov. 23. 22.
Col. 3. 20.
b Ex. 20. 12.
Deut. 5. 16. &
27. 16. Jer. 35.
18. Ezek. 22. 7.
Mal. 1. 6.
Ecclus. 3. 8.
Matt. 15. 4.
Mark 7. 10.
c Col. 3. 21.
d Gen. 18. 19.
Deut. 4. 9. & 6.
7. 20. & 11. 19.
Ps. 78. 4. Prov.
19. 18. & 22. 6.
& 29. 17.
e Col. 3. 22.
1 Tim. 6. 1. Tit.
2. 9. 1 Pet. 2.
18.
f 2 Cor. 7. 15.
Phil. 2. 12.
g 1 Chron. 29. 17.
Col. 3. 22.
h Col. 3. 22. 23.
i Rom. 2. 6.
2 Cor. 5. 10.
Col. 3. 24.
j Gal. 3. 28. Col.
3. 11.
k Col. 4. 1.
* Or, *moderating*.
l Lev. 25. 43.
m John 13. 13.
1 Cor. 7. 22.
† Some read, *both
your and their
Master*.
n Wisd. 6. 7.
Ecclus. 35. 12.
Rom. 2. 11. Col.
3. 25.

same way shall a man leave his father and mother, and be inseparably united to his wife—The spiritual union of Christ with his Church is a great mystery; but let every one, as marriage is of divine institution, love his wife as a part of himself, and let the wife see that she consider her husband as her superior and head.

²¹ SUBMITTING ^a yourselves one to another in the fear of [God]; ²² wives, ^b[submit] yourselves unto your own husbands, ^cas unto the Lord. ²³ For ^dthe husband is the head of the wife, even as ^eChrist is the Head of the Church, and he is the Saviour of ^fthe body. ²⁴ Therefore as the Church is subject unto Christ, so let the wives be to their own husbands ^gin every *thing*.

²⁵ Husbands, ^hlove your wives, even as Christ also loved the Church, and ⁱgave himself for it, ²⁶that he might sanctify [it]; *and* cleanse ^jit with the washing of water ^kby the word, ²⁷that ^lhe might present it to himself a glorious Church, ^mnot having spot, or wrinkle, or any such thing, ⁿbut that it should be holy and without blemish. ²⁸ So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; ²⁹for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church. ³⁰ For ^owe are members of his body, of his flesh, and of his bones. ³¹ For ^pthis cause shall a man leave his father and mother, and shall be joined unto his wife, and they ^qtwo shall be one flesh. ³² This is a great ^omystery; but I speak concerning Christ and the Church. ³³ Nevertheless ^rlet every one of you in particular so love his wife even as himself; and the wife *see* that she ^sreverence her husband.

§ 14.—chap. vi. 1-9.

Children are commanded to obey their parents, who have a right to their gratitude and love, in obedience to that commandment which God gave to Moses, and to which, as a further encouragement, he has annexed the promise of temporal blessings—Fathers are to take care that by an excess of severity they do not provoke their children to disobedience and feelings of anger, but correct them, and educate them from their earliest infancy in the subjection, precepts, and doctrines of the Gospel—Servants, of every rank, are commanded to be obedient to their masters, in all secular things; and to be cautious of giving offence, from a principle of duty to Christ—Servants are not to be satisfied with doing their duty only when they are subjected to the eye of their master, as if their desire was to gain the favor of man; but to do it from the motive of obedience to the will of God, cheerfully fulfilling the duties of their station as the servants of Christ, and not as the servants of men only, knowing that from the Lord they will receive their reward—He entreats masters to act towards their servants in the same conscientious and faithful manner, upon the same religious principles, avoiding punishment, knowing that they are accountable to their Master in heaven, who in judging his creatures will show no respect of persons, whatever difference exists between them here.

¹ CHILDREN, ^aobey your parents in the Lord: for this is right. ² Honor ^bthy father and mother; (which is the first commandment with promise;) ³that it may be well with thee, and thou mayest live long on the earth.—⁴ And, ^cye fathers, provoke not your children to wrath: but ^dbring them up in the nurture and admonition of the Lord.—⁵ Servants, ^ebe obedient to them that are *your* masters according to the flesh, ^fwith fear and trembling, ^gin singleness of your heart, as unto Christ: ^hnot ⁱwith eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God; from the heart ^jwith good will doing service, as to the Lord, and not to men; ⁸knowing ⁱthat whatsoever good thing any man doeth, the same shall he receive of the Lord, ^jwhether *he be* bond or free.—⁹ And, ye ^kmasters, do the same things unto them, ^{*}forbearing ^lthreatening: knowing ^mthat [†]your Master also is in heaven, ⁿneither is there respect of persons with him.

§ 15.—chap. vi. 10-20.

The Apostle, having instructed the Ephesians in their duties, and in the knowledge of

their high calling, concludes his Epistle by beseeching them not to rely on their own strength for the performance of them, but to have and to trust in that spiritual strength which God alone can give—They are to clothe themselves with the whole armor of God, with the graces of the Gospel, that being covered therewith, they may be able to stand against the crafty attacks and machinations of the Devil: for their warfare is not only against the corruption of our own nature, or human beings, but with mighty spirits, once inhabiting celestial principalities, who are the rulers of the darkness which pervades the world, and the highest orders of spiritual wickedness, who fell from their heavenly places—Since they have such enemies to fight against, they are to take unto them the whole armor of God, that they may be able to stand in the day of danger; and having exerted themselves to the uttermost, he prays that, at the end of their warfare, they may be found standing in their ranks victorious—He urges them to prepare therefore for this combat by having their loins girt with the Gospel of truth, which will enable them to discover their spiritual enemies—To provide the breastplate, or the principle of righteousness, which will defend them from their attacks, and to have their feet shod, that they may be prepared to withstand every difficulty that may obstruct their publishing the Gospel of reconciliation between God and man—Above all, they are to take the shield of faith, the firm belief of the doctrines and promises of the Gospel; by which they will be fully protected from, and will be able to blunt or to arrest, all the fiery darts, or deadly temptations of their adversaries, and to take also the helmet of salvation, the hope of a complete deliverance, and hold in their hand the spiritual sword, the word of God, revealed by his Holy Spirit.

¹⁰ FINALLY, my brethren, be strong in the Lord, and ^ain the power of his might. ¹¹ Put ^bon the whole armor of God, that ye may be able to stand against the wiles of the Devil. ¹² For we wrestle not ^cagainst ^{*}flesh and blood, but against ^dprincipalities, against powers, against ^ethe rulers of the darkness [of this world], against ^fspiritual wickedness in ^ghigh places. ¹³ Wherefore ^htake unto you the whole armor of God, that ye may be able to withstand ⁱin the evil day, and ^jhaving done all to stand. ¹⁴ Stand therefore, ^khaving your loins girt about with truth, and ^lhaving on the breastplate of righteousness, ¹⁵ and ^myour feet shod with the preparation of the Gospel of peace; ¹⁶ above all, taking ⁿthe shield of faith, wherewith ye shall be able to quench all the fiery darts of ^othe wicked; ¹⁷ and take the helmet of salvation, and ^pthe sword of the Spirit, which is the word of God; ¹⁸ praying ^qalways with all prayer and supplication in the Spirit, and ^rwatching thereunto with all perseverance and ^ssupplication for all saints; ¹⁹ and ^tfor me, that utterance may be given unto me, that I may open my mouth ^uboldly, to make known the mystery of the Gospel, ²⁰ for which ^vI am an ambassador ^win bonds; that ^xtherein ^yI may speak boldly, as I ought to speak.

§ 16.—chap. vi. 21, to the end.

That the Ephesians may be acquainted with his situation and circumstances at Rome, and in all probability being unwilling to trust the account of them to writing, St. Paul sends Tychicus for this very purpose with his Epistle, that they may know from him what relates to them both, and that he might comfort their hearts by the account he shall give them of the divine support afforded under his present tribulation—He concludes with an ardent prayer for the spiritual peace and mutual love of the brethren, founded on that faith which proceeds from God and Christ; and prays that his grace may not only be with them, but with all believers who love in sincerity the Lord Jesus Christ.

²¹ BUT ^athat ye also may know my affairs, and how I do, ^bTychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: ²² whom ^cI have sent unto you for the same purpose, that ye might know our affairs, and ^dthat he might comfort your hearts. ²³ Peace ^ebe ^fto the brethren, and love with faith, from God the Father, and the Lord Jesus Christ! ²⁴ Grace ^gbe with all them that love our Lord Jesus ^hChrist ⁱin sincerity! [Amen.]

[[Written from Rome unto the Ephesians by Tychicus.]]

[END OF THE EPISTLE TO THE EPHESIANS.]

§ 15.

- a ch. 1. 19. & 3.
16. Col. 1. 11.
b Rom. 13. 12.
2 Cor. 6. 7. ver.
13. 1 Thess. 5.
8.
c Matt. 16. 17.
1 Cor. 15. 50.
* Gr. *blood and flesh.*
d Rom. 8. 38. ch.
1. 21. Col. 2. 15.
e Luke 22. 53.
John 12. 31. &
14. 30. ch. 2. 2.
Col. 1. 13.
† Or, *wicked spirits.*
‡ Or, *heavenly,* as
ch. 1. 3.
f 2 Cor. 10. 4.
ver. 11.
g ch. 5. 16.
* Or, *having overcome all.*
h Is. 11. 5. Luke
12. 35. 1 Pet.
1. 13.
i Is. 59. 17.
2 Cor. 6. 7.
1 Thess. 5. 8.
j Is. 52. 7. Rom.
10. 15.
k 1 John 5. 4.
l [Or, *the Wicked One.*—Ed.]
Is. 59. 17.
1 Thess. 5. 8.
m Heb. 4. 12.
Rev. 1. 16. &
2. 16. & 19. 15.
n Luke 18. 1.
Rom. 12. 12.
Col. 4. 2.
1 Thess. 5. 17.
o Matt. 26. 41.
Mark 13. 33.
p ch. 1. 16. Phil.
1. 4. 1 Tim. 2.
1.
q Acts 4. 29. Col.
4. 3. 2 Thess. 3.
1.
r 2 Cor. 3. 12.
s 2 Cor. 5. 20.
† Or, *in a chain.*
t Acts 26. 29. &
28. 20. ch. 3. 1.
Phil. 1. 7, 13, 14.
2 Tim. 1. 16. &
2. 9. Philemon
10.
‡ Or, *thereof.*
u Acts 28. 31.
Phil. 1. 20.
1 Thess. 2. 2.

§ 16.

- a Col. 4. 7.
b Acts 20. 4.
2 Tim. 4. 12.
Tit. 3. 12.
c Col. 4. 8.
d 1 Pet. 5. 14.
e Tit. 2. 7.
* Or, *with incorruption.*

SECTION XI.—*St. Paul writes his Epistle to the Philippians, to comfort them under the Concern they had expressed on the Subject of his Imprisonment, to exhort them to continue in Union and Mutual Love, and to caution them against the Seductions of false Teachers, who had begun to introduce themselves among them.*¹

THE EPISTLE TO THE PHILIPPIANS.

§ 1.—chap. i. 1–11.

St. Paul, in conjunction with Timothy, addresses himself to all the saints at Philippi, with their bishops and deacons, and gives them his apostolical benediction—He thanks God for their conversion in every prayer he offers, with joy making prayer for their continued blessings, and for their participation in the faith of the Gospel from the first day of his preaching it till now; for he is confident that he who has begun a good work in them, will be completing it till the day of death—He tells them it is reasonable for him to hold this opinion of them, because they had remembered him in his bonds. (chap. ii. 25. iv. 14.)—He declares that his love for them resembles that which Jesus Christ felt for mankind; and he prays that their mutual love to each other, and love to God, may increase with the knowledge of God's perfections, and with their spiritual sense of his truth; that by their own experience they may judge of every doctrine, by comparing it with these they had received: that they may be sincere in their profession of the Gospel, neither offending man nor God by their own apostacy till the hour of their death, having their whole life filled with holy actions and tempers, according to the doctrine of Christ, that God, through his Spirit working in them, may be glorified.

SECT. XI.

V. Æ. 62.

J. P. 4775.

Rome.

§ 1.

p See Note 15.

a 1 Cor. 1. 2.

b Rom. 1. 7.

2 Cor. 1. 2.

1 Pet. 1. 2.

c Rom. 1. 8, 9.

1 Cor. 1. 4, Eph.

1. 15, 16. Col. 1.

3. 1 Thess. 1. 2.

2 Thess. 1. 3.

* Or, mention.

d Rom. 12. 13. &

15. 2. 2 Cor. 8.

1. ch. 4. 14, 15.

e John 6. 29.

1 Thess. 1. 3.

† Or, will finish it.

f ver. 10.

‡ Or, ye have me

in your heart.

g 2 Cor. 3. 2. &

7. 3.

h Eph. 3. 1. & 6.

20. Col. 4. 3, 18.

2 Tim. 1. 8.

i ver. 17.

j ch. 4. 14.

* Or, partakers

with me of grace.

k Rom. 1. 9. & 9.

1. Gal. 1. 20.

1 Thess. 2. 5.

l ch. 2. 26. & 4.

1.

m 1 Thess. 3. 12.

Philemon 6.

† Or, sense.

n Rom. 2. 18. &

12. 2. Eph. 5.

10.

‡ Or, try.

* Or, differ.

o Acts 24. 16.

1 Thess. 3. 13.

& 5. 23.

p 1 Cor. 1. 8.

q John 15. 4. 5.

Eph. 2. 10. Col.

1. 6.

r John 15. 8.

Eph. 1. 12, 14.

¹ PAUL and Timotheus, the servants of Jesus Christ, to all the saints
“in Christ Jesus which are at Philippi, with the bishops and deacons!
² Grace ^bbe unto you, and peace, from God our Father, and *from* the
Lord Jesus Christ!

³ I ^cthank my God upon every ^{*}remembrance of you, ⁴always in
every prayer of mine for you all (making request with joy), ⁵for ^dyour
fellowship in the Gospel from the first day until now; ⁶being confi-
dent of this very thing, that he which hath begun ^ea good work in
you ^fwill perform *it* ^guntil the day of Jesus Christ: ⁷even as it is meet
for me to think this of you all, because ^hI have you ⁱin my heart;
inasmuch as both ^hin my bonds, and in ⁱthe defence and confirmation
of the Gospel, ^jye all are ^{*}partakers of my grace. ⁸For ^kGod is my
record, ^lhow greatly I long after you all in the bowels of Jesus Christ.
⁹ And this I pray, ^mthat your love may abound yet more and more in
knowledge and *in* all [†]judgment; ¹⁰that ⁿye may [†]approve things that
^{*}are excellent, ^othat ye may be sincere and without offence ^ptill the
day of Christ; ¹¹being filled with the fruits of righteousness, ^qwhich
are by Jesus Christ, ^runto the glory and praise of God.

§ 2.—chap. i. 12–20.

The Apostle next comforts them with the assurance that his long imprisonment has tended to promote the Gospel; being made the means of causing it to be known in the emperor's palace, and all over Rome—That many Christian brethren, gaining confidence by his success and firmness, were now emboldened to preach it—Some indeed preach Christ for the purpose of division and envy, asserting him to be the long-predicted King of the Jews (Acts xvii. 3, 7.), a doctrine particularly offensive to the Romans, and some from goodwill and friendship to himself—The first preach Christ from contention, that they might provoke the Roman magistrates against him, thereby intending to add other rigors to his imprisonment; and the other from a sincere love of the Gospel, well knowing that he was sent to Rome for the purpose of defending it both by his sufferings and his preaching—He rejoices in the advancement of the Gospel, in whatever way it be made known—His confidence that the knowledge of the nature of the Gospel will be made the means of his deliverance, through their prayers: and the Spirit of Jesus Christ supplying him with grace during his trials, before his persecutors, according to his earnest expectation and hope, that he may not be ashamed fully at this time to declare, as he had ever done, the truth of the Gospel, that Christ might be still magnified in his body, through his Spirit, whether by his release or by his death.

¹² BUT I would ye should understand, brethren, that the things
which happened unto me have fallen out rather unto the furtherance

of the Gospel ; ¹³ so that my bonds ^{*}in Christ are manifest ^ain all [†]the palace, and [‡]in all other *places*, ¹⁴ and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

¹⁵ Some indeed preach Christ even of envy and ^bstrife ; and some also of good will. ¹⁶ The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds ; ¹⁷ but the other of love, knowing that I am set for ^cthe defence of the Gospel. ¹⁸ What then ? notwithstanding every way, whether in pretence, or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice. ¹⁹ For I know that this shall turn to my salvation ^dthrough your prayer, and the supply of ^ethe Spirit of Jesus Christ, ²⁰ according to my ^fearnest expectation and my hope, that ^gin nothing I shall be ashamed, but *that* ^hwith all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

§ 2.

* Or, *for Christ*.

a ch. 4. 22.

† Or, *Cæsar's court*.‡ Or, *to all others*.

b ch. 2. 3.

c ver. 7.

d 2 Cor. 1. 11.

e Rom. 8. 9.

f Rom. 8. 19.

g Rom. 5. 5.

h Eph. 6. 19, 20.

§ 3.—chap. i. 21, to the end.

The Apostle declares that his life belongs to, or is the property of, Christ, but that death would be to his own happiness—If his life is continued, the honor of Christ would be the fruit of his labors ; if therefore he had his own choice, he would hesitate which to prefer, having a desire to depart, and to be immediately with Christ, which is inexpressibly better than continuing in this world, as far as he is himself concerned—But to continue in the flesh is more expedient for them ; and being convinced of this he is persuaded that his life will be continued for their furtherance in the way of salvation, and for their joy, arising from their faith, which will be strengthened by his deliverance, giving occasion for more abundant reason to rejoice in Jesus Christ, who had again restored him unto them—But whatever happens to him, their conduct should be consistent with the Gospel of Christ, that, whether he is with them or absent from them, he may hear that they stand fast in one spirit and with one mind, contending for the faith of the Gospel : and are not terrified at the persecutions to which they may be exposed by unbelievers ; as these are evident tokens of their own approaching destruction, but to them are clear proofs of salvation, and that by the power of God himself—For to them it is graciously permitted, for the sake of Christ, not only to believe in him, but also to suffer for him, that they may more abundantly partake of his glory, being called to the same conflict with the adversaries of the Gospel, as they saw in him when he was with them at Philippi (Acts xvi. 19–40.), and now hear to be in him at Rome.

²¹ For to me to live is Christ, and to die is gain. ²² But if I live in the flesh, this is the fruit of my labor : yet what I shall choose I wot not. ²³ For ^aI am in a strait betwixt two, having a desire to ^bdepart, and to be with Christ, which is far better ; ²⁴ nevertheless to abide in the flesh *is* more needful for you. ²⁵ And ^chaving this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith ; ²⁶ that ^dyour rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

²⁷ Only ^elet your conversation be as it becometh the Gospel of Christ : that whether I come and see you, or else be absent, I may hear of your affairs, ^fthat ye stand fast in one spirit, ^gwith one mind ^hstriving together for the faith of the Gospel ; ²⁸ and in nothing terrified by your adversaries : ⁱwhich is to them an evident token of perdition, ^jbut to you of salvation, and that of God ; ²⁹ for unto you ^kit is given in the behalf of Christ, ^lnot only to believe on him, but also to suffer for his sake—³⁰ having ^mthe same conflict ⁿwhich ye saw in me, and now hear *to be* in me.

§ 3.

a 2 Cor. 5. 8.

b 2 Tim. 4. 6.

c ch. 2. 24.

d 2 Cor. 1. 14. & 5. 12.

e Eph. 4. 1. Col.

1. 10. 1 Thess.

2. 12. & 4. 1.

f ch. 4. 1.

g 1 Cor. 1. 10.

h Jude 3.

i 2 Thess. 1. 5.

j Rom. 8. 17.

2 Tim. 2. 11.

k Acts 5. 41.

Rom. 5. 3.

l Eph. 2. 8.

m Col. 2. 1.

n Acts 16. 19, &c.

1 Thess. 2. 2.

§ 4.—chap. ii. 1–11.

The Apostle calls on the Philippians by all that was dear to them in their holy religion, by the consolation afforded them by the sufferings of Christ, by his love, by their fellowship with him through the Spirit, and by his compassion, to complete his joy, by being alike disposed to maintain the faith of the Gospel, having the same love towards each other ; having the same Spirit, and by him the same great object in view—For

§ 4.

- a 2 Cor. 13. 14.
 b Col. 3. 12.
 c John 3. 29.
 d Rom. 12. 16. & 15. 5. 1 Cor. 1. 10. 2 Cor. 13. 11. ch. 1. 27. & 3. 16. & 4. 2. 1 Pet. 3. 8.
 e Gal. 5. 26. ch. 1. 15, 16. Jam. 3. 14.
 f Rom. 12. 10. Eph. 5. 21. 1 Pet. 5. 5.
 g 1 Cor. 10. 24, 33. & 13. 5.
 h Matt. 11. 29. John 13. 15. 1 Pet. 2. 21. 1 John 2. 6.
 i John 1. 1, 2. & 17. 5. 2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3.
 j John 5. 18. & 10. 33.
 k Ps. 22. 6. 1s. 53. 3. Dan. 9. 26. Mark 9. 12. Rom. 15. 3.
 l 1s. 42. 1. & 49. 3. 6. & 52. 13. & 53. 11. Ezek. 34. 23, 24. Zech. 3. 8. Matt. 20. 28. Luke 22. 27.
 m John 1. 14. Rom. 1. 3. & 8. 3. Gal. 4. 4. Heb. 2. 14, 17.
 * Or, *habit*.
 n Matt. 26. 39, 42. John 10. 18. Heb. 5. 8. & 12. 2.
 o John 17. 1, 2, 5. Acts 2. 33. Heb. 2. 9.
 p Eph. 1. 20, 21. Heb. 1. 4.
 q 1s. 45. 23. See Matt. 23. 15. Rom. 14. 11. Rev. 5. 13.
 r John 13. 13. Acts 2. 36. Rom. 14. 9. 1 Cor. 8. 6. & 12. 3.

which end he cautions them never for the sake of distinction to oppose each other in the exercise of their spiritual gifts, but by a humility of conduct, to show that they reckon others better than themselves—He cautions them to set a proper regard on the gifts and interests of others, as well as on those which more immediately concern themselves—that the same disposition should be in them as was in Christ Jesus, who labored not for his own interest, but for the salvation of all mankind, who before his incarnation being in the form of God, or his visible glory (Deut. v. 23, 24.), divested himself of all his glory; and he, who was before in the form of God, assumed the form of a servant, and being made in the likeness of man, he subjected himself to the lowest degree of humiliation for the sins of men, by submitting to the most ignominious death of the cross; for which reason God has highly exalted his human nature, and hath given him a name, which expresses a dignity beyond any other—the name Jesus, or Saviour of the world, who was to be acknowledged as the author of salvation, by the angelic hosts of heaven, by the human beings of earth, and by fallen spirits under the earth, that every intelligent being shall confess that Jesus Christ has an authority and preëminence over all.

¹ If there be therefore any consolation in Christ, if any comfort of love, ^aif any fellowship of the Spirit, if any ^bbowels and mercies, ² fulfil ^cye my joy, ^dthat ye be like minded, having the same love, *being* of one accord, of one mind: ³ *let* ^enothing be done through strife or vain-glory; but ^fin lowliness of mind let each esteem other better than themselves: ⁴ look ^gnot every man on his own things, but every man also on the things of others. ⁵ Let ^hthis mind be in you, which was also in Christ Jesus: ⁶ who, ⁱbeing in the form of God, ^jthought it not robbery to be equal with God: ⁷ but ^kmade himself of no reputation, and took upon him the form ^lof a servant, and ^mwas made in the ⁿlikeness of men: ⁸ and being found in fashion as a man, he humbled himself, and ^obecame obedient unto death, even the death of the cross. ⁹ Wherefore God also ^phath highly exalted him, and ^qgiven him a name which is above every name: ¹⁰ that ^rat the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; ¹¹ and ^sthat every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

§ 5.—chap. ii. 12–16.

St. Paul exhorts the Philippians, that although he is not with them to remind them of their duty, they may continue to walk in the humility and disinterestedness of Christ, working out their own salvation with fear and trembling, knowing that it is God, by his Holy Spirit inwardly working in them, who affords them, after his sovereign pleasure, both the will and the power to accomplish their salvation—He cautions them that all things be done without murmurings and disputings, that they may be blameless in themselves, and inoffensive to others, showing by their holy conduct that they are partakers of the divine nature, not meriting rebuke in the midst of a crooked and perverse generation of unbelieving Jews, among whom they shine as the heavenly luminaries, giving light to a dark world, holding out to all men the doctrine of eternal life, that he may have reason to rejoice at the day of judgment on their account, by which means it will appear that he has neither exerted his apostolic office, nor labored in vain.

§ 5.

- a ch. 1. 5.
 b Eph. 6. 5.
 c 2 Cor. 3. 5. Heb. 13. 21.
 d 1 Cor. 10. 10. 1 Pet. 4. 9.
 e Rom. 14. 1.
 * Or, *sincere*.
 f Matt. 5. 45. Eph. 5. 1.
 g 1 Pet. 2. 12.
 h Deut. 32. 5.
 i Matt. 5. 14, 16. Eph. 5. 8.
 † Or, *shine ye*.
 j 2 Cor. 1. 14. 1 Thess. 2. 19.
 k Gal. 2. 2. 1 Thess. 3. 5.

¹² WHEREFORE, my beloved, ^aas ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with ^bfear and trembling: ¹³ for ^cit is God which worketh in you both to will and to do of his good pleasure. ¹⁴ Do all things ^dwithout murmurings and ^edisputings; ¹⁵ that ye may be blameless and ^fharmless, ^gthe sons of God, without rebuke, ^hin the midst of ⁱa crooked and perverse nation; among ^jwhom ^kye shine as lights in the world, ¹⁶ holding forth the word of life; that ^lI may rejoice in the day of Christ, that ^mI have not run in vain, neither labored in vain.

§ 6.—chap. ii. 17, to the end.

The Apostle, comparing the faith of the Philippians to an acceptable sacrifice presented through his labors to God, assures them that he is willing and ready that his blood should be poured forth as the libation on that sacrifice; and should he be thus called

upon to suffer, he entreats them to rejoice with him that he is accounted worthy of so high an honor—But he trusts to send Timotheus to them, that he may learn from him the exact state of their affairs; for he knows no man who is so like himself in the interest he takes in their spiritual concerns; for all the teachers seek their own interests and advancement rather than the interests of Jesus Christ—But they themselves have experienced the goodness of Timothy, who labored with him in their cares, as a son with a father, (Acts xvi. 1-3. xix. 22.)—him therefore he meant to send to them, as soon as he ascertained how his affairs will be determined; but he still trusts, through the providence of God, to visit them shortly; in the mean time he sends Epaphroditus, whom he highly commends; and he is further induced to send him with these despatches, because he longed to see them all, and was exceedingly dejected and troubled that they should have heard of his sickness—By his frequent preachings in Rome and its neighbourhood, and by his personal attendance on them, he has labored beyond his strength, risking his life, endeavouring to supply in his own person all the assistance they would have given him, had it been possible for them to have been present with him.

¹⁷ YEA, and if ^aI be ^{*}offered upon the sacrifice ^band service of your faith, ^cI joy, and rejoice with you all; ¹² for the same cause also do ye joy, and rejoice with me.

¹⁹ †But I trust in the Lord Jesus to send ^aTimotheus shortly unto you, that I also may be of good comfort, when I know your state.

²⁰ For I have no ^aman †like minded, who will naturally care for your state; ²¹ for all ^dseek their own, not the things which are Jesus Christ's.

²² But ye know the proof of him, ^ethat, as a son with the father, he hath served with me in the Gospel. ²³ Him therefore I hope to send presently, so soon as I shall see how it will go with me; ²⁴ but ^hI trust in the Lord that I also myself shall come shortly.

²⁵ Yet I supposed it necessary to send to you ⁱEpaphroditus, my brother, and companion in labor, and ^jfellow-soldier, ^kbut your messenger, and ^lhe that ministered to my wants; ²⁶ for ^mhe longed after you all, and was full of heaviness, because that ye had heard that he had been sick. ²⁷ For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. ²⁸ I sent him therefore the more carefully; that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. ²⁹ Receive him therefore in the Lord with all gladness; ³⁰ and ⁿhold such in reputation. ³⁰ Because for the work of Christ he was nigh unto death, not regarding his life, ^oto supply your lack of service toward me.

§ 6.

a 2 Tim. 4. 6.

* *Gr. poured forth.*

b Rom. 15. 16.

c 2 Cor. 7. 4.

Col. 1. 24.

† *Or, Moreover.*

d Rom. 16. 21.

1 Thess. 3. 2.

e Ps. 55. 13.

* *Or, so dear unto me.*

f 1 Cor. 10. 24,

33. & 13. 5.

2 Tim. 4. 10,

16.

g 1 Cor. 4. 17.

1 Tim. 1. 2.

2 Tim. 1. 2.

h ch. 1. 25.

Philemon 22.

i ch. 4. 18.

j Philemon 2.

k 2 Cor. 2. 23.

l 2 Cor. 11. 9.

ch. 4. 12.

m ch. 1. 3.

n 1 Cor. 16. 12.

1 Thess. 5. 12.

1 Tim. 5. 17.

* *Or, honor such.*

o 1 Cor. 16. 17.

ch. 4. 10.

§ 7.—chap. iii. 1-11.

St. Paul exhorts them to rejoice in their knowledge of the truth and promises of the Gospel—He cautions them to beware of the Jews, designated as they now were, cast out of the covenant by the same appellation which they formerly gave to the Gentiles—To beware of the evil laborers who corrupt the doctrines of the Gospel, of those who call themselves the circumcision, but are rather the concision cut off from the Christian Church—For they are the true circumcision who have embraced the Gospel, and worship God not in the ritual observance of the Law, but in the spirit and perfection of it, making their boast in Christ Jesus, and having no confidence in any rite or ceremony prescribed by the Law—If, however, any of the Judaizing teachers have cause to boast of their outward rites and privileges, he has more reason to do so—He was circumcised on the eighth day, descended from the patriarch Jacob—from his most favored son—from Hebrew parents—and with respect to the Law, was educated in that sect most scrupulously attached to it—He gave proof of his zeal in the persecution of the Church, and concerning the righteousness which is placed in the exact observance of the Mosaic Law, and obedience to its outward precepts, he was blameless—But those things which he then considered his gain, he counts now as loss; and all things for which men value themselves, he counts as loss, because they cannot be compared to the excellency of the knowledge of salvation through Christ, for whose sake he has suffered the loss of all worldly things, which are as the vilest refuse, that he may gain the promises of Christ, and be found a believer in him as a Saviour, not holding his own righteousness, which is of the Jewish Law, but that righteousness which is by faith in Christ's atonement, which God has ordained for the justification of sinners—That he may know him

§ 7.

- a* 2 Cor. 13. 11.
ch. 4. 4. 1 Thess.
5. 16.
b 1s. 56. 10. Gal.
5. 15.
c 2 Cor. 11. 13.
d Rom. 2. 28.
Gal. 5. 2.
e Dent. 10. 16. &
30. 6. Jer. 4. 4.
Rom. 2. 29. & 4.
11. 12. Col. 2.
11.
f John 4. 23, 24.
Rom. 7. 6.
g Gal. 6. 14.
h 2 Cor. 11. 18,
21.
i Gen. 17. 12.
j 2 Cor. 11. 22.
k Rom. 11. 1.
l 2 Cor. 11. 22.
m Acts 23. 6. &
26. 4, 5.
n Acts 22. 3.
Gal. 1. 13, 14.
o Acts 8. 3. & 9.
1.
p Rom. 10. 5.
q Luke 1. 6.
r Matt. 13. 44.
s 1s. 53. 11. Jer.
9. 23, 24. John
17. 3. 1 Cor. 2.
2. Col. 2. 2.
t Rom. 10. 3, 5.
u Rom. 1. 17. &
3. 21, 22. & 9.
30. & 10. 3, 6.
Gal. 2. 16.
v Rom. 6. 3, 4, 5.
& 8. 17. 2 Cor.
4. 10, 11. 2 Tim.
2. 11, 12. 1 Pet.
4. 13.
w Acts 26. 7.

§ 8.

- a* 1 Tim. 6. 12.
b Heb. 12. 23.
c Ps. 45. 10.
Luke 9. 42.
2 Cor. 5. 16.
d 1 Cor. 9. 21, 26.
Heb. 6. 1.
e 2 Tim. 4. 7, 8.
Heb. 12. 1.
f Heb. 3. 1.
g 1 Cor. 2. 6. &
14. 20.
h Gal. 5. 10.
i Rom. 12. 16. &
15. 5.
j Gal. 6. 16.
k ch. 2. 2.

as his Saviour, to feel in himself the influential power of his resurrection, by dying as he did, a martyr to the truth of the Gospel, so that by any possible means he may attain to a glorious resurrection from the dead.

¹ FINALLY, my brethren, ^arejoice in the Lord; to write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

² Beware ^bof dogs, beware of ^cevil workers, ^dbeware of the Circumcision. ³ For we are ^ethe Circumcision, ^fwhich worship God in the spirit, and ^grejoice in Christ Jesus, and have no confidence in the flesh; ⁴ though ^hI might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: ⁵ circumcised ⁱthe eighth day, ^jof the stock of Israel, ^kof the tribe of Benjamin, ^la Hebrew of the Hebrews; as touching the Law—a ^mPharisee; ⁶ concerning ⁿzeal—persecuting ^othe Church; ^ptouching the righteousness which is in the Law—^qblameless. ⁷ But ^rwhat things were gain to me, those I counted loss for Christ. ⁸ Yea doubtless, and I count all things *but* loss ^sfor the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, ⁹ and be found in him, not having ^tmine own righteousness, which is of the Law, but ^uthat which is through the faith of Christ, the righteousness which is of God by faith: ¹⁰ that I may know him, and the power of his resurrection, and ^vthe fellowship of his sufferings, being made conformable unto his death; ¹¹ if by any means I might ^wattain unto the resurrection of the dead.

§ 8.—chap. iii. 12–16.

The Apostle pursues his subject by asserting, that they are not to suppose from what he has just said, that he considers himself to have attained already to all that he wishes to be, or had become already perfect; but that he is still pursuing after that perfection of character which the Gospel requires, in the hope that he may be able to apprehend that height of excellence; for which purpose alone he is apprehended or laid hold on by Christ Jesus, when he called him to the knowledge of his Gospel—He is far from considering himself as having attained to the holiness required of him; but like those who contend for their own games, forgetting the progress he has already made, he is putting forth his whole strength in running towards those things that are before him, eagerly pressing forward in the appointed course of faith and holiness, to the glorious prize of eternal life, proposed to him when called by Jesus Christ—He tells all who are fully instructed in the knowledge of divine things, to be equally anxious with him to obtain this glorious prize; and God by his Spirit will reveal his truth unto them—But according to the knowledge to which they have already attained, all are to regulate their conduct, and have the same glorious object in view—the prize of eternal life through Christ Jesus.

¹² Not as though I had already ^aattained, either were already ^bperfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. ¹³ Brethren, I count not myself to have apprehended: but *this* one thing I do, ^cforgetting those things which are behind, and ^dreaching forth unto those things which are before, ¹⁴ I ^epress toward the mark for the prize of ^fthe high calling of God in Christ Jesus. ¹⁵ Let us therefore, as many as be ^gperfect, ^hbe thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. ¹⁶ Nevertheless, whereto we have already attained, ⁱlet us walk ^jby the same rule, ^klet us mind the same thing.

§ 9.—chap. iii. 17, to the end, and iv. 1.

St. Paul exhorts them in all spiritual things to follow after him, to keep their attention steadily fixed on those who walk in holiness and suffering, according as they have St. Paul, Epaphroditus, and Timothy for an example—For many teachers, he grieves to relate, walk very differently from him, endeavouring to incorporate the Jewish rites with the Gospel, who are the opposers of the sacrificial death of Christ, whose end is perdition, whose God is their sensual appetites, who glory in the things which cause their shame, and whose whole minds are engrossed in earthly things—But they, unlike

these Jewish teachers, do not mind earthly things, for their thoughts and affections, as well as their real home and citizenship, was in heaven, from whence also they look for the Saviour of the world, who shall carry them thither, and shall alter the condition of their body, adjudged to death through sin, giving it a similar form to his own eternal and glorious body, according to that strong working by which he 'is able to conquer and subdue all things, even death and the grave, to himself—Therefore he entreats and charges all, as his beloved brethren, the objects of his strongest desires, his crown and rejoicing in the Lord on that great day, to stand fast in all the doctrines of the Gospel, as it becomes those so tenderly beloved by him, and who have the expectations of so glorious a change.

¹⁷ BRETHREN, ^abe followers together of me, and mark them which walk so as ^bye have us for an ensample. ¹⁸ (For many walk, of whom I have told you often, and now tell you even weeping, that they are ^cthe enemies of the cross of Christ: ¹⁹ whose ^dend is destruction, ^ewhose God is their belly, and ^fwhose glory is in their shame, ^gwho mind earthly things.) ²⁰ For ^hour conversation is in heaven; ⁱfrom whence also we ^jlook for the Saviour, the Lord Jesus Christ: ²¹ who ^kshall change our vile body [that it may be fashioned] like unto his glorious body, ^laccording to the working whereby he is able ^meven to subdue all things unto himself. ¹ Therefore, my brethren dearly beloved and ⁿlonged for, ^omy joy and crown, so ^pstand fast in the Lord, my dearly beloved!

§ 10.—chap. iv. 2-9.

St. Paul particularly beseeches Euodias and Syntyché, two Christian women of note, supposed to be deaconesses in the Church at Philippi, who had differed in some point of doctrine or practice, to lay aside their dispute, and to be united in that mutual friendship and love, which the Gospel requires; and he entreats one, whom he calls his true yoke-fellow, to assist those pious women, who labored with him in the Gospel with Clement also, and the rest of his fellow-laborers, whose names he is persuaded are written in the Book of Life, although not mentioned by him—All are exhorted to rejoice in the hope and privileges of the Gospel, in that spiritual happiness derived only through Christ; and again, he observes, it is their duty and interest to rejoice—Their moderation in all the pursuits and enjoyments of life, and in the injuries and indignities to which they may be exposed, are to be visible in the whole of their conduct, for the Lord is at hand—He can quickly put an end to all temporal enjoyments, and all that they can suffer from their enemies—Whatever therefore occurs, they are to be anxiously distressed about nothing, but in every trouble and difficulty with solemn prayer and supplication, with thanksgivings for evils and dangers escaped, let their petitions be breathed out before God—and by these devotional exercises they will obtain that peace of God which can be explained by none, which shall guard their hearts and minds through Jesus Christ, undisturbed by the fear of suffering or of death—Finally, he exhorts them to the practice of every thing that is just, honorable, pure, and holy; all that is calculated to promote the general good of mankind; and is therefore worthy of praise, and those things also in which they have been instructed by him, and have received by faith as a revelation from God, and heard from his preaching, and seen in his conduct while laboring among them; and God, who is the author of peace, through the sacrifice of his Son, shall remain with them for ever.

² I BESEECH Euodias, and beseech Syntyché, ^athat they be of the same mind in the Lord. ³ And I entreat thee also, true ^byoke-fellow, help those women which ^clabored with me in the Gospel, with Clement also, and *with* other my fellow-laborers, whose names are in ^dthe Book of Life.

⁴ Rejoice ^ein the Lord alway! *and* again I say, Rejoice! ⁵ Let your moderation be known unto all men. ^fThe Lord is at hand; ⁶ be ^gcareful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God: ⁷ and ^hthe peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

⁸ Finally, brethren, whatsoever things are true, whatsoever things are ⁱhonest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, ^jwhatsoever things are of good report;

§ 9.

- a* 1 Cor. 4. 16. & 11. 1. ch. 4. 9.
- b* 1 Thess. 1. 6.
- c* 1 Pet. 5. 3.
- d* Gal. 1. 7. & 2. 21. & 6. 12. ch. 1. 15, 16.
- e* 2 Cor. 11. 15.
- f* 2 Pet. 2. 1.
- g* Rom. 16. 18.
- h* 1 Tim. 6. 5. Tit. 1. 11.
- i* Hos. 4. 7.
- j* 2 Cor. 11. 12.
- k* Gal. 6. 13.
- l* Rom. 8. 5.
- m* Eph. 2. 6, 19.
- n* Col. 3. 1, 3.
- o* Acts 1. 11.
- p* 1 Cor. 1. 7.
- q* 1 Thess. 1. 10.
- r* Tit. 2. 13.
- s* 1 Cor. 15. 43, 48, 49. Col. 3. 4.
- t* 1 John 3. 2.
- u* Eph. 1. 19.
- v* 1 Cor. 15. 26, 27.
- w* ch. 1. 8.
- x* 2 Cor. 1. 14.
- y* ch. 2. 16.
- z* 1 Thess. 2. 19, 20.
- aa* ch. 1. 27.

§ 10.

- a* ch. 2. 2. & 3. 16.
- b* See Note 16.
- c* Rom. 16. 3. ch. 1. 27.
- d* Ex. 32. 32. Ps. 69. 28. Dan. 12. 1. Luke 10. 20. Rev. 3. 5. & 13. 8. & 20. 12. & 21. 27.
- e* Rom. 12. 12. ch. 3. 1. 1 Thess. 5. 16. 1 Pet. 4. 13.
- f* Heb. 10. 25. Jam. 5. 8, 9.
- g* 1 Pet. 4. 7.
- h* 2 Pet. 3. 8, 9.
- i* See 2 Thess. 2. 2.
- j* Ps. 55. 22. Prov. 16. 3. Matt. 6. 25. Luke 12. 22, 1 Pet. 5. 7.
- k* John 14. 27.
- l* Rom. 5. 1. Col. 3. 15.
- m* Or, venerable.
- n* 1 Thess. 5. 22.

i ch. 3. 17.
j Rom. 15. 33. &
16. 20. 1 Cor. 14.
33. 2 Cor. 13. 11.
1 Thess. 5. 23.
Heb. 13. 20.

if there be any virtue, and if there be any praise, think on these things: ⁹ those ⁱ things which ye have both learned, and received, and heard, and seen in me, do; and ^j the God of peace shall be with you.

§ 11.—chap. iv. 10–20.

The Apostle, in returning to his own affairs, thanks God for their liberality to him, which had been for a time checked by want of opportunity. but was now revived by Epaphroditus—At the same time he affirms, that he does not speak this for the purpose of obtaining further supplies for his own necessities, for he has learnt, under every circumstance and privation, to be contented; satisfied that the providence and goodness of God would determine the best for him—He has been fully initiated into the mysteries of adversity and prosperity; in all things he is instructed both to have food, and to be without it—to abound in the conveniences of life, and to be in want of its necessary supplies; but he is enabled through Christ, that strengthened him, to do and to suffer all things; but, notwithstanding these his feelings, they have acted well, consistently with their holy profession, and their love for him in sending him relief in his afflictions—And in this respect they have never been remiss, for in the beginning of the Gospel, when he left them, and went forth into Macedonia, they were the only Church, out of all those he founded, who communicated with him in the matter of giving him money, and his receiving money—For even in Thessalonica he was supported in his necessities by their contributions, and by his own labors (1 Thess. ii. 9.)—He does not, however, bring this to their remembrance, that he may incite them to send him another gift; but because he wishes them to bear such fruit as shall abound to their account in the day of the Lord—For he has now all the necessities of life, having received from Epaphroditus the things they sent him, which he considers as a fragrant odor, an acceptable offering to God, who is well pleased at the assistance afforded his servants—And as they have given to him in his distress, God shall supply all their wants, according to his riches, in the blessings of Providence, grace, and glory—He concludes with a doxology.

§ 11.

a 2 Cor. 11. 9.

* Or, *is revived*.

b 1 Tim. 6. 6, 8.

c 1 Cor. 4. 11.
2 Cor. 6. 10. &
11. 27.

d John 15. 5.
2 Cor. 12. 9.

e ch. 1. 7.

f 2 Cor. 11. 8, 9.

g Rom. 15. 23.
Tit. 3. 14.

† Or, *I have received all*.

h ch. 2. 25.

i Heb. 13. 16.

j 2 Cor. 9. 12.

k Ps. 23. 1.
2 Cor. 9. 8.

l Eph. 1. 7. & 3.
16.

m Rom. 16. 27.
Gal. 1. 5.

¹⁰ BUT I rejoiced in the Lord greatly, that now at the last ^a your care of me ^{*} hath flourished again; wherein ye were also careful, but ye lacked opportunity. ¹¹ Not that I speak in respect of want; for I have learned, in whatsoever state I am, ^b *therewith* to be content. ¹² I ^c know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need; ¹³ I can do all things ^d through [Christ] which strengtheneth me. ¹⁴ Notwithstanding ye have well done, that ^e ye did communicate with my affliction.

¹⁵ Now, ye Philippians! know also, that in the beginning of the Gospel, when I departed from Macedonia, ^f no Church communicated with me as concerning giving and receiving, but ye only; ¹⁶ for even in Thessalonica ye sent once and again unto my necessity. ¹⁷ Not because I desire a gift; but I desire ^g fruit that may abound to your account. ¹⁸ But [†] I have all, and abound: I am full, having received ^h of Epaphroditus the things *which were sent* from you, ⁱ an odor of a sweet smell, ^j a sacrifice acceptable, well-pleasing to God.

¹⁹ But my God ^k shall supply all your need, ^l according to his riches in glory by Christ Jesus. ²⁰ Now ^m unto God and our Father be glory for ever and ever! Amen.

§ 12.—chap. iv. 21, to the end.

The Apostle sends salutations to every Christian at Philippi—He concludes with his usual apostolical benediction, sealed with an Amen, to show his sincerity in all the things he had written to them.

§ 12.

a Gal. 1. 2.

b ch. 1. 13.

c Rom. 16. 21.

²¹ SALUTE every saint in Christ Jesus. The brethren ^a which are with me greet you. ²² All the saints salute you, ^b chiefly they that are of Caesar's household. ²³ The ^c grace [of our] Lord Jesus Christ be with you all! [Amen.]

[[It was written to the Philippians from Rome by Epaphroditus.]]

[END OF THE EPISTLE TO THE PHILIPPIANS.]

SECTION XII.—*St. Paul writes his Epistle to the Colossians^r in reply to the Message of Epaphras, to prove that the Hope of Man's Salvation is founded on the Atonement of Christ alone, and by the Establishment of opposite Truths to eradicate the Errors of the Judaizers, who not only preached the Mosaic Law, but also the Opinions of the Heathen, Oriental, or Essenian Philosophers, concerning the Worship of Angels, on Account of their supposed Agency in Human Affairs, and the Necessity of abstaining from Animal Food.*

THE EPISTLE TO THE COLOSSIANS.

§ 1.—chap. i. 1-14.

St. Paul begins his Epistle by assuring the Colossians that he was appointed an Apostle of Christ by the will of God—The salutation of Paul and Timothy, who do not cease praying, that the Colossians may be filled with a perfect knowledge of divine things, comprehending the spiritual wisdom of God, fruitful in every good work, increasing in experience of the knowledge of God's love and truth; spiritually strengthened according to his glorious power, so that they may be able to bear all things with the greatest patience and long-suffering, and even with joy, feeling that by so doing they please God—Giving thanks to God, who of his own free mercy, by the sanctifying influences of his Spirit, has qualified them to be partakers of the spiritual inheritance prepared for those who dwell in the light of the Gospel—who has delivered them from the power of sin and ignorance, and hath translated us from the kingdom of darkness into the kingdom of light, governed by his dear Son—who has paid down the price of redemption in his own blood, even the remission of sins.

¹ PAUL, ^aan apostle of Jesus Christ by the will of God, and Timotheus our brother, ² to the saints ^band faithful brethren in Christ which are at Colossé! ^cGrace be unto you, and peace, from God our Father [and the Lord Jesus Christ]! ³ We ^dgive thanks to God and the Father of our Lord Jesus Christ, praying always for you, ⁴ since ^ewe heard of your faith in Christ Jesus, and of ^fthe love *which ye have* to all the saints, ⁵ for the hope ^gwhich is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; ⁶ which is come unto you, ^has *it is* in all the world; and ⁱbringeth forth fruit, as *it doth* also in you, since the day ye heard ^jof *it*, and knew ^kthe grace of God in truth: ⁷ as ye also learned of ^lEpaphras our dear fellow-servant, who is for you ^ma faithful minister of Christ; ⁸ who also declared unto us your ⁿlove in the Spirit. ⁹ For ^othis cause we also, since the day we heard *it*, do not cease to pray for you, and to desire ^pthat ye might be filled with ^qthe knowledge of his will, ^rin all wisdom and spiritual understanding; ¹⁰ that ^s[ye] might walk worthy of the Lord ^tunto all pleasing, ^ubeing fruitful in every good work, and increasing in the knowledge of God; ¹¹ strengthened ^vwith all might, according to his glorious power, ^wunto all patience and long-suffering ^xwith joyfulness; ¹² giving ^ythanks unto the Father, which hath made us meet to be partakers of ^zthe inheritance of the saints in light; ¹³ who hath delivered us from ^athe power of darkness, ^band hath translated us into the kingdom of ^chis dear Son; ¹⁴ in ^dwhom we have redemption [through his blood], *even* the forgiveness of sins.

§ 2.—chap. i. 15-23.

To prove to them the efficacy of Christ's death in obtaining pardon for the sins of man, the Apostle describes the divinity and supereminent dignity of Christ, who was the image or counterpart of the invisible God; the Creator and Cause of all things that had a beginning, visible and invisible; who created every thing both by and for himself; he existed before the creation of all created things; and must have been therefore the true and self-existing God; and as his power created all things, so does it also preserve them—For as from him all being was derived, so also by him must it subsist, and he is the Head of the Church, which he considers his spiritual body—By his incarnation he is the first cause or beginning of the Church, and the first who rose from the dead in a glorified human form, that in all things, both in his divine and human nature, he may have the preëminence—For it pleased the Father that in him all the majesty,

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V. Æ. 62.

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Rome.

§ 1.

^r See Note 17.^a Eph. 1. 1.^b 1 Cor. 4. 17.

Eph. 6. 21.

^c Gal. 1. 3.^d 1 Cor. 1. 4.

Eph. 1. 16. Phil.

1. 3. & 4. 6.

^e ver. 9. Eph. 1.

15. Philemon 5.

^f Heb. 6. 10.^g 2 Tim. 4. 8.^h 1 Pet. 1. 4.ⁱ Matt. 24. 14.

Mark 16. 15.

Rom. 10. 18.

ver. 23.

^j Mark 4. 8.

John 15. 16.

Phil. 1. 11.

^k 2 Cor. 6. 1.

Eph. 3. 2. Tit. 2

11. 1 Pet. 5. 12.

^l ch. 4. 12.

Philemon 23.

^m 2 Cor. 11. 23.

1 Tim. 4. 6.

ⁿ Rom. 15. 30.^o Eph. 1. 15, 16.

ver. 3, 4.

^p 1 Cor. 1. 5^q Rom. 12. 2.

Eph. 5. 10, 17.

^r Eph. 1. 8^s Eph. 4. 1. Phil.

1. 27. 1 Thess.

2. 12.

^t 1 Thess. 4. 1.^u John 15. 16.

2 Cor. 9. 8.

Phil. 1. 11. Tit.

3. 1. Heb. 13.

21.

^v Eph. 3. 16. &

6. 10.

^w Eph. 4. 2.^x Acts 5. 41.

Rom. 5. 3.

^y Eph. 5. 20. ch.

3. 15.

^z Acts 26. 18.

Eph. 1. 11.

^a Eph. 6. 12.

Heb. 2. 14.

1 Pet. 2. 9.

^b 1 Thess. 2. 12.

2 Pet. 1. 11.

^{*} Gr. *the Son of**his love.*

Matt. 3. 17.

Eph. 1. 6.

See Mark 1. 1.

^b Eph. 1. 7.

§ 2.

- a* 2 Cor. 4. 4.
 Heb. 1. 3.
b Rev. 3. 14.
c John 1. 3.
 1 Cor. 8. 6. Eph.
 3. 9. Heb. 1. 2.
d Rom. 8. 38.
 Eph. 1. 21. ch.
 2. 10, 15. 1 Pet.
 3. 22.
e Rom. 11. 36.
 Heb. 2. 10.
f John 1. 1, 3.
 & 17. 5. 1 Cor.
 8. 6.
g Eph. 1. 10, 22.
 & 4. 15. & 5.
 23. 1 Cor. 11. 3.
h Acts 26. 23.
 1 Cor. 15. 20, 23.
 Rev. 1. 5.
 * Or, *among all*.
i John 1. 16. & 3.
 34. ch. 2. 9. & 3.
 11.
 † Or, *making
 peace*.
j Eph. 2. 14, 15,
 16.
k 2 Cor. 5. 18.
l Eph. 1. 10.
m Eph. 2. 1, 2,
 12, 19. & 4. 18.
 † Or, *by your
 mind in wicked
 works*.
n Tit. 1. 15, 16.
o Eph. 2. 15, 16.
p Luke 1. 75.
 Eph. 1. 4. & 5.
 27. 1 Thess. 4.
 7. Tit. 2. 14.
 Jude 24.
q Eph. 3. 17. ch.
 2. 7.
r John 15. 6.
s Rom. 10. 18.
t ver. 6.
u Acts 1. 17.
 2 Cor. 3. 6. & 4.
 1. & 5. 18. Eph.
 3. 7. ver. 25.
 1 Tim. 2. 7.

§ 3.

- a* Rom. 5. 3.
 2 Cor. 7. 4.
b Eph. 3. 1, 13.
c 2 Cor. 1. 5, 6.
 Phil. 3. 10.
 2 Tim. 1. 8. &
 2. 10.
d Eph. 1. 23.
e 1 Cor. 9. 17.
 Gal. 2. 7. Eph.
 3. 2. ver. 23.
 * Or, *fully to
 preach the word
 of God*, Rom.
 15. 19.
f Rom. 16. 25.
 1 Cor. 2. 7.
 Eph. 3. 9.
g Matt. 13. 11.
 2 Tim. 1. 10.
h 2 Cor. 2. 14.
i Rom. 9. 23.
 Eph. 1. 7. & 3.
 8.

power, and mercy of the Godhead should be made manifest, or dwell, and having by the blood of his cross made peace between God and man, and by this means broken down the wall of partition between Jews and Gentiles, he has reconciled them to himself, with all things in heaven and earth, whether they be men or angels, forming them into one holy and spiritual society—And the Gentiles, who were once alienated from God, and by their works proved the enmity of their minds towards him, he hath so reconciled through the death of his human body, that he may present them holy and blameless, free from all accusation in his sight, at the day of judgment, which he will surely do if they continue grounded in the faith of Jesus Christ, and settled in his doctrines; not moved away by false teachers from the blessed hopes and promises of the Gospel, which has been preached both to Jew and Gentile, of which St. Paul was appointed a minister.

¹⁵ Who is ^athe Image of the invisible God, ^bthe Firstborn of every creature; ¹⁶ (for ^cby Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or ^ddominions, or principalities, or powers; all things were created ^eby Him, and for Him;) ¹⁷ and ^fhe is before all things, and by Him all things consist; ¹⁸ and ^gHe is the head of the Body (the Church); who is the Beginning, ^hthe Firstborn from the dead; that ⁱin all things He might have the preëminence;—¹⁹ for it pleased *the Father* that ^jin Him should all fulness dwell; ²⁰ and, ^khaving ^lmade peace through the blood of his cross, ^mby Him to reconcile ⁿall things unto Himself; by Him, *I say*, whether *they be* things in earth, or things in heaven.

²¹ And you, ^mthat were sometime alienated, and enemies ⁿin your mind ^oby wicked works, yet now hath He reconciled ²² in ^pthe body of his flesh through death, ^qto present you holy, and unblameable, and unproveable in his sight; ²³ if ye continue in the faith ^rgrounded and settled, and *be* ^snot moved away from the hope of the Gospel, which ye have heard, ^tand which was preached ^uto every creature which is under heaven; ^vwhereof I Paul am made a minister.

§ 3.—chap. i. 24, to the end, and ii. 1–7.

St. Paul, as the minister of Christ to the Gentiles, assures them that he rejoices in his sufferings, according to the dispensation of the Gospel, which God gave to him for their benefit; that he might accomplish the purpose of God, as predicted by his prophets—Even the mystery of redemption through faith to the Gentiles, which has been hid for many generations, but is now made fully manifest; which is Christ dwelling in them, giving through his blood pardon for sins, and through his Spirit the hope of their glorification—Whom the apostles preach, warning all men of their sin and danger, and instructing them in all spiritual wisdom—For which end he labors, striving with all his might—As a proof of which, he wishes them to know the persecutions and sufferings to which he has been exposed for preaching the Gospel to the Gentile Church, to all the believing Gentiles—That knit together in love, and in the full assurance of the riches of Christianity, they may acknowledge the mystery of God through Christ, in the salvation of both Jews and Gentiles, in whom and in his Gospel are hid all the treasures of divine wisdom and knowledge—And he says this, that no man might deceive them with the sophistry or enticing words of human philosophy, for though in the body he was absent, yet through the Spirit he was with them, rejoicing, and beholding their regular order and discipline, and their steadfast faith—He encourages them, since they had embraced the Gospel of Christ, to persevere in his faith, that they might be rooted in him, building upon him all their hopes of pardon and salvation, and that, being established in the purity of his faith, as they had been instructed in it, they might abound more and more in its fruits, with thanksgiving to God for having called them to be partakers of its blessings.

²⁴ Who ^anow rejoice in my sufferings ^bfor you, and fill up ^cthat which is behind of the afflictions of Christ in my flesh for ^dhis body's sake, which is the Church: ²⁵ whereof I am made a minister, according to ^ethe dispensation of God which is given to me for you; ^fto fulfil the word of God; ²⁶ *even* ^gthe mystery which hath been hid from ages and from generations, ^hbut now is made manifest to his saints: ²⁷ to ⁱwhom God would make known what is ^jthe riches of the glory

of this mystery among the Gentiles; which is Christ in you,^j the hope of glory: ²⁸ whom we preach, warning every man, and teaching every man in all wisdom; ^l that we may present every man perfect in Christ [Jesus;] ²⁹ whereunto ^m I also labor, ⁿ striving ^o according to his working, which worketh in me mightily.

Chap. ii. 1-7.

¹ For I would that ye knew what ^p great ^q conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; ² that ^r their hearts might be comforted, ^s being knit together in love, and unto all riches of the full assurance of understanding, ^t to the acknowledgment of the mystery of God, and of the Father, and of Christ; ³ ^u in whom are hid all the treasures of wisdom and knowledge. ⁴ And this I say, ^v lest any man should beguile you with enticing words. ⁵ For ^w though I be absent in the flesh, yet am I with you in the spirit, joying and beholding ^x your order, and the ^y steadfastness of your faith in Christ. ⁶ As ^z ye have therefore received Christ Jesus the Lord, so walk ye in him: ⁷ rooted ^a and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

§ 4.—chap. ii. 8-15.

The Apostle cautions them against the Judaizing teachers, who inculcate the worship of angels, and the abstinence from animal food, which things are according to the traditions of men, and the first elements of religion given in the Mosaic Law; for their salvation is made complete in him, who is the supreme Head and Governor of all created things, of whatsoever rank—In whom, (and not to the angels,) they are also circumcised, and enabled by the operations of the Holy Spirit, to renounce all the deeds of the sinful flesh—which is pointed out to them by that ordinance, which may be considered as the circumcision required by Christ in the Gospel, in which they are buried to sin under the water, as Christ was buried on account of sin under the earth, and have been raised with him out of the water unto a spiritual life, through the faith of the wonderful power of God, who also raised Christ to eternal life from the grave of death—And the Gentiles also, who were dead in sins, and in the uncircumcision of the flesh, has God made alive together with him through his Spirit, unto eternal life, blotting out the handwriting of ordinances, which was against both Jew and Gentile, and contrary to their salvation, as it subjected them all to the curse of eternal death for sin; and having despoiled the rulers and delegated powers of darkness of their dominion, he made a display of his conquest openly, by triumphing over their power in his glorious resurrection from the grave.

⁸ BEWARE ^a lest any man spoil you through philosophy and vain deceit, after ^b the tradition of men, after ^c the ^d rudiments of the world, and not after Christ. ⁹ For ^e in Him dwelleth all the fulness of the Godhead bodily; ¹⁰ and ^f ye are complete in Him, ^g which is the Head of all ^h principality and power; ¹¹ in whom also ye are ⁱ circumcised with the circumcision made without hands, in ^j putting off the body [of the sins] of the flesh by the circumcision of Christ, ¹² buried ^k with him in baptism; wherein also ^l ye are risen with him through ^m the faith of the operation of God, ⁿ who hath raised him from the dead: ¹³ and ^o you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with him, having forgiven you all trespasses; ¹⁴ blotting ^p out the handwriting of ordinances^q that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; ¹⁵ and ^r having spoiled ^s principalities and powers, he made a show of them openly, triumphing over them ^t in it.

§ 5.—chap. ii. 16-19.

From the consideration that mankind are delivered from the power of sin and eternal death by Christ alone—The Apostle exhorts them not to allow any one to condemn them as it concerns the distinctions between meats and drinks in the Mosaic Law, or in respect of its festivals and Sabbaths—Which observances were only the types or

[†] Or, *among you*.

^j 1 Tim. i. 1.

^k Acts 20. 20, 27, 31.

^l 2 Cor. 11. 2. Eph. 5. 27 *ver* 22.

^m 1 Cor. 14. 10.

ⁿ ch. 2. 1.

^o Eph. 1. 14 & 3. 7, 20.

^p ch. 1. 29. Phil. 1. 30. 1 Thess. 2. 2.

[†] Or, *fear, or, care*.

^q 2 Cor. 1. 6.

^r ch. 3. 14.

^s Phil. 3. 8. ch. 1. 9.

^{*} Or, *wherein*.

^t 1 Cor. 1. 24. & 2. 6, 7. Eph. 1. 8. ch. 1. 9.

^u Rom. 16. 18.

^v 2 Cor. 11. 13. Eph. 4. 14. & 5. 6. *ver* 8, 18.

^w 1 Cor. 5. 3. 1 Thess. 2. 17.

^x 1 Cor. 14. 40.

^y 1 Pet. 5. 9.

^z 1 Thess. 4. 1. Jude 3.

^a Eph. 2. 21, 22. & 3. 17. ch. 1. 23.

§ 4.

^a Jer. 29. 8. Rom. 16. 17. Eph. 5. 6. *ver* 18. Heb. 13. 9.

^b Matt. 15. 2. Gal. 1. 14. *ver* 22.

^c Gal. 4. 3, 9. *ver* 20.

^{*} Or, *elements*.

^d John 1. 14. ch. 1. 19.

^e John 1. 16.

^f Eph. 1. 20, 21. 1 Pet. 3. 22.

^g ch. 1. 16.

^h Deut. 10. 16. & 30. 6. Jer. 4. 4. Rom. 2. 29. Phil. 3. 3.

ⁱ Rom. 6. 6. Eph. 4. 22. ch. 3. 8, 9.

^j Rom. 6. 4.

^k ch. 3. 1.

^l Eph. 1. 19. & 3. 7.

^m Acts 2. 24.

ⁿ Eph. 2. 1, 5, 6, 11.

^o Eph. 2. 15, 16. *s* See Note 18.

^p Gen. 3. 15. Ps. 68. 18. Is. 53. 12. Matt. 12. 29.

^q Luke 10. 18. & 11. 22. John 12. 31. & 16. 11.

^r Eph. 4. 8. Heb. 2. 14.

^s Eph. 6. 12.

[†] Or, *in himself*.

shadows of good things to come, their substance being all fulfilled in the person of Christ, and in the spiritual blessings of his religion—And as Christ alone, by the sacrifice of the cross, has been made the Head and Governor of all things, and the means of salvation, he warns them against being deceived by their false teachers or philosophers to practise an affected humility in the worshipping of angels, presumptuously intruding into the things of the invisible world, and puffed up with the empty knowledge of their own carnal minds—Not acknowledging Jesus Christ as the only Saviour and Governor of mankind, from whom his whole body, the Church, receiving spiritual nourishment and strength, united together, increases in grace and holiness, with the increase of the gifts of his Holy Spirit.

§ 5.

a Rom. 14. 3, 10, 13.

* Or, *for eating and drinking.*

b Rom. 14. 2, 17. 1 Cor. 8. 8.

† Or, *in part.*

c Rom. 14. 5. Gal. 4. 10.

d Heb. 8. 5. & 9. 9. & 10. 1.

e ver. 4.

† Or, *judge against you.*

* Gr. *being a voluntary in humility.* ver. 23.

f Ezek. 13. 3.

1 Tim. 1. 7.

g Eph. 4. 15, 16.

¹⁶ LET no man therefore ^ajudge you ^{*in} ^bmeat, or in drink, or in respect ^cof a holyday, or of the new moon, or of the Sabbath days: ¹⁷ which ^dare a shadow of things to come; but the body is of Christ. ¹⁸ Let ^eno man [†]beguile you of your reward, ^{*in} a voluntary humility and worshipping of angels, intruding into those things ^fwhich he hath not seen, vainly puffed up by his fleshly mind, ¹⁹ and not holding ^gthe Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

§ 6.—chap. ii. 20, to the end.

The Apostle, as they have in the body of Christ suffered the punishment of the Law for sin, and are thereby delivered, or become dead to its power, inquires of them why they subjected themselves to ordinances taught by the authority and doctrines of men; as if they were living under that dispensation from which by the death of Christ they had been made free—The abstinences prescribed by the doctrines of their philosophers and by their Judaizing teachers—touch not, taste not, handle not—relate to indifferent things, which perish in the corruption of the body, for which they were made—which doctrines, however, have an appearance or display of wisdom, being a worship founded on the will of man, voluntarily performed, and a supposed act of humility, mortification, and severity.

§ 6.

a Rom. 6. 3, 5. & 7. 4, 6. Gal. 2. 19. Eph. 2. 15.

b ver. 8.

* Or, *elements.*

t See Note 19.

c Gal. 4. 3, 9.

d 1 Tim. 4. 3.

e Is. 29. 13.

Matt. 15. 9. Tit. 1. 14.

f 1 Tim. 4. 8.

g ver. 8, 18.

† Or, *punishing, or, not sparing.*

²⁰ WHEREFORE if ye be ^adead with Christ from ^bthe ^{*rudiments} of the ^tworld, ^cwhy, as though living in the world, are ye subject to ordinances? ²¹ Touch ^dnot! taste not! handle not! ²² which all are to perish with the using, ^eafter the commandments and doctrines of men? ²³ Which ^fthings have indeed a show of wisdom in ^gwill-worship, and humility, and [†]neglecting of the body; not in any honor to the satisfying of the flesh.

§ 7.—chap. iii. 1–11.

The Apostle, having shown them that as they had been buried with Christ in the waters of baptism, in token that in the body of Christ they had fulfilled the curse of death, pronounced upon sin by the Law, and were thereby delivered from its power, now calls upon them, as they had been with Christ also figuratively raised from the waters of baptism, and become spiritually alive, to set their whole affections on heavenly things—For Christians are dead with Christ to sin, and to earthly things; and their spiritual life, which emanates from him, who is invisible, is, as it were, hidden with Christ in God—and when, at the end of time, he shall appear, who is the source of their heavenly life, Christians also shall appear with him in glory—in glorious and immortal bodies—Having this hope, St. Paul exhorts them to mortify their earthly members—to deprive the animal man of its strength and ascendancy, not yielding to its inordinate desires and passions, on account of which the wrath of God cometh on all; not only on those who profess his religion, but on the children of disobedience—the heathen world—whose lusts and vices they also habitually practised when they lived among them: but now, as their life is in Christ, derived from him through his Spirit, the Apostle exhorts them to put away these vices of their earthly members, and all others to which they had been addicted; and, as they had buried the old man in baptism, with all his corrupt affections and deeds, to put on the new man, which is re-made by God in spiritual knowledge and holiness, according to his image, in which man was first created—In this new spiritual creation there is no distinction of nation or of circumstance—but Christ is life to all—He is in all by his Spirit, and reigns over and governs all things.

§ 7.

a Rom. 6. 5. Eph. 2. 6. ch. 2. 12.

¹ IF ye then ^abe risen with Christ, seek those things which are above,

where ^bChrist sitteth on the right hand of God; ²set your ^{*}affection on things above, not on things on the earth. ³For ^cye are dead, ^dand your life is hid with Christ in God; ⁴when ^eChrist, *who is* ^four life, shall appear, then shall ye also appear with him ^gin glory.

⁵Mortify ^htherefore ⁱyour members which are upon the earth; ^jfornication, uncleanness, inordinate affection, ^kevil concupiscence, and covetousness, ^lwhich is idolatry; ⁶for ^mwhich things' sake the wrath of God cometh on ⁿthe children of disobedience: ⁷in ^othe which ye also walked sometime, when ye lived in them; ⁸but ^pnow ye also put off all these, anger, wrath, malice, blasphemy, ^qfilthy communication out of your mouth; ⁹lie ^rnot one to another, ^sseeing that ye have put off the old man with his deeds; ¹⁰and have put on the new *man* which ^tis renewed in knowledge ^uafter the image of Him that ^vcreated him: ¹¹where there is neither ^wGreek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond *nor* free: ^xbut Christ *is* all, and in all.

^o Rom. 6. 19, 20. & 7. 5. 1 Cor. 6. 11. Eph. 2. 2. Tit. 3. 3. & 5. 4. ^r Lev. 19. 11. Eph. 4. 25. ^s Eph. 4. 22, 24. 1 Cor. 12. 13. Gal. 3. 28. & 5. 6. Eph. 6. 8. ^x Eph. 1. 23.

^p Eph. 4. 22. 1 Pet. 2. 1. Heb. 12. 1. Jam. 1. 21. ^t Rom. 12. 2. ^u Eph. 4. 23, 24. ^v Eph. 2. 10.

^b Rom. 8. 34. Eph. 1. 20. ^{*} Or, *mind*. ^c Rom. 6. 2. Gal. 2. 20. ch. 2. 20.

^d 2 Cor. 5. 7. ch. 1. 5.

^e 1 John 3. 2.

^f John 11. 25. & 14. 6.

^g 1 Cor. 15. 43. Phil. 3. 21.

^h Rom. 8. 13.

ⁱ Rom. 6. 13.

^j Eph. 5. 3.

^k 1 Thess. 4. 5.

^l Eph. 5. 5.

^m Rom. 1. 18.

ⁿ Eph. 5. 6. Rev. 22. 15.

^o Eph. 2. 2.

^p Eph. 4. 29.

^q Rom. 10. 12.

§ 8.—chap. iii. 12–17.

He exhorts the Colossians, as those who were elected of God to the high privileges and blessings of the Gospel, to put on the spiritual character of the new man—to be pure and holy in the service of God, as his beloved children, practising all the Christian graces and dispositions, and over all these graces of the inward man, to put on love, which is the perfection of the Christian character, uniting in itself every virtue—Then will that divinely-imparted peace, to the enjoyment of which they are called, reign in their hearts, and, united in one body unto Christ, they will be thankful that they are become partakers of these glorious privileges—The Word of Christ, the Gospel, which they have received, will dwell in them, and they will constantly teach and admonish each other in all wisdom, singing with grace in their hearts unto the Lord in psalms, hymns, and songs, as the Spirit inspired them—They are exhorted, whatever they did—in all their conversation, and in every action of their lives—to do all in the name and for the glory of the Lord Jesus Christ, and to offer their praises and thanks to God the Father, in his name, and by his mediation, and not by that of angels.

¹²PUT ^aon therefore, ^bas the elect of God, holy and beloved, ^cbowels of mercies, kindness, humbleness of mind, meekness, long-suffering; ¹³(forbearing ^done another, and forgiving one another, if any man have a ^equarrel against any: even as ^fChrist forgave you, so also *do* ye;) ¹⁴and above all these things, ^gput on charity, which is the ^hbond of perfectness; ¹⁵and let ⁱthe peace of God rule in your hearts, ^jto the which also ye are called ^kin one body; ^land be ye thankful.

¹⁶Let the word of Christ dwell in you richly; in all wisdom. teaching and admonishing one another ^min psalms and hymns and spiritual songs, singing ⁿwith grace in your hearts to the Lord; ¹⁷and ^owhatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, ^pgiving thanks to God and the Father by him.

§ 9.—chap. iii. 18, to the end, and iv. 1.

The Apostle, from general directions for their Christian conduct, proceeds to exhort them, on the same principles of love and obedience to Christ, to the performance of the relative duties of life. (See Eph. v. 22, 23, and vi. 1–9.)

¹⁸WIVES, ^asubmit yourselves unto your [own] husbands, ^bas it is fit in the Lord. ¹⁹Husbands, ^clove your wives, and be not ^dbitter against them.—²⁰Children, ^eobey your parents in all things: for this is well pleasing unto the Lord. ²¹Fathers, ^fprovoke not your children *to anger*, lest they be discouraged.—²²Servants, ^gobey ^hin all things your masters ⁱaccording to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God: ²³and ^jwhatsoever ye do, *do it* heartily, as to the Lord, and not unto men; ²⁴knowing ^kthat of the Lord ye shall receive the reward of the inheritance: ^lfor ye serve the

§ 8.

^a Eph. 4. 24.

^b 1 Thess. 1. 4.

^c 1 Pet. 1. 2.

^d 2 Pet. 1. 10.

^e Gal. 5. 22.

^f Phil. 2. 1. Eph.

^g 4. 2, 32.

^h Mark 11. 25.

ⁱ Eph. 4. 2, 32.

^{*} Or, *complaint*.

^e Mr. Belsham,

says Dr. Burton,

would here read

Lord, meaning

the *Father*;

whereas in Acts

xx. 28, he would

turn *God* into

Lord, and have

it mean Christ.

The reason it is

not very difficult

to discover.—Ed.

^f John 13. 34.

^g Rom. 13. 8.

^h 1 Cor. 13. Eph.

ⁱ 5. 2. ch. 2. 2.

^j 1 Thess. 4. 9.

^k 1 Tim. 1. 5.

^l 1 Pet. 4. 8.

^m 1 John 3. 23. &

ⁿ 4. 21.

^o Eph. 4. 3.

^p Rom. 14. 17.

^q Phil. 4. 7.

^r 1 Cor. 7. 15.

^s Eph. 2. 16, 17.

^t & 4. 4.

^u ch. 2. 7. ver. 17.

^v 1 Cor. 14. 26.

^w Eph. 5. 19.

^x ch. 4. 6.

^y 1 Cor. 10. 31.

^z Rom. 1. 8. Eph.

^{aa} 5. 20. ch. 1. 12.

^{ab} & 2. 7. 1 Thess.

^{ac} 5. 18. Heb. 13. 15.

§ 9.

^a Eph. 5. 22. Tit.

^b 2. 5. 1 Pet. 3. 1.

^c Eph. 5. 3.

^d Eph. 5. 25, 28.

^e 33. 1 Pet. 3. 7.

^f Eph. 4. 31.

^g Eph. 5. 24. & 6. 1.

^h Tit. 2. 9.

ⁱ Eph. 6. 4.

^j Eph. 6. 5, &c.

^k 1 Tim. 6. 1.

^l Tit. 2. 9. 1 Pet.

^m 2. 18.

ⁿ ver. 20

^o Philemon 16.

^p Eph. 6. 6, 7.

^q Eph. 6. 8.

^r 1 Cor. 7. 22.

m Rom. 2. 11.
Eph. 6. 9. *1 Pet.*
1. 17. See *Deut.*
10. 17.
n *Eph.* 6. 9.

Lord Christ. ²⁵ But he that doeth wrong shall receive for the wrong which he hath done : and ^mthere is no respect of persons. ¹ Masters, ⁿgive unto your servants that which is just and equal ; knowing that ye also have a Master in heaven.

§ 10.—chap. iv. 2-6.

The Apostle commands all, in their different relations and stations in life, that they may be enabled to fulfil their respective duties, to persevere in earnest prayer to God, guarding against negligence and inattention, and, with thanksgiving, to acknowledge the blessings they had received—Praying also for the apostles, that God would open for them an opportunity of preaching the mystery of the Gospel of Christ, the calling of the Gentiles through faith—for which very account he was now in bonds—that he may more effectually make this mystery manifest, and that he may have courage to speak as becomes his apostleship—He admonishes them to behave with prudence and discretion to those who are without the pale of the Christian Church (the unbelieving Gentiles and persecuting Jews), avoiding persecutions, and steadily improving every present moment—Their conversation is to be holy and courteous, seasoned with the salt of cheerfulness and spiritual wisdom, resisting the corruption of sin, that they may know how to answer both Jew and Gentile to their edification, and to their own security.

§ 10.

a Luke 18. 1.
Rom. 12. 12.
Eph. 6. 18.
1 Thess. 5. 17,
18.
b ch. 2. 7. & 3.
15.
c *Eph.* 6. 19.
2 Thess. 3. 1.
d *1 Cor.* 16. 9.
2 Cor. 2. 12.
e Matt. 13. 11.
1 Cor. 4. 1. *Eph.*
6. 19. ch. 1. 26.
& 2. 2.
f *Eph.* 6. 20.
Phil. 1. 7.
g *Eph.* 5. 15.
1 Thess. 4. 12.
h *Eph.* 5. 16.
i *Eccles.* 10. 12.
ch. 3. 16.
j Mark 9. 50.
k *1 Pet.* 3. 15.

² CONTINUE ^ain prayer, and watch in the same ^bwith thanksgiving ; ³withal ^cpraying also for us, that God would ^dopen unto us a door of utterance, to speak ^ethe mystery of Christ, ^ffor which I am also in bonds : ⁴that I may make it manifest, as I ought to speak. ⁵ Walk ^gin wisdom toward them that are without, ^hredeeming the time. ⁶ Let your speech be alway ⁱwith grace, ^jseasoned with salt, ^kthat ye may know how ye ought to answer every man.

§ 11.—chap. iv. 7, to the end.

St. Paul sends Tychicus to relate to them in a more particular manner his situation and circumstances at Rome (See *Eph.* vi. 21.), with Onesimus, who would also give them every satisfactory information—He presents the salutations of the brethren who were with him by name, and desires them to receive Marcus with all respect and affection, and Justus (compare *Acts* xv. 38, 39. and *2 Tim.* iv. 11.) ; for these only of the circumcision had been his fellow-laborers in preaching the Gospel in sincerity at Rome, and who had been a consolation to him (compare *Phil.* i. 14-18.)—All the Gentile teachers with St. Paul at Rome join in salutations—(Timothy joined in writing the letter)—He particularly mentions Epaphras, their faithful minister, as always striving in prayer for them with God—He desires them to salute in his name the Christians in Laodicea, with Nymphas, and the church that is in his house—and, after this Epistle had been publicly read among them, to take care that it shall be also read in the Church of the Laodiceans, and that the Epistle from Laodicea, which is supposed to have been the Epistle to the Ephesians, shall be read in their own Church—He encourages Archippus (officiating, perhaps, in the absence of Epaphras) in the work of the ministry committed to him, and then authenticates the Epistle by writing the salutation in his own hand—(*1 Cor.* xvi. 21. and *2 Thess.* iii. 17.)—He concludes with the apostolic benediction.

§ 11.

a *Eph.* 6. 21.
b *Eph.* 6. 22.
c Philemon 10.
d *Acts* 19. 29. &
20. 4. & 27. 2.
Philemon 24.
e *Acts* 5. 37.
2 Tim. 4. 11.
f ch. 1. 7.
Philemon 23.
** Or, striving.*
g Rom. 15. 30.
h Matt. 5. 48.
1 Cor. 2. 6. &
14. 20. Phil. 3.
15. Heb. 5. 14.
† Or, filled.

⁷ ALL ^amy state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord ; ⁸ whom ^bI have sent unto you for the same purpose, that he might know your estate, and comfort your hearts ; ⁹ with ^cOnesimus, a faithful and beloved brother, who is *one* of you : they shall make known unto you all things which *are done* here.

¹⁰ Aristarchus, ^dmy fellow-prisoner, saluteth you, and ^eMarcus, sister's son to Barnabas, touching whom ye received commandments, (if he come unto you, receive him ;) ¹¹ and Jesus, which is called Justus, who are of the Circumcision : these only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me. ¹² Epaphras, ^fwho is *one* of you, a servant of Christ, saluteth you, always ^glaboring ^h fervently for you in prayers, that ye may stand ⁱperfect and ^jcomplete in all the will of God. ¹³ For I bear him record that he hath a great zeal for you, and them *that are* in Laodicea, and

them in Hierapolis. ¹⁴ Luke, ⁱthe beloved physician, and ^jDemas, greet you. ¹⁵ Salute the brethren which are in Laodicea, and Nymphas, and ^kthe Church which is in his house. ¹⁶ And when ^lthis Epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the *Epistle* from Laodicea. ¹⁷ And say to ^mArchippus, Take heed ⁿto the ministry which thou hast received in the Lord, that thou fulfil it. ¹⁸ The ^osalutation by the hand of me Paul. ^pRemember my bonds. ^qGrace be with you! [Amen.]

[[Written from Rome to the Colossians by Tychicus and Onesimus.]]

[END OF THE EPISTLE TO THE COLOSSIANS.]

SECTION XIII.—*St. Paul writes his Epistle to his friend Philemon,^a to intercede with him in favor of his slave Onesimus, who had fled from the Service of his Master to Rome, in which City he had been converted to Christianity by means of the Apostle's Ministry.*

THE EPISTLE TO PHILEMON.

§ 1.—verse 1-7.

St. Paul, writing on a matter of private business, addresses Philemon as a friend, and not in the capacity and authority of an apostle—Timothy unites in the salutation to Philemon—to the beloved Apphia—to Archippus (Coloss. iv. 17.), and to the Church at his house—His benediction—He tells Philemon that he thanked God always in his prayers for the increase of his faith towards Jesus Christ, and his love towards the Christian brethren; and he prays also that the communication of his liberality, which is the fruit of much faith, may be efficacious in bringing others to the knowledge of every good disposition that is in him in Christ Jesus—for they themselves have much joy and consolation in his love, more particularly on account of the poor saints who were driven from their homes in the name of Christ, and went about preaching the Gospel, whom the riches of Philemon had relieved.

¹ PAUL, ^aa prisoner^x of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, ^band fellow-laborer, ²and to our beloved Apphia, and ^cArchippus ^dour fellow-soldier, and to ^ethe Church in thy house! ³ grace ^fto you, and peace, from God our Father and the Lord Jesus Christ!

⁴ I ^gthank my God, making mention of thee always in my prayers, ⁵ hearing ^hof thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; ⁶ that the communication of thy faith may become effectual ⁱby the acknowledging of every good thing which is in you in Christ Jesus. ⁷ For we have great joy and consolation in thy love, because the bowels of the saints ^jare refreshed by thee, brother.

§ 2.—verse 8, to the end.

St. Paul declares, on account of the love he bore to Philemon for his benevolent and kind exertions, that though, as an apostle of Christ, he might have commanded him to do what was fit in the affair he was about to mention, yet he prefers beseeching him, by his own love for him, and by that which he has shown to the saints, for his son Onesimus, whom he has begotten to a spiritual creation, and has sent back again at his own desire—"Do thou therefore," St. Paul entreats, "receive him into thy family, who is, as it were, my own bowels, my son, a part of myself—whom, being so useful to me, I would have detained with me, that he might have ministered to me, thy spiritual father, in my bonds for the Gospel; and performed those offices which thou wouldst have done, if thou hadst been at Rome—but without knowing thy mind on the subject, I would not keep him with me, that the benefit conferred on me in pardoning him, should not be from necessity, but from thine own goodwill—For he departed for a season, that by the providence of God he may be restored to thee forever: not now as a servant, but as a beloved brother in the Lord, and more particularly dear to me, but how much more to thee, as being thy property, and a part of thy family; and now being made a member of thy heavenly family, the Church of thy house—If thou consider me a partner of thy affection, receive him as myself, as he is, as it were, a part of me, and in receiving him thou receivest me—If he have wronged, or owe thee aught, place it all to my account: I will discharge all he owes thee; and I promise to repay thee in mine own hand, as I do not

i 2 Tim. 4. 11.
j 2 Tim. 4. 10.
Philemon 24.
k Rom. 16. 5.
l 1 Cor. 16. 19.
m Philemon 2.
n 1 Tim. 4. 6.
o 1 Cor. 16. 21.
p 2 Thess. 3. 17.
q Heb. 13. 3.
r Heb. 13. 25.

SECT. XIII.
—
V. Æ. 62.
J. P. 4775.
Rome.
—
§ 1.

u See Note 20.
a Eph. 3. 1. & 4
1. 2 Tim. 1. 8.
ver. 9.
x See Note 21.
b Phil. 2. 25.
c Col. 4. 17.
d Phil. 2. 25.
e Rom. 16. 5.
f 1 Cor. 16. 19.
g Eph. 1. 2.
h Eph. 1. 16.
i 1 Thess. 1. 2.
j 2 Thess. 1. 3.
k Eph. 1. 15. Col
1. 4.
l Phil. 1. 9, 11.
m 2 Cor. 7. 13
n 2 Tim. 1. 16.
ver. 20.

desire this favor to be granted me from the consideration of how much thou art indebted to me, although thou owest me thine own self—thine existence as a Christian—let me therefore have profit from thee in the Lord—gratify the earnest longing of my soul in this, and receive him again into thy family—Having confidence in thy obedience, from the knowledge I have of thy Christian excellencies, I wrote unto thee, in the full persuasion that thou wouldst do even more than I request”—He sends the salutations of Epaphras, their minister, and others with him, and concludes with his blessing to Philemon, and the Church at his house.

§ 2.

a 1 Thess. 2. 6.

b ver. 1.

c Col. 4. 9.

d 1 Cor. 4. 15.

Gal. 4. 19.

y See Note 22.

e 1 Cor. 16. 17.

Phil. 2. 30.

f 2 Cor. 9. 7.

g So Gen. 45. 5,

8.

z See Note 23.

h Matt. 23. 8.

1 Tim. 6. 2.

i Col. 3. 22.

j 2 Cor. 8. 23.

k ver. 7.

l 2 Cor. 7. 16.

m Phil. 1. 25. &

2. 24.

n 2 Cor. 1. 11.

o Col. 1. 7. & 4.

12.

p Acts 12. 12,

25.

q Acts 19. 29. &

27. 2. Col. 4. 10.

r Col. 4. 14.

s 2 Tim. 4. 11.

t 2 Tim. 4. 22.

8 WHEREFORE, ^athough I might be much bold in Christ to enjoin thee that which is convenient, ⁹yet for love's sake I rather beseech thee, being such an one as Paul the aged, ^band now also a prisoner of Jesus Christ; ¹⁰I beseech thee for my son ^cOnesimus, whom ^dI have begotten in my bonds: ¹¹which in time past was to thee ^yunprofitable, but now profitable to thee and to me; ¹²whom I have sent again: thou therefore receive him, that is, mine own bowels. ¹³Whom I would have retained with me, ^ethat in thy stead he might have ministered unto me in the bonds of the Gospel; ¹⁴but without thy mind would I do nothing, ^fthat thy benefit should not be as it were of necessity, but willingly. ¹⁵For ^gperhaps he therefore departed for a season, that thou shouldest receive him for ^zever; ¹⁶not now as a servant, but above a servant, ^ha brother beloved, specially to me, but how much more unto thee, ⁱboth in the flesh, and in the Lord! ¹⁷If thou count me therefore ^ja partner, receive him as myself. ¹⁸If he hath wronged thee, or oweth ^kthee ought, put that on mine account. ¹⁹I Paul have written ^{it} with mine own hand, I will repay ^{it}: albeit I do not say to thee how thou owest unto me even thine own self besides. ²⁰Yea, brother, let me have joy of thee in the Lord: ^krefresh my bowels in the Lord. ²¹Having ^lconfidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

²²But withal prepare me also a lodging: for ^mI trust that ⁿthrough your prayers I shall be given unto you. ²³There salute thee ^oEpaphras, my fellow-prisoner in Christ Jesus; ²⁴^rMareus, ^qAristarchus, ^rDemas, ^sLucas, my fellow-laborers. ²⁵The ^tgrace of our Lord Jesus Christ be with your spirit! [Amen.]

[[Written from Rome to Philemon, by Onesimus a servant.]]

[END OF THE EPISTLE TO PHILEMON.]

SECTION XIV.—*St. James writes his Epistle^a to the Jewish Christians in general, to caution them against the prevalent Evils of the Day—to rectify the Errors into which many had fallen by misinterpreting St. Paul's Doctrine of Justification, and to enforce various Duties.*

THE GENERAL EPISTLE OF JAMES.

§ 1.—chap. i. 1-12.

James addresses the Twelve Tribes, particularly the Jewish Christians, in their state of dispersion, wishing them all health and prosperity—As the unbelieving Jews desired to persuade their converted brethren, by applying to them the rewards and punishments annexed to their obedience or disobedience to the Mosaic Law, that their present afflictions were tokens of the divine displeasure—the Apostle shows the advantages resulting from afflictions, to produce in them patience and resignation to God's will—He exhorts them to patience, that they may, in allusion to the sacrifices of the Law, be perfect—If any under trials be deficient in this wisdom of patience, he is to ask it of God, who giveth all necessary good to every man, and who reproaches none for asking, and it shall be given to him—But then let him ask in a steady faith, fully persuaded that God is both able and willing to grant his petitions, not irresolute, nor divided in his own mind concerning the things for which he prays—for he who thus wavers between virtue and vice is like a wave of the sea, influenced by every succeeding impulse, and cannot expect to receive from God what he desires—A man of two minds is unstable in all his actions, and can attain to no degree of excellence—The poor converted Jew is encouraged to rejoice in his sufferings, for by them his Christian character,

SECT. XIV.

V. Æ. 62.

J. P. 4775.

Jerusalem.

§ 1.

a See Note 21.

through faith, is exalted—but the rich man, to be ashamed of the emptiness and uncertainty of those things in which he delights: and rather glory in his humiliation and sufferings for the sake of the Gospel—for his own life, and all his earthly possessions, are as transient, and as little to be depended on, as the flower of the field—and those whose happiness consists in them are subjected in a similar manner by diseases, and the vicissitudes of life, to be cut down, and wither in the midst of their glory—The man is blessed who stands in his temptation—for when his trials in this world are over, he shall receive the crown of life, which the Lord hath promised to them that love him, and suffer for him.

¹ *JAMES*, a ^bservant of God and of the Lord Jesus Christ, ^cto the Twelve Tribes ^dwhich are scattered abroad, greeting!

² My brethren, ^ecount it all joy ^fwhen ye fall into divers temptations; ³ knowing ^gthis, that the trying of your faith worketh patience. ⁴ But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

⁵ If ^hany of you lack wisdom, ⁱlet him ask of God, that giveth to all *men* liberally, and upbraideth not; and ^jit shall be given him. ⁶ But ^klet him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. ⁷ For let not that man think that he shall receive any thing of the Lord. ⁸ A ^ldouble-minded ^mman is unstable in all his ways.

⁹ Let the brother of low degree ⁿrejoice in that he is exalted, ¹⁰ but the rich, in that he is made low; because ^oas the flower of the grass he shall pass away. ¹¹ For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. ¹² Blessed ^pis the man that endureth temptation: for when he is tried, he shall receive ^qthe crown of life, ^rwhich the Lord hath promised to them that love him.

§ 2.—chap. i. 13–18.

The Apostle, fearing his expressions relating to temptations or afflictions, sent by God as a trial of the virtue and faith of Christians, should be misinterpreted, condemns, in its other sense, that impious notion, which some of the unbelieving Jews and their Judaizing teachers held, as a vindication of their grossest actions, that God tempts men to sin—He forbids any man to say, he is tempted or solicited to sin by God; for God, who is all holiness, is incapable of being seduced by evil, neither can he thus tempt any man—But every man is tempted to sin when he is allured by his own lusts, and enticed by his own impure desires; then lust having tempted the sinner to its embraces, bringeth forth actual sin; committing the evil purposes—and sin, when habitually confirmed, bringeth forth eternal death—They must not suppose therefore, that God is the author of sin, or impels man to it—For God, instead of being the author of sin, is the author of every good and perfect gift—God of his own will had created those who were Jews anew, in the Gospel of truth and holiness, that they might become the firstfruits of all his creatures who should be converted.

¹³ LET no man say when he is tempted, I am tempted of God: for God cannot be tempted with ^sevil, neither tempteth he any man: ¹⁴ but every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵ Then ^twhen lust hath ^uconceived, it bringeth forth sin: and sin, when it is finished, ^vbringeth forth death.

¹⁶ Do not err, my beloved brethren. ¹⁷ Every ^wgood gift and every perfect gift is from above, and cometh down from the Father of lights, ^xwith whom is no variableness, neither shadow of turning. ¹⁸ Of ^yhis own will begat he us with the word of truth, ^zthat we should be a kind of ^{aa}firstfruits of his creatures.

§ 3.—chap. i. 19, to the end.

To reprove the converted Jews, who were emulous of becoming teachers, and who were intemperate in their religious zeal, the Apostle exhorts those who are thus begotten of God in the Gospel of his Son, to be anxious and diligent to hear its doctrines, as laid down by the apostles, and slow to speak concerning the truth, waiting till they under-

a According to Dr. Burton and other able judges, James the Less and James the Lord's brother were *different* persons.—Ed. Acts 12. 17. & 15. 13. Gal. 1. 19. & 2. 9. Jude 1.

b Tit. 1. 1.

c Acts 26. 7.

d Deut. 32. 26. John 7. 35. Acts 2. 5. & 8. 1.

e Matt. 5. 12.

Acts 5. 41. Heb. 10. 34. 1 Pet. 4. 13, 16.

f 1 Pet. 1. 6.

g Rom. 5. 3.

h 1 Kings 3. 9, 11, 12. Prov. 2. 3.

i Matt. 7. 7. & 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. & 15. 7. & 16. 23.

j Jer. 29. 12. 1 John 5. 14, 15.

k Mark 11. 24.

1 Tim. 2. 8.

l ch. 4. 8.

b See Note 25.

** Or, glory.*

m Job 14. 2. Ps. 37. 2. & 90. 5, 6. & 102. 11. & 103. 15. Is. 40. 6. 1 Cor. 7. 31. ch. 4. 14. 1 Pet. 1. 24. 1 John 2. 17.

n Job 5. 17. Prov. 3. 11, 12. Heb. 12. 5. Rev. 3. 19.

o 1 Cor. 9. 25. 2 Tim. 4. 8. ch. 2. 5. 1 Pet. 5. 4. Rev. 2. 10.

p Matt. 10. 22. & 19. 28, 29. ch. 2. 5.

§ 2.

** Or, evils.*

a Job 15. 35. Ps. 7. 14.

c See Note 26.

b Rom. 6. 21, 23.

c John 3. 27.

1 Cor. 4. 7.

d Num. 23. 19.

1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29.

e John 1. 13. & 3.

3. 1 Cor. 4. 15.

1 Pet. 1. 23.

f Eph. 1. 12.

g Jer. 2. 3. Rev.

14. 4.

stand it ; and slow to wrath, not easily incensed—for the wrath, or the fierce contentions of men, on religious differences, do not promote the interests of the kingdom of heaven, do not work out in others the faith which God counts for righteousness—He calls upon them to put away all the filthiness of fleshly lusts, and vicious superfluity of words, and of anger, and receive with all meekness and gentleness the Gospel, which is engrafted on their own Law, and which is the means of saving their souls to eternal life—In opposition to the prevailing opinion of the Jews, who placed so much dependence on their knowledge of the Law, and on their regular attendance on the synagogue to hear the Law read, he exhorts them to be doers of the precepts of the Gospel, and not hearers of its word only—He who restraineth not his tongue, deceiving himself with the notion that his freedom from deeper vices will excuse him before God, and that railing against those who differ from him in religious opinions is acceptable to God, this man's religion is false—Pure religion consists in good works, and spiritual principles.

§ 3.

- a* Eccles. 5. 1.
b Prov. 10. 19. & 17. 27. Eccles. 5. 2.
c Prov. 14. 17. & 16. 32. Eccles. 7. 9.
d Col. 3. 8. 1 Pet. 2. 1.
e Acts 13. 26. Rom. 1. 16. 1 Cor. 15. 2. Eph. 1. 13. Tit. 2. 11. Heb. 2. 3. 1 Pet. 1. 9.
d See Note 27.
f Matt. 7. 21. Luke 6. 46. & 11. 28. Rom. 2. 13. 1 John 3. 7.
g Luke 6. 47. & c. See ch. 2. 14. & c.
h 2 Cor. 3. 18.
i ch. 2. 12.
j John 13. 17.
** Or, doing.*
e See Note 28.
k Ps. 34. 13. & 39. 1. 1 Pet. 3. 10.
l Is. 1. 16, 17. & 58. 6, 7. Matt. 25. 36.
m Rom. 12. 2. ch. 4. 4. 1 John 5. 18.

¹⁹ WHEREFORE, my beloved brethren, ^alet every man be swift to hear, ^bslow to speak, ^cslow to wrath. ²⁰ For the wrath of man worketh not the righteousness of God. ²¹ Wherefore ^dlay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, ^ewhich is able to save your souls.^d

²² But ^fbe ye doers of the word, and not hearers only, deceiving your own selves. ²³ For ^gif any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass : ²⁴ for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵ But ^hwhoso looketh into the perfect ⁱLaw of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, ^jthis man shall be blessed in his ^{* deed.}^e ²⁶ If any man [among you] seem to be religious, and ^kbridleth not his tongue, but deceiveth his own heart, this man's religion is vain. ²⁷ Pure religion and undefiled before God and the Father is this, ^lTo visit the fatherless and widows in their affliction, ^mand to keep himself unspotted from the world.

§ 4.—chap. ii. 1-13.

The administration of justice being in a most corrupt state at this time among the Jews, the Apostle reproves them for showing, as they were accustomed to do, partiality in the causes on which they were called upon to pass judgment—He cautions those who make profession of the faith or religion of our Lord, against making a distinction of persons on account of their rank, or other external circumstances, inwardly favoring one more than the other—This, he declares, is contrary to the Gospel of Christ, who hath chosen the poor of this world to be rich in all spiritual blessings, and has made them heirs of his eternal kingdom ; but that they have despised the poor man, although God has so enriched him, while by the rich they are oppressed, and dragged before their tribunals of justice, to be maltreated and punished for their faith, while they blaspheme the name by which they are called—But, if they fulfil the royal Law of Christ, according to the Scriptures (John xiii. 34. xv. 12.), they shall do well, and shall be guilty of no partiality—But if they have respect to persons in their judgment, they commit sin against God, and their brethren, and they are convicted as transgressors of the Law—For he who offends in one particular point, he who kills by his iniquitous judgment, is guilty of all, for every precept is enjoined by the same authority—In giving judgment, then, they are so to speak and act, as those who shall be judged by the Law of liberty, which prescribes for them a rule of life, and frees them from the guilt, power, and dominion of sin, teaching them, that, at the last day, judgment will be passed upon them according to the strictness of the Law, who have showed no mercy, but rather unjustly condemned ; but that the mercy of God will triumph over judgment, to those who have showed mercy.

§ 4.

- a* 1 Cor. 2. 8.
b Lev. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. & 28. 21. Matt. 22. 16. ver. 9. Jude 16.
** Gr. synagogue.*
† Or, well, or, seemly.
g John 7. 48. 1 Cor. 1. 26, 28.

¹ My brethren, have not the faith of our Lord Jesus Christ, ^a*the Lord* of glory, with ^brespect of persons. ² For if there come unto your ^{* assembly} a man with a gold ring, in goodly apparel ; and there come in also a poor man in vile raiment ; ³ and ye have respect to him that wear-eth the gay clothing, and say [unto him], Sit thou here *fin* a good place ; and say to the poor, Stand thou there, or sit here under my footstool : ⁴ are ye not then partial in yourselves, and are become judges of evil thoughts ? ⁵ Harken, my beloved brethren, ^cHath not God chosen the

poor of this world, ^drich in faith, and heirs of ^ethe kingdom ^fwhich he hath promised to them that love him? ^gbut ^hye have despised the poor. Do not rich men oppress you, ⁱand draw you before the judgment-seats? ^jDo not they blaspheme that worthy Name by the which ye are called? ^kIf ye fulfil the royal Law according to the ^lScripture, "Thou shalt love thy neighbour as thyself," ye do well: ^mbut ⁿif ye have respect to persons, ye commit sin, and are ^oconvinced of the Law as transgressors. ^pFor whosoever shall keep the whole Law, and yet offend in one *point*, ^qhe is guilty of ^rall. ^sFor ^tHe that ^usaid, "Do not commit adultery," said also, "Do not kill:" now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law. ^vSo speak ye, and so do, as they that shall be judged by ^wthe Law of liberty. ^xFor ^yhe shall have judgment without mercy, that hath showed no mercy; and ^zmercy rejoiceth against judgment.

§ 5.—chap. ii. 14, to the end.

To show the Jews the absurdity of relying on the knowledge or the profession of the Gospel, without performing its precepts, as taught by some of their teachers, he asks what advantage it is to a man to say he hath faith, and not works, or no Christian practice?—An empty profession of faith is as ineffectual for justification, as good wishes without good works are for relieving the wants of the destitute—The devils believe in God, but not to their justification; for this conviction only increases their torment: they believe and tremble—But wouldst thou be convinced, the Apostle demands, that faith which has no influence on a man's actions is dead, utterly incapable of obtaining justification, ask thyself if our father Abraham was not justified by his works, when he offered Isaac on the altar—his faith coöperated with his works—and by his works, in obedience to the commands of God, his faith was manifested, and made perfect—By works, therefore, proceeding from faith, a man is justified; and not by faith only, without works; for there can be no more a true and saving faith without good works, than there can be a living human body without the soul.

¹⁴ WHAT ^adoth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ^bIf ^ca brother or sister be naked, and destitute of daily food, ^dand ^eone of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? ^fEven so faith, if it hath not works, is dead, being ^galone.

¹⁸ Yea, a man may say, Thou hast faith, and I have works:—Show me thy faith ^hwithout thy works, ⁱand I will show thee my faith by my works. ^jThou believest that there is one God: thou doest well: ^kthe devils also believe, and tremble. ^lBut wilt thou know, O vain man! that faith without works is dead? ^mWas not Abraham our father justified by works, ⁿwhen he had offered Isaac his son upon the altar? ^o²² ^pSeest thou ^qhow faith wrought with his works, and by works was faith made perfect? ^r²³ and the ^sScripture was fulfilled which saith, "Abraham believed God, and it was imputed unto him for righteousness:" and he was called "The ^tFriend of God."

²⁴ Ye see then how that by works a man is justified, and not by faith only. ²⁵ Likewise also ^uwas not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? ²⁶ For as the body without the ^vspirit is dead, so faith without works is dead also.

§ 6.—chap. iii. 1-12.

St. James again cautions the Christian Jews not to undertake the office of teacher, of which they were very desirous (1 Tim. i. 7.), before they were fully qualified, knowing that as teachers they would receive the greater condemnation; for in many things they offend all—If a man offend not in word, by false doctrine, or bitter railing, the same is a man well instructed in the Gospel, and is able also to bridle in the whole body—as it is more difficult to govern our tongues, than to avoid offending in our actions—By bits in horses' mouths the whole body is turned round—ships, which though they be so great, are governed with a very small helm—even so the tongue is a little member,

^d Luke 12. 21.
¹ Tim. 6. 18.
^{Rev.} 2. 9.
[†] Or, *that*.
^e Ex. 20. 6.
¹ Sam. 2. 30.
^{Prov.} 8. 17.
^{Matt.} 5. 3.
^{Luke} 6. 20. &
^{12. 32. 1 Cor.} 2
^{9. 2 Tim.} 4. 8.
^{ch.} 1. 12.
^f 1 Cor. 11. 22.
^g Acts 13. 50. &
^{17. 6. & 18.} 12.
^{ch.} 5. 6.
^h Lev. 19. 18.
^{Matt.} 22. 39.
^{Rom.} 13. 8, 9.
^{Gal.} 5. 14. & 6.
^{2.}
ⁱ ver. 1.
^j [Or, *convicted*,
or, *reproved*.—
Ed.]
^k Dent. 27. 26.
^{Matt.} 5. 19. Gal.
^{3.} 10.
^f See Note 29.
^{*} Or, *that* Law
which said.
^l Ex. 20. 13, 14.
^m ch. 1. 25.
ⁿ Job 22. 6, &c.
^{Prov.} 21. 13.
^{Matt.} 6. 15. &
^{18. 35. & 25. 41,}
^{42.}
^o 1 John 4. 17,
^{18.}
[†] Or, *gloriously*.

§ 5.

^a Matt. 7. 26. ch
^{1.} 23.
^b See Job 31. 19,
^{20. Luke} 3. 11.
^c 1 John 3. 18.

^{*} Gr. *by itself*.

[†] Some copies
read, *by thy*
works.
^d ch. 3. 13.
^e Matt. 8. 29.
^{Mark} 1. 24. & 5.
^{7. Luke} 4. 34.
^{Acts} 16. 17. &
^{19. 15.}
^f Gen. 22. 9, 12.
[†] Or, *Thou seest*.
^g Heb. 11. 17.
^h Gen. 15. 6.
^{Rom.} 4. 3. Gal.
^{3. 6.}
ⁱ 2 Chron. 20. 7.
^{Is.} 41. 8.
^j Josh. 2. 1. Heb.
^{11. 31.}
^{*} Or, *breath*.

boasting great things, working mightily, and ruling over the whole man—Behold also how great a mass of wood a little fire kindleth—And the tongue is a fire kindling a mass of iniquity—So is the tongue among our members defiling our bodies with its iniquity; speaking ill of God and man; setting on fire the wheel or frame of our nature; or the successive generations of man; being itself set on fire of hell, by the infernal spirit influencing the heart—Every nature of wild beasts, their strength and fierceness, the swiftness of birds, the poison of serpents, the exceeding great force of sea monsters, is tamed, and hath been tamed, by the reason and ingenuity of man; but the tongue of man can no man tame—It is an unruly evil thing; and like the tongue of a serpent or adder, it is full of deadly venom (Psalm cxl. 3.)—It is applied to the most opposite purposes—With it we bless God, even the Father of us all; and with it we curse men, who are made after the similitude of God—From the same tongue, out of the same mouth, goeth both a blessing and a curse—Such inconsistency is not to be found in the natural world, where it would be considered contradictory and unnatural.

§ 6.

a Matt. 23. 8, 14.
Rom. 2. 20, 21.
1 Pet. 5. 3.

b Luke 6. 37.

* Or, judgment.

c 1 Kings 8. 46.

2 Chron. 6. 36.

Prov. 20. 9.

Eccles. 7. 20.

1 John 1. 8.

d Ps. 34. 13.

Ecclus. 14. 1. &

19. 16. & 25. 8.

ch. 1. 26. 1 Pet.

3. 10.

e Matt. 12. 37.

f Ps. 32. 9.

g Prov. 12. 13. &

15. 2.

h Ps. 12. 3. & 73.

8. 9.

† Or, wood.

i Prov. 16. 27.

j Matt. 15. 11, 13,

19, 20. Mark 7.

15, 20, 23.

† Gr. wheel.

* Gr. nature.

† Gr. nature of

man.

k Ps. 140. 3.

l Gen. 1. 25. & 5.

1. & 9. 6.

† Or, hole.

¹ My brethren, ^cbe not many masters, ^bknowing that we shall receive the greater *condemnation; ²for ^cin many things we offend all. ^dIf any man offend not in word, ^ethe same is a perfect man, and able also to bridle the whole body. ³Behold! ^fwe put bits in the horses' mouths, that they may obey us; and we turn about their whole body. ⁴Behold also the ships! which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. ⁵Even so ^gthe tongue is a little member, and ^hboasteth great things. Behold, how great ⁱa matter a little fire kindleth! ⁶And ^jthe tongue is a fire, a world of iniquity! So is the tongue among our members, that ^kit defileth the whole body, and setteth on fire the ^lcourse of nature, and it is set on fire of hell. ⁷For every *kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of ^mmankind: ⁸but the tongue can no man tame; it is an unruly evil, ⁿfull of deadly poison! ⁹Therewith bless we God, even the Father; and therewith curse we men, ^owhich are made after the similitude of God: ¹⁰out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. ¹¹Doth a fountain send forth at the same ^pplace sweet *water* and bitter? ¹²Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh.

§ 7.—chap. iii. 13, to the end.

The Apostle exhorts the Jews, who were great pretenders to knowledge, particularly those who were teachers, to give proof of their wisdom by a holy life and conversation; in all their actions showing the meekness and gentleness of true religion—But if they taught either the Law or the Gospel with bitter zeal against their opponents, they should not boast of their religious knowledge, for they lied against that truth which they pretended to teach—For this wisdom originates in the gratification of the earthly man and his sensual passions, and is the wisdom of devils: for where there is fiery and intolerant zeal and animosity, there is confusion and disorder, irregularity, and every unchristian practice—But the wisdom which Christ himself, or the Spirit, brought down from above, is first pure from sensuality and earthliness, gentle and peaceable, (not contentious,) easy to be entreated to forgiveness, full of compassion to the afflicted, abounding in the good fruits of holiness and righteousness, without partiality in judgment, and without dissimulation and hypocrisy: for all the opposite vices of which the Jews had been reproved—And this excellent and heavenly temper and wisdom, the fruit of the Christian religion, is sown, not in strife and contention, but in peace and concord, by those who practise and promote peace among mankind.

§ 7.

a Gal. 6. 4.

b ch. 2. 18.

c ch. 1. 21.

d Rom. 13. 13.

e Rom. 2. 17, 23.

f ch. 1. 17. Phil.

3. 19.

* Or, natural,

Jude 19.

g 1 Cor. 3. 3.

Gal. 5. 20.

† Gr. tumult, or,

unquietness.

h 1 Cor. 2. 6, 7.

¹³ Who ^ais a wise man and endued with knowledge among you? let him show out of a good conversation ^bhis works ^cwith meekness of wisdom. ¹⁴But if ye have ^dbitter envying and strife in your hearts, ^eglory not, and lie not against the truth. ¹⁵This ^fwisdom descendeth not from above, but is earthly, ^gsensual, devilish. ¹⁶For ^hwhere envying and strife is, there is ⁱconfusion and every evil work. ¹⁷But ^jthe wisdom that is from above is first pure, then peaceable, gentle, and

easy to be entreated, full of mercy and good fruits, †without partiality, and without hypocrisy. ¹⁸ And ^jthe fruit of righteousness is sown in peace of them that make peace.

§ 8.—chap. iv. 1-10.

The Apostle, after having described the effects of that wisdom which is from above, insinuates that their furious zeal could not, as they asserted, proceed from the Spirit of God, whose fruit was peace and harmony, but from that wisdom which is from beneath—the cause of all their wars and fightings proceeding from their own sensual appetites and passions, which war in their members against their knowledge and conscience—They lust for dominion over the heathen, and freedom from tribute, but their sensual desires are not gratified—They kill the heathen in their zeal to destroy idolatry, but they cannot obtain this object of their earnest desire—They fight and war for dominion over them, yet their attempts are unsuccessful, because they do not ask if it is the will of God—And when they pray, they do not receive the things for which they petition, because they ask them for wicked purposes—They have broken their marriage contract with God, for loving the world more than him—And know they not that the inordinate love of the present world is open enmity against God?—Do they think that the Scripture falsely condemns such a worldly temper (Rom. viii. 7.), that the Spirit of God, from which the true wisdom proceeds, produces envy, covetousness, and worldly-mindedness?—By no means; for his Spirit gives greater degrees of grace, imparting humility and love to man, and moderation as to earthly things, according to the words of Scripture (Prov. iii. 34. *Sept.*)—They are called upon to submit to the dispensations and the will of God, to resist the great enemy of their salvation, the author of their wars and strifes—He will flee from them if they are holy in their conduct—To draw nigh to God with pure, humble, and devout affections.

¹ From whence come wars and *fightings among you? come they not hence, *even* of your †lusts ^athat war in your members? ² Ye lust, and have not: ye †kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not: ³ ye †ask, and receive not. ^cbecause ye ask amiss, that ye may consume *it* upon your *lusts. ⁴ Ye ^dadulterers and adulteresses! know ye not that ^ethe friendship of the world is enmity with God? ^fwhosoever therefore will be a friend of the world is [constituted] the enemy of God. ⁵ Do ye think that the Scripture ^gsaith in vain, “The spirit that dwelleth in us lusteth †to envy?” ⁶ But He giveth more grace; wherefore He ^hsaith,—

“God resisteth the proud.

But giveth grace unto the humble.”

⁷ Submit yourselves therefore to God: ⁱresist the Devil, and he will flee from you. ⁸ Draw ^jnigh to God, and he will draw nigh to you. ^kCleanse your hands, ye sinners! and ^lpurify your hearts, ye ^mdouble-minded! ⁹ Be ⁿafflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. ¹⁰ Humble ^oyourselves in the sight of the Lord, and he shall lift you up.

§ 9.—chap. iv. 11, 12.

The Apostle cautions them against all detraction, more particularly the zealous Jewish converts, against censuring and speaking evil of those who differ from them in religious opinions, and who thought themselves released from all obligation to the ceremonial Law: for those who condemn others for asserting their Christian liberty, speak in effect against the Christian law (Lev. xix. 16. Ps. xv. 3. Matt. vii. 1. Luke vi. 37.)

¹¹ SPEAK ^anot evil one of another, brethren. He that speaketh evil of his brother, ^band judgeth his brother, speaketh evil of the Law, and judgeth the Law: but if thou judge the Law, thou art not a doer of the Law, but a judge. ¹² There is One Lawgiver, ^cwho is able to save and to destroy: ^dwho art thou that judgest another?

§ 10.—chap. iv. 13, to the end.

The Apostle next reproves them for placing too much dependence on all their worldly schemes and projects, and on the continuance of their life without taking into considera-

† Or, *without wrangling.*

i Rom. 12. 9.
1 Pet. 1. 22. &
2. 1. 1 John 3.
18.

j Prov. 11. 18.
Hos. 10. 12.
Matt. 5. 9. Phi.
1. 11. Heb. 12.
11.

§ 8.

* Or, *braulings.*

† Or, *pleasures.*
So ver. 3.

a Rom. 7. 23.
Gal. 5. 17. 1 Pet.
2. 11.

† Or, *envy.*

b Job 27. 9. & 35.
12. Ps. 18. 41.
Prov. 1. 28. Is.
1. 15. Jer. 11.
11. Mic. 3. 4.
Zech. 7. 13.

c Ps. 66. 18.
1 John 3. 22. &
5. 14.

* Or, *pleasures.*

d Ps. 73. 27.

e 1 John 2. 15.

f John 15. 19. &
17. 14. Gal. 1.
10.

g See Gen. 6. 5.
& 8. 21. Num.
11. 29. Prov. 21.
10.

† Or, *enviously.*

h Job 22. 29. Ps.
138. 6. Prov. 3.
34. & 29. 23.
Matt. 23. 12.
Luke 1. 52. &
14. 11. & 18. 14
1 Pet. 5. 5.

i Eph. 4. 27. &
6. 11. 1 Pet. 5.
9.

j 2 Chron. 15. 2.

k Is. 1. 16.

l 1 Pet. 1. 22.
1 John 3. 3.

m ch. 1. 8.

n Matt. 5. 4.

o Job 22. 29.
Matt. 23. 12.
Luke 14. 11. &
18. 14. 1 Pet. 5.
6.

§ 9.

a Eph. 4. 31.
1 Pet. 2. 1.

b Matt. 7. 1.
Luke 6. 37.
Rom. 2. 1. 1 Cor
4. 5.

c Matt. 10. 28.

d Rom. 14. 4, 13

tion its frailty and uncertainty ; acting as if all events were at their disposal—The folly of such conduct shown from the evanescent and fleeting nature of human life—He who knows his duty, and does not perform it, to him his sin is aggravated.

§ 10.

- a* Prov. 27. 1.
 Luke 12. 18, &c.
 * Or, *For it is.*
b Job 7. 7. Ps.
 102. 3. ch. 1. 10.
 1 Pet. 1. 24.
 1 John 2. 17.
c Acts 18. 21.
 1 Cor. 4. 19. &
 16. 7. Heb. 6. 3.
d 1 Cor. 5. 6.
e Luke 12. 47.
 John 9. 41. &
 15. 22. Rom. 1.
 20, 21, 32. & 2.
 17, 18, 23.

¹³ Go ^ato now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain : ¹⁴ whereas ye know not what *shall be* on the morrow ! (for what is your life ? *It ^bis even a vapor, that appeareth for a little time, and then vanisheth away :) ¹⁵ for that ye *ought* to say, 'If the Lord will, we shall live, and do this, or that ; ¹⁶ but now ye rejoice in your boastings. ^dAll such rejoicing is evil. ¹⁷ Therefore 'to him that knoweth to do good, and doeth *it* not, to him it is sin.

§ 11.—chap. v. 1-6.

The Apostle having reminded the Jews of the uncertainty of this life, and of their precarious success in worldly pursuits, more particularly addresses himself to the unbelieving part of the nation, who were extremely addicted to covetousness, and to the amassing of wealth, and represents to them, with the spirit and energy of a prophet, the dreadful desolation and calamities that were coming upon them, and to show the folly of trusting in these things which they must so soon lose—When the awful judgments of God pronounced against their nation shall be poured out, they will be plundered of their illgotten wealth—The cry of the laborers they have defrauded (Deut. xxiv. 14. Lev. xix. 13.) has ascended into heaven, requiring vengeance from the Deity—They have lived in the full indulgence of all their sensual appetites—They have pampered their hearts as beasts are fed for a day of slaughter—They have condemned and killed the Just One, and God has not as yet resisted them.

§ 11.

- a* Prov. 11. 28.
 Luke 6. 24.
 1 Tim. 6. 9.
b Job 13² 28.
 Matt. 6. 20. ch.
 2. 2.
c Rom. 2. 5.
d Lev. 19. 13.
 Job 24. 10, 11.
 Jer. 22. 13.
 Mal. 3. 5.
 Eccles. 34. 21,
 22.
e Deut. 24. 15.
f Job 21. 13.
 Amos 6. 1, 4.
 Luke 16. 19, 25.
 1 Tim. 5. 6.
g ch. 2. 6.

¹ Go ^ato now, ye rich men ! weep and howl for your miseries that shall come upon you. ² Your riches are corrupted, and ^byour garments are moth-eaten : ³ your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire ; 'ye have heaped treasure together for the last days. ⁴ Behold ! ^dthe hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth : and 'the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. ⁵ Ye 'have lived in pleasure on the earth, and been wanton ; ye have nourished your hearts, as in a day of slaughter. ⁶ Ye ^ehave condemned *and* killed the just ; *and* he doth not resist you.

§ 12.—chap. v. 7-12.

From the consideration that the unbelieving Jews had not as yet received the punishment which must necessarily follow on their unparalleled crimes, the Jewish Christians, who are persecuted by them, are exhorted, in imitation of their blessed Master, to await with patience the coming of the Lord, who will execute judgment on their nation, and provide the means of their deliverance—He desires them not to groan or to pray for vengeance against their persecutors, lest they also be condemned with them, for Christ has alone the power of judging, and is about to execute it on the disobedient—Further to encourage them in faith and patience, St. James calls upon them to take the Prophets who had spoken to their fathers, by the authority of God, for their example of suffering affliction, and patience.

§ 12.

- * Or, *Be long patient, or, Suffer with long patience.*
a Deut. 11. 14.
 Jer. 5. 24. Hos.
 6. 3. Joel 2. 23.
 Zech. 10. 1.
b Phil. 4. 5. Heb.
 10. 25, 37.
 1 Pet. 4. 7.
 † Or, *Groan, or, Grieve not.*
c ch. 4. 11.
d Matt. 24. 33.
 1 Cor. 4. 5.
e Matt. 5. 12.
 Heb. 11. 35, &c.
f Ps. 94. 12.
 Matt. 5. 10, 11.
 & 10. 22.
g Job 1. 21, 22. &
 2. 10.
h Job 42. 10, &c.
i Num. 14. 18.
 Ps. 103. 8.
j Matt. 5. 34,
 &c.

⁷ *Be patient, therefore, brethren, unto the coming of the Lord. Behold ! the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive ^athe early and latter rain ; ⁸ be ye also patient ; stablish your hearts : ^bfor the coming of the Lord draweth nigh.

⁹ †Grudge ^cnot one against another, brethren, lest ye be condemned : behold, the Judge ^dstandeth before the door ! ¹⁰ Take, ^emy brethren, the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. ¹¹ Behold ! ^fwe count them happy which endure : ye have heard of ^gthe patience of Job, and have seen ^hthe end of the Lord ; that [ⁱthe Lord] is very pitiful, and of tender mercy.

¹² But above all things, my brethren, ^jswear not, neither by heaven,

neither by the earth, neither by any other oath : but let your yea be yea ; and *your* nay, nay ; lest ye fall into condemnation.

§ 13.—chap. v. 13, to the end.

Under all the circumstances of life he recommends a correspondent feeling of devotion—In sickness and disease to send for the elders of the Church, who possessed the gifts of healing, to pray over and to anoint them with oil, as the Jewish custom was, in the hope that, by a sincere repentance, their sin might be pardoned, and their disorder miraculously removed—The prayer of faith prevailing, the Lord Jesus will raise them up again in health, manifesting, by a sudden restoration, that the sins, for which they had been afflicted, were forgiven—They are admonished to confess their faults one to another, that they may obtain the pardon and the prayers of those they have injured—The prayer of a righteous man, endued with the gift of healing (probably by the elder, ver. 14.), moved by the Spirit of God, is of great efficacy, and availeth much with God for the recovery of the sick—Further, to excite them to fervent prayer, and to increase their confidence and faith in the miraculous interference of God, when for his glory, he adduces the instance of Elijah, who was a man of the same constitution and infirmities as themselves, and equally incapable of performing a miracle ; yet when he twice prayed with faith and fervency, in obedience to a secret impulse. God heard his prayer, and in both instances remarkably answered them—The gifts of healing and of performing miracles are much to be desired ; but he who reclains a sinner from the error of his way, shall produce a more highly acceptable work than any miraculous cure performed on the body ; for he shall save a soul from everlasting death, and shall cover a multitude of sins, God not inflicting punishment on those who have repented of their sins, and are turned to him.

¹³ Is any among you afflicted ? let him pray. Is any merry ? ^alet him sing psalms. ¹⁴ Is any sick among you ? let him call for the elders of the Church ; and let them pray over him, ^banointing him with oil in the name of the Lord. ¹⁵ And the prayer of faith shall save the sick, and the Lord shall raise him up ; ^cand if he have committed sins, they shall be forgiven^e him. ¹⁶ Confess *your* faults one to another, and pray one for another, that ye may be healed : ^dthe effectual fervent prayer of a righteous man availeth much. ¹⁷ Elias was a man ^esubject to like passions as we are, and ^fhe prayed ^gearnestly that it might not rain ; ^hand it rained not on the earth by the space of three years and six months : ¹⁸ and ⁱhe prayed again, and the heaven gave rain, and the earth brought forth her fruit.

¹⁹ Brethren, ^jif any of you do err from the truth, and one convert him ; ^klet him know, that he which converteth the sinner from the error of his way^j shall save a soul from death, and ^lshall hide a multitude of sins.

[END OF THE GENERAL EPISTLE OF JAMES.]

SECTION XV.—*St. Paul remains at Rome for two Years, during which time the Jews do not dare to prosecute him before the Emperor.*^h

ACTS xxviii. 30, 31.

³⁰ AND [Paul] dwelt two whole years in his own hired house, and received all that came in unto him, ³¹ preaching ^athe kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

§ 13.

- a Eph. 5. 19. Col. 3. 16.
- b Mark 6. 13. & 16. 18.
- c Is. 33. 24. Matt. 9. 2.
- g See Note 30.
- d Gen. 20. 17. Num. 11. 2. Deut. 9. 18, 19, 20. Josh. 10. 12. 1 Sam. 12. 18. 1 Kings 13. 6. 2 Kings 4. 33. & 19. 15, 20. & 20. 2, 4, &c. Ps. 10. 17. & 34. 15. & 145. 18. Prov. 15. 29. & 28. 9. John 9. 31. 1 John 3. 22.
- c Acts 14. 15.
- f 1 Kings 17. 1.
- * Or, in prayer.
- g Luke 4. 25.
- h 1 Kings 18. 42–45.
- i Matt. 18. 15.
- j Rom. 11. 14. 1 Cor. 9. 22. 1 Tim. 4. 16.
- k Prov. 10. 12. 1 Pet. 4. 8.

SECT. XV.

V. Æ. 62.

J. P. 4775.

Rome.

- h See Note 31.
- a ch. 4. 31. Eph. 6. 19.

PART XV.

FROM THE COMMENCEMENT OF THE FIFTH AND LAST JOURNEY OF ST. PAUL, TO THE COMPLETION OF THE CANON OF THE WHOLE SCRIPTURES.

SECT. I.

V. Æ. 62 or 3.

J. P. 4775 or 6.

Rome.

§ 1.

a See Note 1.

a Num. 12. 6, 8.

b Deut. 4. 30.
Gal. 4. 4. Eph.
1. 10.c John 1. 17. &
15. 15. ch. 2. 3.d Ps. 2. 8. Matt.
21. 38. & 28. 18.
John 3. 35.
Rom. 8. 17.e John 1. 3.
1 Cor. 8. 6. Col.
1. 16.f Wisd. 7. 26.
John 1. 14. & 14.
9. 2 Cor. 4. 4.
Col. 1. 15.

b See Note 2.

g John 1. 4. Col.
1. 17. Rev. 4.
11.h ch. 7. 27. & 9.
12, 14, 16.i Ps. 110. 1. Eph.
1. 20. ch. 8. 1. &
10. 12. & 12. 2.
1 Pet. 3. 22.

SECTION I.—*St. Paul, while waiting in Italy for Timothy, writes the Key to the Old Testament, the Epistle to the Hebrews,^a to prove to the Jews, from their own Scriptures, the Humanity, Divinity, Atonement, and Intercession of Christ, the Superiority of the Gospel to the Law, and the real Object and Design of the Mosaic Institutions.*

THE EPISTLE TO THE HEBREWS.

§ 1.—chap. i. 1–3.

The Apostle begins by asserting, that the Jewish and Christian revelations were given by the same God, and infers, therefore, that they must agree together, and explain each other—The superiority of the Gospel is asserted, being given by the promised Son of God, the appointed heir of all things—Who, being the manifested Glory, and incarnated Representation of the invisible Father Almighty, and sustaining the universe by his power, having made an atoning sacrifice of himself for the sins of men, had returned in his human nature to that majesty with the Father which was essential to his divine nature before the world was made.

¹ GOD, who at sundry times and “in divers manners spake in time past unto the fathers by the Prophets, ² hath ^bin these last days ‘spoken unto us by *his* Son, ^dwhom He hath appointed heir of all things, ^eby whom also He made the worlds; ³ who (being the brightness of *his* glory, and ^bthe express image of his person, and ^eupholding all things by the word of his power,) ^hwhen he had by himself purged our sins, ⁱsat down on the right hand of the Majesty on high.

§ 2.—chap. i. 4, to the end.

To prove his proposition (the preëminence of Christ above all created beings), St. Paul asserts the divine character of the Son of God as distinct from, and superior to, the nature of the angels—His name is greater than theirs by inheritance, or natural right (Ps. ii. 7.)—He is an object of worship to angels (Ps. xcvii. 7.), who are his spiritual ministers and servants (Ps. civ. 4.)—His government extends over both worlds, and exists for ever; and for his love of righteousness, shown by his incarnation and death, he is anointed in his human nature with the gifts of the Holy Spirit, above all the prophets, priests, and kings who had preceded him, uniting the three offices in his own person—Still further to prove the superiority of Christ, and to remove the error that angels assisted in the formation of the world, he affirms in the words of David (Ps. cii. 25–27.), that Christ created both the heavens and earth; that these shall be done away with by him, and exchanged for new heavens and a new earth, but he shall remain unchangeable, and essentially the same to all eternity—Christ is greater than the angels, for to none of them has the Father himself given the character of Son (Ps. ii. 7.) and universal dominion: they are ministering spirits, subjected to him, and employed by him for the benefit of mankind.

§ 2.

a Eph. 1. 21.
Phil. 2. 9, 10.b Ps. 2. 7. Acts
13. 33. ch. 5. 5.c 2 Sam. 7. 14.
1 Chron. 22. 10.
& 28. 6. Ps. 89.
26, 27.* Or, *When he*
*bringeth again.*d Rom. 8. 29.
Col. 1. 18. Rev.
1. 5.e Deut. 32. 43,
LXX. Ps. 97. 7.
1 Pet. 3. 22.† Gr. *unto*.

f Ps. 104. 4.

⁴ BEING made so much better than the angels, as ^ahe hath by inheritance obtained a more excellent name than they.

⁵ For unto which of the angels said He, at any ^btime,—

“Thou art my Son,

This day have I begotten thee?”

And ^cagain,—

“I will be to him a Father,

And he shall be to me a Son?”

⁶ * And again, when He bringeth in ^athe First-begotten into the world, he ^esaith, “And let all the angels of God worship him! ⁷ And †of the angels He ^fsaith,—

“ Who maketh his angels spirits,
And his ministers a flame of fire.”

8 But unto the Son ^g *He saith*,— g Ps. 45. 6, 7.

‘ Thy throne, O God ! is for ever and ever :
A sceptre of righteousness is the sceptre of thy kingdom.
9 Thou hast loved righteousness, and hated iniquity ;
Therefore God, *even* thy God, ^h hath anointed thee
With the oil of gladness above thy fellows.”

† Gr. *rightness*,
or, *straightness*.

h Is. 61. 1. Acts
4. 27. & 10. 38.

i Ps. 102. 25, &c.

j Is. 34. 4. & 51.
6. Matt. 24. 35.
2 Pet. 3. 7, 10.
Rev. 21. 1.

k Ps. 110. 1.
Matt. 22. 44.
Mark 12. 36.
Luke 20. 42.
ch. 10. 12. ver.
3.

l Gen. 19. 16. &
32. 1, 2, 24. Ps.
34. 7. & 91. 11.
& 103. 20, 21.
Dan. 3. 28. & 7.
10. & 10. 11.
Matt. 18. 10.
Luke 1. 19. & 2.
9, 13. Acts 12.
7, &c. & 27. 23.

m Rom. 8. 17.
Tit. 3. 7. Jam.
2. 5. 1 Pet. 3. 7.

10 And,—

“ Thou, ⁱ Lord, in the beginning hast laid the foundation of the earth ;
And the heavens are the works of thine hands :

11 They ^j shall perish—but Thou remainest :
And they all shall wax old as doth a garment ;

12 And as a vesture shalt Thou fold them up,
And they shall be changed :
But Thou art The Same,
And thy years shall not fail.”

13 But to which of the angels ^k said He at any time, “ Sit on my right
hand, until I make thine enemies thy footstool ? ” 14 Are ^l they not all
ministering spirits, sent forth to minister for them who shall be ^m heirs
of salvation ?

§ 3.—chap. ii. 1-5.

In application of the preceding argument, St. Paul shows the necessity of the utmost attention and obedience to the Gospel of Christ—He infers from the punishments inflicted on the apostate Israelites of old, the greater condemnation of the apostates from the Gospel, which offered greater hopes of salvation, and was first revealed by Christ himself, and was afterwards confirmed to mankind by the Apostles, who had received it from him, God bearing his own testimony to its truth by miracles, and the gifts of his Holy Spirit ; and this testimony is superior to that of angels : for the future world, which the Gospel promises, is not put in subjection to angels, but to Christ.

1 THEREFORE we ought to give the more earnest heed to the *things* which we have heard, lest at any time we should ^{*} let *them* slip. 2 For if the word ^a spoken by angels was steadfast, and ^b every transgression and disobedience received a just recompence of reward ; 3 how ^c shall we escape, if we neglect so great salvation ! ^d which at the first began to be spoken by the Lord, and was ^e confirmed unto us by them that heard *him* ; 4 God ^f also bearing *them* witness, ^g both with signs and wonders, and with divers miracles, ^h and ⁱ gifts of the Holy Ghost, ⁱ according to his own will.

5 For unto the angels hath he not put in subjection ^j the world to come, whereof we speak.

§ 4.—chap. ii. 6-9.

The Apostle, in allusion to the objections entertained by the Jewish doctors against the divinity of Christ, proves, in the words of divine revelation (Ps. viii. 4-6.), that it had been predicted that he who was God should visit man, and be made lower than the angels, that all things might be subjected to him—At present all things are not subjected to him, wicked men and angels being unsubdued by his power ; but Jesus, in the form of man, has tasted death for every one, and has been crowned with glory and honor ; which are sufficient proofs that his power will finally prevail.

6 BUT one in a certain place testified, ^a saying,—

“ What is man, that Thou art mindful of him ?
Or the son of man, that Thou visitest him ?

7 Thou madest him ^{*} a little lower than the angels ;
Thou crownedst him with glory and honor,

§ 4.

a Job 7. 17. Ps.
8. 4, &c. & 144.
3.

* Or, *a little while*
inferior to.

b See Matt. 28.
18. 1 Cor. 15. 27.
Eph. 1. 22. ch.
1. 13.

c 1 Cor. 15. 25.
d Phil. 2. 7, 8, 9.

† Or, *by*.

e Acts 2. 33.

f John 3. 16. &
12. 32. Rom. 5.
18. & 8. 32.
2 Cor. 5. 15.
1 Tim. 2. 6.
1 John 2. 2.
Rev. 5. 9.

[And didst set him over the works of thy hands :]
⁸ Thou ^b hast put all things in subjection under his feet.”

For in that He put all in subjection under him, He left nothing *that is* not put under him. But now ^c we see not yet all things put under him. ⁹ But we see Jesus, ^d who was made a little lower than the angels, † for the suffering of death ^e crowned with glory and honor ; that he by the grace of God should taste death ^f for every man.

§ 5.—chap. ii. 10, to the end.

The Apostle shows the benefits accomplished by the incarnation and death of Christ—It was the means appointed by God for the redemption of man ; that both he who sanctifies, or makes atonement, and those who are sanctified, may be of one nature ; for which cause David (Ps. xxii. 22, 25.) has predicted he is not ashamed to call them brethren—By his incarnation his brethren are admitted, as Isaiah (chap. viii. 18.) has foretold, to a new relation to the same heavenly Father—The children whom Christ was to save being of a mortal nature, it became necessary that Christ, who was to die for them, should be of the same nature, and, as their representative, depose the Devil, who had the power of bringing in sin and death on all mankind, and deliver them from his bondage—For he took not hold of angels to redeem them, but he saved from destruction the seed of Abraham—It was expedient for Christ to be made like to his brethren, that he might be a faithful High Priest in things pertaining to God, enforcing his laws, worship, justice, and mercy ; and, at the same time, make an atonement for men ; delivering them from the evil and power of sin, and obtaining for them, through his blood, a heavenly inheritance ; and having himself endured the trials and sufferings of the human nature, he is more effectually able to succour those who are tempted, and to judge of its weaknesses and imperfections—The inference is, that his incarnation and death are no arguments for his inferiority to prophets or angels—he took upon him the nature of man, for man’s redemption, without any prejudice to his divinity.

§ 5.

a Luke 24. 46.
b Rom. 11. 36.
c Acts 3. 15. & 5.
31. ch. 12. 2.
d Luke 13. 32.
ch. 5. 9.
e ch. 10. 10, 14.
f Acts 17. 26.
g Matt. 28. 10.
John 20. 17.
Rom. 8. 29.
h Ps. 22. 22, 25.
i Ps. 18. 2. Is. 12.
2.

¹⁰ For ^a it became Him, ^b for whom are all things, and by whom are all things, in bringing many sons unto glory, to make ^c the Captain of their salvation ^d perfect through sufferings. ¹¹ For ^e both He that sanctifieth and they who are sanctified ^f are all of one : for which cause ^g He is not ashamed to call them brethren, ¹² saying,—

“ I ^h will declare thy name unto my brethren,
In the midst of the Church will I sing praise unto Thee.”

¹³ And ⁱ again,—

“ I will put my trust in Him.”

And ^j again,—

“ Behold I and the children ^k which God hath given me ! ”

¹⁴ Forasmuch then as the children are partakers of flesh and blood, He ^l also himself likewise took part of the same ; ^m that through death He might destroy him that had the power of death, that is, the Devil ; ¹⁵ and deliver them who ⁿ through fear of death were all their lifetime subject to bondage. ¹⁶ For verily ^o He took not on *him* the nature of angels ; but He took on *him* the seed of Abraham. ¹⁷ Wherefore in all things it behoved Him ^p to be made like unto *his* brethren, that He might be ^q a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people. ¹⁸ For ^r in that He himself hath suffered being tempted, He is able to succour them that are tempted.

§ 6.—chap. iii. 1–6.

The Apostle, after having proved the superiority of Christ to angels, now shows his superiority, as the Apostle and High Priest of the New Covenant, to Moses and Aaron, the apostles and high priests of the Old Covenant—Moses was faithful over the house of God, Num. xii. 7. (the Israelites of old), as teacher, lawgiver, and prophet ; bearing testimony in the types and ceremonies to Jesus Christ and his Gospel, who is entitled

j Is. 8. 18.

k John 20. 29. &
17. 6, 9, 11, 12.

l John 1. 14.
Rom. 8. 3. Phil.
2. 7.

m 1 Cor. 15. 54,
55. Col. 2. 15.
2 Tim. 1. 10.

n Luke 1. 74.
Rom. 8. 15.
2 Tim. 1. 7.

* Gr. *he taketh not
hold of angels,
but of the seed of
Abraham he
taketh hold.*

o Phil. 2. 7.

p ch. 4. 15. & 5.
1, 2.

q ch. 4. 15, 16. &
5. 2. & 7. 25.

to more glory than Moses, because he was the Lord and Builder of that House, of which Moses was only servant—Christians are now the house and family of Christ, if they continue in his faith, as the obedient Jews were the disciples and house of Moses.

¹ WHEREFORE, holy brethren, partakers of ^athe heavenly calling, consider ^bthe Apostle and High Priest of our profession, [Christ] Jesus ; ²who was faithful to Him that ^{*}appointed him, as also ^cMoses *was faithful* in all his house. ³For This *Man* was counted worthy of more glory than Moses, inasmuch as ^dhe who hath builded the house hath more honor than the house. ⁴(For every house is builded by some *man* ; but ^ehe that built all things is God.) ⁵And ^fMoses verily was faithful in all his house, as ^ga servant, ^hfor a testimony of those things which were to be spoken after ; ⁶but Christ as ⁱa son over his own house : ^jwhose house are we, ^kif we hold fast the confidence and the rejoicing of the hope firm unto the end.

§ 7.—chap. iii. 7, to the end.

The Apostle applies this argument to the Hebrews, in the words of the Holy Ghost (Ps. xev. 7–11.) addressed by David to the Jews of his time—He then exhorts them to take care that there is not in them also an evil heart of unbelief, leading them to apostatize from the Gospel of Christ, and to exhort each other against the deceitfulness of sin, that they should not prefer Egypt to Canaan, the bondage of the world to the service of God (Num. xiv. 3, 4.)—Those only who are steadfast in the faith can be partakers of the blessings of the Gospel—The necessity of perseverance, and of immediate attention to it, is shown from the saying of the Holy Ghost, who calls upon them now by the Gospel, as he did the Israelites of old (Num. xiii. 26. and xiv. 1–31.), to enter into rest—There was a remnant then, as now, who believed, to whom the promises of God were fulfilled—Those who were disobedient and believed not, after repeated demonstrations of God's power, were for their infidelity excluded by an oath from the promised rest of Canaan (Joshua v. 6.) and perished in the wilderness (Num. xiv. 29.)—The Apostle here implies, that the natural seed of Abraham were heirs of his covenant only through faith.

⁷ WHEREFORE as ^athe Holy Ghost ^bsaith,—

“To-day, if ye will hear his voice,

⁸ Harden not your hearts, as in the provocation,
In the day of temptation in the wilderness ;

⁹ When your fathers tempted Me,
Proved Me, and saw my works forty years.

¹⁰ Wherefore I was grieved with that generation, and said,
They do alway err in *their* heart ;
And they have not known my ways.

¹¹ So I swear in my wrath,
They ^{*}shall not enter into my rest.”

¹² Take heed, brethren ! lest there be in any of you an evil heart of unbelief, in departing from the living God ; ¹³but exhort one another daily, while it is called To-day, lest any of you be hardened through the deceitfulness of sin ; ¹⁴(for we are made partakers of Christ, ^cif we hold the beginning of our confidence steadfast unto the end ;) ¹⁵while it is ^dsaid, “To-day, if ye will hear his voice, harden not your hearts as in the provocation.” ¹⁶For ^esome, when they had heard, did provoke ? howbeit not all that came out of Egypt by Moses ? ¹⁷But with whom was He grieved forty years ? was it not with them that had sinned, ^fwhose carcasses fell in the wilderness ? ¹⁸And ^gto whom swore He that they should not enter into his rest, but to them that believed not ? ¹⁹So ^hwe see that they could not enter in because of unbelief.

§ 8.—chap. iv. 1–13.

The Apostle remarks on the typical signification of the rest of Canaan—From the consideration that the Israelites lost it through unbelief and obstinacy, he exhorts the

§ 6.

^a Rom. 1. 7.
¹ Cor. 1. 2. Eph.
4. 1. Phil. 3. 14.
² Thess. 1. 11.
² Tim. 1. 9.
² Pet. 1. 10.

^b Rom. 15. 8. ch.
2. 17. & 4. 14. &
5. 5. & 6. 20. &
8. 1. & 9. 11. &
10. 21.

^{*} Gr. *made*,
¹ Sam. 12. 6.
^c Num. 12. 7. ver.
5.

^d Zech. 6. 12.
Matt. 16. 18.

^e Eph. 2. 10. &
3. 9. ch. 1. 2.

^f ver. 2.

^g Ex. 14. 31.
Num. 12. 7.
Deut. 3. 24.
Josh. 1. 2. & 8.
31.

^h Deut. 18. 15,
18, 19.

ⁱ ch. 1. 2.

^j 1 Cor. 3. 16. &
6. 19. 2 Cor. 6.
16. Eph. 2. 21,
22. 1 Tim. 3. 15.
1 Pet. 2. 5.

^k ver. 14. Matt.
10. 22. & 24. 13.
Rom 5. 2. Col. 1.
23. ch. 6. 11. &
10. 35.

§ 7.

^a 2 Sam. 23. 2.
Acts 1. 16.
^b ver. 15. Ps. 95
7.

^{*} Gr. *If they shall enter.*

^c ver. 6.

^d ver. 7.

^e [For these questions read, “For who were they, who when they heard did provoke ? Did not all who came out of Egypt under Moses ?”—ED.]
Num. 14. 2, 4,
11, 24, 30. Deut.
1. 34, 36, 38.

^f Num. 14. 22,
29. &c. & 26.
65. Ps. 106. 26.
1 Cor. 10. 5.
Jude 5.

^g Num. 14. 30.
Deut. 1. 34, 35.

^h ch. 4. 6.

Hebrews to fear, lest they should also fall short of the promise they had received—The same Gospel was preached to the Israelites as to them, by the types and shadows of the Law, and by the Prophets; but not being heard with faith, it did not profit them—That there is a rest for the faithful is evident from the words of Deut. xii. 9. and is predicted by David—That it is not the rest of God which followed the creation is certain, for the Sabbath rest was instituted (Gen. ii. 2. Exod. xxxi. 17.) immediately after the foundation of the world; and this oath was sworn long after, when the Israelites were in possession of the promised land, and with it of the Sabbath rest (Exod. xvi. 23. xx. 8.)—But they to whom this rest was first promised not having entered into it, because of unbelief, it was repeated again by the Holy Ghost many ages after—So, as Joshua had not given them the intended rest when he put them in possession of Canaan, there certainly remains to believers another rest of God, a heavenly rest, promised to the faithful (of which Canaan was the type,) not to be enjoyed in this life, but to be entered upon after its works have ceased, a Sabbath rest with God—They are admonished to use every exertion of body and mind to enter into the rest of God, and not, after the example of Israel of old, to fall short of it—He describes the word of God now preached to them as a living and all-powerful principle, taking vengeance, and more cutting than any two-edged sword, penetrating into the soul and spirit, irresistibly separating the accountable spirit from the sensitive soul of man, and searching the most secret thoughts of the heart—The omniscience of Christ, the Judge of man, to whom they must give account.

§ 8.

a ch. 12. 15.

* Gr. *the word of hearing.*† Or, *because they were not united by faith to.*

b ch. 3. 14.

c Ps. 95. 11. ch. 3. 11.

¹ LET ^aus therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. ² For unto us was the Gospel preached, as well as unto them: but ^{*}the word preached did not profit them, [†]not being mixed with faith in them that heard it. ³ For ^bwe which have believed do enter into rest, as He ^csaid,—

“As I have sworn in my wrath,
If they shall enter into my rest:”

d Gen. 2. 2. Ex. 20. 11. & 31. 17.
e ch. 3. 19.† Or, *the Gospel was first preached.*

f Ps. 95. 7. ch. 3. 7.

* That is, Joshua.

c See Note 3.

† Or, *keeping of a Sabbath.*

g ch. 3. 12, 18, 19.

† Or, *disobedience.*

h 1s. 49. 2. Jer. 23. 29. 2 Cor. 10. 4, 5. 1 Pet. 1. 23.

i Prov. 5. 4.

j Eph. 6. 17. Rev. 1. 16. & 2. 16.

d See Note 4.

k 1 Cor. 14. 24, 25.

l Ps. 33. 13, 14. & 90. 8. & 139. 11, 12.

m Job 26. 6. & 34. 21. Prov. 15. 11.

although the works were finished from the foundation of the world. ⁴ For He spake in a certain place of the seventh day on this ^dwise, “And God did rest the seventh day from all his works.” ⁵ And in this *place* again, “If they shall enter into my rest.” ⁶ Seeing therefore it remaineth that some must enter therein, ^eand they to whom [†]it was first preached entered not in because of unbelief, ⁷ again, He limiteth a certain day, saying in David, “To-day, after so long a time; (as it is ^fsaid), To-day, if ye will hear his voice, harden not your hearts.” ⁸ For if ^{*}Jesus had given them rest, then would he not afterward have spoken of another day. ^c ⁹ There remaineth therefore a [†]rest to the people of God. ¹⁰ For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. ¹¹ Let us labor therefore to enter into that rest, lest any man fall ^gafter the same example of [†]unbelief. ¹² For the word of God is ^hquick, and powerful, and ⁱsharper than any ^jtwo-edged sword, ^d piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is ^ka discerner of the thoughts and intents of the heart; ¹³ neither ^lis there any creature that is not manifest in his sight: but all things *are* naked ^mand opened unto the eyes of Him with whom we have to do.

§ 9.—chap. iv. 14, to the end.

The Apostle shows the superiority of the priesthood of Christ to that of Aaron and all other high priests, and, in allusion perhaps to the Jews, who encouraged the Hebrew Christians to apostatize, because the Gospel did not enjoin propitiatory sacrifices, he affirms that the High Priest of Christians is the Son of God, who has passed through the visible heavens with the sacrifice of himself, of which the Holy of Holies was a type—who, having taken the human into the divine nature, must ever feel for the infirmities of men, through whom all, instead of the high priest only, may approach the throne of grace, and, by the intercession of Christ, obtain seasonable assistance in the time of temptation.

§ 9.

a ch. 3. 1.

b ch. 7. 26. & 9. 12, 24.

c See Mark 1. 1.

d ch. 10. 23.

¹⁴ SEEING then that we have ^aa great High Priest, ^bthat is passed into the heavens, Jesus ^cthe Son of God, ^dlet us hold fast *our* profes-

sion. ¹⁵ For ^e we have not a High Priest which cannot be touched with the feeling of our infirmities ; but ^f was in all points tempted like as we are, ^g yet without sin. ¹⁶ Let ^h us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

^e Is. 53. 3. ch. 2. 18.

^f Luke 22. 28.

^g 2 Cor. 5. 21. ch. 7. 26. 1 Pet. 2. 22. 1 John 3. 5.

^h Eph. 2. 18. & 3. 12. ch. 10. 19, 21, 22.

§ 10.—chap. v. 1–10.

After having declared the benefits of the priesthood and sacrifice of the Son of God, he compares the priesthood of Christ with that of Aaron, showing that every high priest was taken from among his brethren (chap. ii. 17.) and was appointed to mediate between God and man, offering the gifts of the people in acknowledgment of God's bounty and providence, and the blood of animals as an atonement for sin ; who being of the same nature may compassionate the erring, and who for his own infirmities must offer a propitiatory sacrifice both for himself and the people—He connects this account of the offices of the priesthood by affirming, that as no man in the Jewish Church could take upon himself the dignity of a high priest, so Christ, the High Priest of the Christian Church, who possessed all the other qualifications, was also appointed to his office by God himself, who declared him to be his Son, as was evident from their own Scriptures (Ps. cx. 4. ii. 7.)—The Apostle asserts, that although Christ, the High Priest of the Gospel, was the Son of God, he was exposed in his human nature to the greatest and most agonizing sufferings, by which he learnt the difficulty men find in obedience under affliction ; and being made perfect as man by suffering, he became the Author of salvation to all who obey him in his crucified human nature, and was constituted by God a priest for ever after the order of Melchisedec.

§ 10.

¹ For every high priest taken from among men ^a is ordained for men ^b in things *pertaining* to God, ^c that he may offer both gifts and sacrifices for sins ; ² who ^{*} can ^d have compassion on the ignorant, and on them that are out of the way, for that ^e he himself also is compassed with infirmity. ³ And ^f by reason hereof he ought, as for the people, so also for himself, to offer for sins. ⁴ And ^g no man taketh this honor unto himself, but he that is called of God, as ^h was Aaron.

^a ch. 8. 3.

^b ch. 2. 17.

^c ch. 8. 3, 4. & 9. 9. & 10. 11. & 11. 4.

^{*} Or, *can reasonably bear with.*

^d ch. 2. 18. & 4. 15.

^e ch. 7. 28.

^f Lev. 4. 3. & 9. 7. & 16. 6, 15, 16, 17. ch. 7. 27. & 9. 7.

^g 2 Chron. 26. 18. John 3. 27.

^h Ex. 28. 1. Num. 16. 5, 40. 1 Chron. 23. 13.

ⁱ John 8. 54.

^j Ps. 2. 7. ch. 1. 5.

^k Ps. 110. 4. ch. 7. 17, 21.

^l Matt. 26. 39, 42, 44. Mark 14. 36, 39. John 17. 1.

^m Ps. 22. 1. Matt. 27. 46, 50. Mark 15. 34, 37.

ⁿ Matt. 26. 53. Mark 14. 36.

[†] Or, *for his piety.*

^o Matt. 26. 37. Mark 14. 33.

Luke 22. 43. John 12. 27.

^e See Note 5.

^p ch. 3. 6.

^q Phil. 2. 8.

^r ch. 2. 10. & 11. 40.

^s ver. 6. ch. 6. 20.

⁵ So ⁱ also Christ glorified not himself to be made a High Priest ; but He that ^j said unto him,—

“ Thou art my Son,
To-day have I begotten thee.”

⁶ As He saith also in another ^k place,

“ Thou art a Priest for ever after the order of Melchisedec.”

⁷ Who in the days of his flesh, (when he had ^l offered up prayers and supplications, ^m with strong crying and tears unto Him ⁿ that was able to save him from death, and was heard [†] in ^o that he feared ;) ^e ⁸ though ^p he were a Son, yet learned he ^q obedience by the things which he suffered ; ⁹ and ^r being made perfect, he became the Author of eternal salvation unto all them that obey him ; ¹⁰ called of God, a High Priest, ^s after the order of Melchisedec.

§ 11.—chap. v. 11, to the end, and vi. 1–3.

The Apostle, in a parenthetical digression, reproves them for their slowness of apprehension in spiritual matters ; that, instead of being teachers of others, as they ought to be, they need themselves to be again instructed in the first elements of the oracles of God, the types and figures of the Old Testament, and are become such as require to be fed with milk, and not with strong meat—Those who know nothing but the letter of the ancient oracles (represented as milk, because they were the first rudiments of religion) are babes in ignorance and growth, and are unskilful in the doctrines of the Gospel, which, being concealed under the figures and prophecies of the Law, are called strong meat, because they belong only to spiritual adults, whose faith they strengthen, and who, by having their spiritual senses constantly exercised, are enabled to discern the deep meaning of the oracles of God, and to distinguish between truth and falsehood—The Apostle therefore exhorts them to leave the Law, or the first principles of the doctrines of Christ, and gradually to advance in spiritual perfection (chap. v. 14.)—He will not now discourse on the Christian principles as taught in the ancient oracles

which are the foundation of religion—Repentance from works which merit death—Faith in God—The doctrine of baptisms, and the laying on of hands on the sacrifice as an acknowledgment that the offence deserved the death inflicted, or of the resurrection of the dead, and of eternal judgment—But he will show them, with God's assistance, the more sublime truths of the Gospel, as typified by the Law and its sacrificial system.

§ 11.

a John 16. 12.

2 Pet. 3. 16.

b Matt. 13. 15.

c ch. 6. 1.

d 1 Cor. 3. 1, 2, 3.

* *Gr. hath no experience.*

e 1 Cor. 13. 11. & 14. 20. Eph. 4. 14. 1 Pet. 2. 2.

† *Or, perfect,* 1 Cor. 2. 6. Eph. 4. 13. Phil. 3. 15.

† *Or, of a habit, or, perfection.*

f Is. 7. 15. 1 Cor. 2. 14, 15.

g Phil. 3. 12, 13, 14. ch. 5. 12.

* *Or, the word of the beginning of Christ.*

h ch. 9. 14.

i Acts 19. 4, 5.

j Acts 8. 14, 15, 16, 17. & 19. 6.

k Acts 17. 31, 32.

l Acts 24. 25. Rom. 2. 16.

m Acts 18. 21. 1 Cor. 4. 19.

¹¹ OF whom ^awe have many things to say, and hard to be uttered, seeing ye are ^bdull of hearing. ¹² For when for the time ye ought to be teachers, ye have need that one teach you again which ^{be} ^cthe first principles of the oracles of God; and are become such as have need of ^dmilk, and not of strong meat. ¹³ For every one that useth milk ^{*is} is unskilful in the word of righteousness: for he is ^ea babe. ¹⁴ But strong meat belongeth to them that are [†]of full age, *even* those who by reason [†]of use have their senses exercised [§]to discern both good and evil.

¹ Therefore [§]leaving ^{*}the principles of the doctrine of chap. vi. 1-3. Christ, let us go on unto perfection; not laying again the foundation of repentance ^hfrom dead works, and of faith toward God, ² of ⁱthe doctrine of baptisms, ^jand of laying on of hands, ^kand of resurrection of the dead, ^land of eternal judgment. ³ And this will we do, ^mif God permit.

§ 12.—chap. vi. 4-12.

The Apostle digresses to enforce the necessity of spiritual improvement, from the consideration that if they did not advance they would be in danger of apostatizing irrecoverably—He declares that it would be impossible for those who have been thoroughly instructed in the Christian religion, and made partakers of all its blessings, and were eye-witnesses of the powerful miracles by which it was confirmed, and the miraculous operations of the Holy Spirit, who have apostatized from the faith of Christ, to be renewed again to an availing repentance—no stronger or higher evidence could be given them; and, by renouncing the divine doctrine, they crucify the Son of God again, and publicly dishonor him, rejecting the only sacrificial offering—The Apostle, by analogy, shows that those who bring forth the fruits of holiness, corresponding to the spiritual advantages they have received, shall be blessed of God; but those who bring forth the thorns and briers of sin and unbelief are rejected of him, whose end is to be burned as the barren soil is burnt up by the heat of the sun—They are encouraged to a firm adherence to the Gospel, from the consideration that God will not forget, but reward according to his promise, their work and labor of love, in ministering to the poor Christians, which were proofs of their faith in him—He exhorts them to the same active faith and love to the end of their lives, to be imitators of the believing Gentiles, who, through faith in Christ, and patience, are now inheriting, in the Gospel Church, the promises made to Abraham and to his seed through faith.

§ 12.

a Matt. 12. 31,

32. ch. 10. 26.

2 Pet. 2. 20, 21.

1 John 5. 16.

b ch. 10. 32.

c John 4. 10. & 6. 32. Eph. 2. 8.

d Gal. 3. 2, 5. ch. 2. 4.

e ch. 2. 5.

f ch. 10. 29.

g See Mark 1. 1.

* *Or, for.*

h Ps. 65. 10.

i Is. 5. 6.

f See Note 6.

j Prov. 14. 31.

Matt. 10. 42. & 25. 40. John 13. 20. Rom. 3. 4.

2 Thess. 1. 6, 7.

k 1 Thess. 1. 3.

l Rom. 15. 25.

2 Cor. 8. 4. & 9. 1, 12. 2 Tim. 1. 18.

m ch. 3. 6, 14.

n Col. 2. 2.

o ch. 13. 36.

⁴ For ^ait is impossible for those ^bwho were once enlightened, and have tasted of ^cthe heavenly gift, and ^dwere made partakers of the Holy Ghost, ⁵and have tasted the good word of God, and the powers of ^ethe world to come, ⁶if they shall fall away, to renew them again unto repentance; [§]seeing they crucify to themselves [§]the Son of God afresh, and put him to an open shame. ⁷ For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ^{*}by whom it is dressed, ^hrecciveth blessing from God: ⁸but ⁱthat which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.^f

⁹ But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. ¹⁰ For ^jGod is not unrighteous to forget ^kyour work and labor of love, which ye have showed toward his name, in that ye have ^lministered to the saints, and do minister. ¹¹ And we desire that ^mevery one of you do show the same diligence ⁿto the full assurance of hope unto the end: ¹²that ye be not slothful, but followers of them who through faith and patience ^oinherit the promises.

§ 13.—*chap. vi. 13, to the end.*

From the covenant made with Abraham the Apostle shows the necessity of faith and patience, and that not his children by descent, but by promise, are made his heirs—He affirms, that Abraham had long waited in faith and patience when he obtained the beginning of the promise made to him (Gen. xii. 2, 3. xvii. 1–8.) in the supernatural birth of Isaac; and, after his faith had been fully tried in his offering up, God confirmed his promise to him, and to his seed, of having their faith counted to them for righteousness, by an oath (Gen. xxii. 16, 17.)—That his believing posterity of all nations might be convinced of the unchangeableness of his purpose—by two things, the promise and the oath of God, which like him must be infinite and of eternal obligation, affording strong consolation to those who have fled for refuge in the hope of eternal life, promised through faith in the Gospel, which hope is the soul's anchor, fixed on Jesus, who is within the veil, gone before them into heaven with the sacrifice of himself, and made a High Priest for ever, after the order of Melchisedec.

¹³ FOR when God made promise to Abraham, because he could swear by no greater, ^aHe swore by himself, ¹⁴saying, “Surely blessing I will bless thee, and multiplying I will multiply thee.” ¹⁵ And so, after he had patiently endured, he obtained the promise. ¹⁶ For men verily swear by the greater: and ^ban oath for confirmation is to them an end of all strife. ¹⁷ Wherein God, willing more abundantly to show unto ^cthe heirs of promise ^dthe immutability of his counsel, ^e*confirmed it by an oath: ¹⁸ that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope ^fset before us: ¹⁹ which *hope* we have as an anchor of the soul, both sure and steadfast, ^gand which entereth into that within the veil; ²⁰ whither ^hthe forerunner is for us entered, *even* Jesus, ⁱmade a High Priest for ever after the order of Melchisedec.

§ 13.

^a Gen. 22. 16, 17.
Ps. 105. 9. Luke
1. 73.

^b Ex. 22. 11.

^c ch. 11. 9.

^d Rom. 11. 29.

* Gr. *interposed himself by an oath.*

^e ch. 12. 1.

^f Lev. 16. 15. ch.
9. 7.

^g ch. 4. 14. & 8.
1. & 9. 24.

^h ch. 3. 1. & 5. 6,
10. & 7. 17.

§ 14.—*chap. vii. 1–10.*

The Apostle resumes his subject—the superiority of the priesthood of Christ to Aaron, and endeavours to lead them on to perfection in the deeper mysteries of the Gospel by drawing a parallel between Melchisedec and Christ (Gen. xiv. 18.)—He shows that Melchisedec was without father or mother; his descent or pedigree not being recorded, nor the end or the beginning of his life or priesthood mentioned—which, therefore, like that of the Son of God, may be regarded as perpetual—On account of his superior dignity, Abraham, the head of the patriarchs, paid him tithes—The priests were divinely appointed to receive tithes of their brethren the Levites; not because they were superior in descent, but as a portion for their maintenance (Numb. xviii. 21–31.)—But Melchisedec, who was not of the family of Aaron, as universal priest, received tithes of Abraham, and, as the representative of Christ, the high priest of the human race, blessed him who held the promises, (prefiguring through whom they were to be accomplished,) by which act he manifested his superiority both as King and Priest—Under the Jewish Law, tithes are paid to men who are removed by death, constantly changing; but under the patriarchal dispensation, he received them who has an endless life (Ps. ex. 4.), and therefore an unchangeable priesthood—Levi, who was commanded to receive tithes, was tithed and blessed by Melchisedec, in the person of Abraham, he being yet in the loins of his father.

§ 14.

¹ FOR this ^aMelchisedec, king of Salem, priest of the Most High God, (who met Abraham returning from the slaughter of the kings, and blessed him; ² to whom also Abraham gave a tenth part of all; first being by interpretation, King of Righteousness, and after that also, King of Salem (which is, King of Peace); ³ without father, without mother, ^b*without descent, having neither beginning of days, nor end of life; but made like unto ^cthe Son of God,) abideth a priest continually. ⁴ Now consider how great this man was, ^dunto whom even the patriarch Abraham gave the tenth of the spoils! ⁵ And verily ^ethey that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the Law, that is, of their brethren, though they come out of the loins of Abraham: ⁶ but he whose ^fdescent is not counted from them received tithes of Abraham, ^gand blessed him that had the

^a Gen. 14. 18,
&c.

* Gr. *without pedigree.*

^b See Mark 1. 1.

^c Gen. 14. 20.

^d Num. 18. 21,
26.

† Or, *pedigree.*

^e Gen. 14. 19.
Rom. 4. 13. Gal.
3. 16.

promises. ⁷ And without all contradiction the less is blessed of the better. ⁸ And here men that die receive tithes ; but there he *receiveth them*, ^f of whom it is witnessed that he liveth. ⁹ And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. ¹⁰ For he was yet in the loins of his father, when Melchisedec met him.

§ 15.—*chap. vii. 11-17.*

The Apostle shows the inferiority of the Levitical Law and Priesthood, by the substitution of another different system and order of priesthood—The Levitical Priesthood not being able to accomplish the perfection or object for which it was ordained, the pardon of sin by a sufficient atonement ; another Priest was promised, after the typical and original priesthood of Melchisedec, (400 years before the Law,) and not after the priesthood of Aaron, which, being changed, requires also a change of the Law on which it was established—For Christ, of whom these things are spoken (Psalm ex. 4.), belongs to the tribe of Judah, which had no right to minister at a Jewish altar—And it is yet further evident that both the Law and the priesthood should be changed ; for it is predicted that another priest shall arise, after the similitude of Melchisedec, who is constituted not according to the Law, which is suited to the carnal nature of man, producing death, but according to the power of a more perfect system, which promises an endless priesthood and life, as God himself has testified.

§ 15.

a Gal. 2. 21. ver. 18, 19. ch. 8. 7.

¹¹ IF ^atherefore perfection were by the Levitical priesthood (for under it the people received the Law), what further need *was there* that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron ? ¹² For the priesthood being changed, there is made of necessity a change also of the Law. ¹³ For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar ; ¹⁴ for it is evident that ^bour Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood. ¹⁵ And it is yet far more evident : for that after the similitude of Melchisedec there ariseth another Priest, ¹⁶ who is made, not after the law of a carnal commandment, but after the power of an endless life. ¹⁷ For He ^ctestifieth, “Thou art a Priest for ever after the order of Melchisedec.”

b Is. 11. 1. Matt. 1. 3. Luke 3. 33. Rom. 1. 3. Rev. 5. 5.

c Ps. 110. 4. ch. 5. 6, 10. & 6. 20.

§ 16.—*chap. vii. 18-24.*

The Apostle declares the abrogation of the former law relative to the priesthood, on account of its weakness and unprofitableness for the purposes of man's redemption—The Law of Moses made no man perfect ; but the introduction of a better hope, and a better priesthood, perfected and completed the Law, and enables all, (and not the high priest only.) by the sacrifice of Christ, to approach before the altar of God—The priesthood of Christ was consecrated by an oath, to show its immutability, and its superiority to that priesthood which was established without an oath for a time only, to be changed at God's pleasure ; by which solemn oath, Jesus was made surety, or sponsor, of a better testament than that of Moses, in which there were many priests by reason of death—But the priesthood of Christ, confirmed by an oath, cannot pass on to any successor, because he lives for ever.

§ 16.

a Rom. 8. 3. Gal. 4. 9.

b Acts 13. 39. Rom. 3. 20, 21, 28. & 8. 3. Gal. 2. 16. ch. 9. 9.

* Or, *but it was the bringing in*, Gal. 3. 24.

c ch. 6. 18. & 8. 6.

d Rom. 5. 2. Eph. 2. 18. & 3. 12. ch. 4. 16. & 10. 19.

† Or, *without swearing of an oath*.

e Ps. 110. 4.

f ch. 8. 6. & 9. 15. & 12. 24.

‡ Or, *which passeth not from one to another*.

¹⁸ FOR there is verily a disannulling of the commandment going before for ^athe weakness and unprofitableness thereof, ¹⁹ (for ^bthe Law made nothing perfect,) *but the bringing in of ^ca better hope *did*, by the which ^dwe draw nigh unto God. ²⁰ And inasmuch as not without an oath *he was made Priest* : ²¹ (for those priests were made †without an oath ; but This with an oath by Him that said unto ^ehim,—

“The LORD sware and will not repent,

Thou *art* a Priest for ever after the order of Melchisedec :”) ^f

²² by so much ^gwas Jesus made a surety of a better testament.

²³ And they truly were many priests, because they were not suffered to continue by reason of death ; ²⁴ but This *Man*, because he continueth ever, hath ‡an unchangeable priesthood.

§ 17.—chap. vii. 25, to the end.

The Apostle applies the argument, by asserting that as the priesthood of Christ is unchangeable, as Christ ever lives in the body, he is able to save to the uttermost those who approach to God through his mediation and intercession—Such a High Priest was suitable to man, who was holy and merciful, undefiled by any sinful infirmity, separated from sinners and worldly occupations, and more exalted than all the angels of God, who required not, as the Jewish priests, to offer a daily sacrifice for his own sins, and then for the sins of the people—He offered no sacrifice for himself, but for the people, once, on the cross—For the Law, which is imperfect, makes men high priests who are imperfect, and therefore need repeated sacrifices, but the word of the oath (Psalm ex.) which was five hundred years from the giving of the Law, constituted the Son a High Priest for ever, by which the priesthood of the Law was disannulled—The Apostle, throughout, infers, that those who apostatized from Christianity to Judaism left the perfect for the imperfect, and that which remained for ever for that which was now abrogated.

²⁵ WHEREFORE He is able also to save them ^{*}to the uttermost that come unto God by Him, seeing He ever liveth ^ato make intercession for them. ²⁶ For such a High Priest became us, ^bwho is holy, harmless, undefiled, separate from sinners, ^cand made higher than the heavens; ²⁷ who needeth not daily, as those high priests, to offer up sacrifice, ^dfirst for his own sins, ^eand then for the people's: for ^fthis He did once, when he offered up himself. ²⁸ For the Law maketh ^gmen high priests which have infirmity; but the word of the oath, which was since the Law, ^hmaketh the Son, ⁱwho is †consecrated for evermore.

§ 18.—chap. viii. 1-5.

The Apostle asserts that of all the things he had discoursed on, the chief or principal was, that Christians have a great High Priest, who is exalted to the throne of God, a minister of the real Holy Places of the true Tabernacle, the Heavens; which were erected by God, and not, as the Jewish tabernacle, by man—and as every high priest daily offers gifts and sacrifices on earth, it is essential that Christ, as a High Priest, should have some sacrifice also to offer in Heaven—On earth he could not have officiated as priest, as the family of Aaron were appointed to offer, in the Jewish temple, gifts according to the Law, whose ministrations are a shadow or copy of the ministrations of Christ in Heaven, as the tabernacle itself was a pattern of things in the heavens (Heb. ix. 23.) shown to Moses in the Mount.

¹ Now of the things which we have spoken *this is the sum*: We have such a High Priest, ^awho is set on the right hand of the throne of the Majesty in the heavens; ² a minister ^{*}of ^bthe sanctuary, and of ^cthe true tabernacle, which the Lord pitched, and not man. ³ For ^devery high priest is ordained to offer gifts and sacrifices: wherefore ^eit is of necessity that This Man have somewhat also to offer. ⁴ For if He were on earth, he should not be a Priest, seeing that †there are priests that offer gifts according to the Law: ⁵ (who serve unto the example and ^fshadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: ^gfor, “See,” saith He, “*that thou make all things according to the pattern showed to thee in the Mount.*”) ^h

§ 19.—chap. viii. 6, to the end

The Apostle affirms that the Christian Priesthood is more excellent than the Levitical Priesthood, because it is established on better promises—the old covenant shadowing out, by temporal and secular blessings, the eternal and spiritual blessings of the new—Had it not been temporary and imperfect, there would have remained no occasion for another—The inefficiency of the Old Covenant, and the superior nature of the New, shown by God himself, when he reprov'd the Jews by his prophet Jeremiah (xxx. 31-34.)—The New Covenant was to be written on the hearts of men, influencing their actions, and not, like the Old, on stone—Instead of one family being set apart to teach their brethren (Deut. x. 8.), all shall be eligible to the office of instructor, to teach the forgiveness of sins and iniquities, through faith in the blood and sacrifice of Christ—God, having promised a New Covenant, hath made the former covenant old—Now that which has become useless, and has fallen into old age, is ready to disappear, or to cease to exist.

§ 17.

^{*} Or, evermore.

^a Rom. 8. 34.

¹ Tim. 2. 5. ch.

9. 24. 1 John 2.

1.

^b ch. 4. 15.

^c Eph. 1. 20. & 4.

10. ch. 8. 1.

^d Lev. 9. 7. &

16. 6, 11. ch. 5.

3. & 9. 7.

^e Lev. 16. 15.

^f Rom. 6. 10. ch.

9. 12, 28. & 10.

12.

^g ch. 5. 1, 2.

^h ch. 2. 10. & 5.

9.

† Gr. *perfected*.

§ 18.

^a Eph. 1. 20. Col.

3. 1. ch. 1. 3. &

10. 12. & 12. 2.

^{*} Or, of holy things.

^b ch. 9. 8, 12, 24.

^c ch. 9. 11.

^d ch. 5. 1.

^e Eph. 5. 2. ch.

9. 14.

† Or, they are

priests.

^f Col. 2. 17. ch.

9. 23. & 10. 1.

^g Ex. 25. 40. &

26. 30. & 27. 8.

Num. 8. 4. Acts

7. 44.

§ 19.

a 2 Cor. 3. 6, 8,

9. ch. 7. 22.

* Or, *testament*.

b ch. 7. 11, 18.

c Jer. 31. 31, 32,
33, 34.

⁶ BUT now ^ahath He obtained a more excellent ministry, by how much also He is the Mediator of a better ^{*}covenant, which was established upon better promises.

⁷ For ^bif that first *covenant* had been faultless, then should no place have been sought for the second. ⁸ For, finding fault with them, He ^csaith,—

“Behold! the days come, saith the LORD,

When I will make a new covenant

With the house of Israel and with the house of Judah:

⁹ Not according to the covenant that I made with their fathers

In the day when I took them by the hand

To lead them out of the land of Egypt;

Because they continued not in my covenant,

And I regarded them not, saith the LORD.

d ch. 10. 16.

¹⁰ For ^athis is the covenant

That I will make with the house of Israel

After those days, saith the LORD;

I will [†]put my laws into their mind,

And write them [‡]in their hearts:

And ^eI will be to them a God,

And they shall be to Me a people:

f Is. 54. 13.

John 6. 45.

1 John 2. 27.

¹¹ And ^fthey shall not teach every man his neighbour,

And every man his brother,

Saying, Know the LORD:

For all shall know Me, from the least to the greatest.

¹² For I will be merciful to their unrighteousness,

And ^gtheir sins and their iniquities will I remember no more.”

g Rom. 11. 27.
ch. 10. 17.

h 2 Cor. 5. 17.

g See Note 7.

¹³ In ^hthat He saith, “A new *covenant*,” He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.^g

§ 20.—chap. ix. 1-10.

The Apostle shows, from the nature of the tabernacle, and the services performed therein, that they were typical of something better to be hereafter—With this view he reminds them of the furniture in that part of the tabernacle which represented the visible world, called holy (Exod. xxv. 26-40.), and that also which was placed in that part of the tabernacle separated by the second veil, called the Holy of Holies—The tabernacle being thus arranged by divine direction, the priests always performed the service of God in the first part of it, which figured the worship men offer on earth to the invisible Deity—In the second part the high priest entered only one day in a year, and there offered up the blood of a sacrificed beast for the sins of himself and the people (Levit. xvi. 14, 15.)—The Holy Ghost, by whom all this was appointed, thereby signifying that the way into God’s immediate presence was not made manifest to men by the worship of the first tabernacle; which figure or shadow of future things remained in the Apostle’s time (in the temple service)—when gifts and sacrifices are offered which could not take away the guilt of sin from the mind—as they were the types only of the spiritual purity required when the worship of God should be reformed by the Gospel dispensation.

¹ THEN verily the first *covenant* had also ^{*}ordinances of divine service, and a ^aworldly sanctuary. ² For ^lthere was a tabernacle made; the first, ^cwherein was ^dthe candlestick, and ^ethe table, and the showbread; which is called the [†]sanctuary. ³ And ^fafter the second veil, the tabernacle which is called the Holiest of all; ⁴ which had the golden censer, and ^gthe ark of the covenant overlaid round about with gold, wherein was ^hthe golden pot that had manna, and ⁱAaron’s rod that budded, and ^jthe tables of the covenant; ⁵ and ^kover it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly.^h ⁶ Now when these things were thus ordained, ^lthe priests went always into the first tabernacle, accomplishing the service *of God*; ⁷ but into the second went the high priest alone ^monce every

§ 20.

* Or, *ceremonies*.

a Ex. 25. 8.

b Ex. 26. 1.

c Ex. 26. 35. &
40. 4.

d Ex. 25. 31.

e Ex. 25. 23, 30.
Lev. 24. 5, 6.† Or, *holy*.f Ex. 26. 31, 33.
& 40. 3, 21. ch.
6. 19.g Ex. 25. 10. &
26. 33. & 40. 3,
21.

h Ex. 16. 33, 34.

i Num. 17. 10.

j Ex. 25. 16, 21.

& 34. 29. & 40.

29. Deut. 10. 2,

5. 1 Kings 8. 9,

21. 2 Chr. 5. 10.

k Ex. 25. 12, 22.

Lev. 16. 2.

l 1 Kings 8. 6, 7.

h See Note 8.

l Num. 28. 3.

D. n. 8. 11.

m Ex. 30. 10.

Lev. 16. 2, 11,

12, 15, 34. ver.

25.

year, not without blood, ⁿwhich he offered for himself, and *for* the errors of the people: ^sthe ^oHoly Ghost this signifying, that ^pthe way into the Holiest of all was not yet made manifest, while as the First Tabernacle was yet standing: ^qwhich was a figure for the time then present, in which were offered both gifts and sacrifices, ^rthat could not make him that did the service perfect, as pertaining to the conscience; ^t*which stood* only in ^umeats and drinks, and ^vdivers washings, ^wand carnal ordinances, imposed *on them* until the time of reformation.

ⁿ ch. 5. 3. & 7. 27.
^o ch. 10. 19, 20.
^p John 14. 6.
^q Gal. 3. 21. ch. 7. 18, 19. & 10. 1, 11.
^r Lev. 11. 2. Col. 2. 16.
^s Num. 19. 7, &c.
^t Eph. 2. 15. Col. 2. 20. ch. 7. 16.
^u Or, *rites*, or, *ceremonies*.

§ 21.—chap. ix. 11–15.

Having described the ineffectual ministrations of the Levitical priesthood in the earthly tabernacle, the Apostle shows that Christ was the High Priest of those good things or services which were thus prefigured; having entered as High Priest with the sacrifice of his own blood, into the real holy places in heaven, and obtained for man everlasting remission of sin—If the ministrations of the Law, by divine appointment, served to cleanse the body for the tabernacle worship, and to redeem it from legal punishments, how much more will the blood of Christ, who being raised from the dead by the Spirit, and having offered his sacrificed body without blemish to God, possess power to purify the spirits of men (adumbrated by the cleansing of the body by the Law) from the pollution of sinful works, which merit death, and fit them for worshipping God in heaven; and on account of the efficacy of his blood, Christ is the Mediator of the new covenant or contract between God and man; making a real atonement for transgressions under the law of conscience and the Law of Moses, which the legal sacrifices could not accomplish, that the Gentiles, as well as the Jews, might receive the promised inheritance.

¹¹ BUT Christ being come, ^aa High Priest ^bof good things to come, ^cby a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; ^dneither ^eby the blood of goats and calves, but ^fby his own blood; He entered in ^gonce into the holy place, ^hhaving obtained eternal redemption *for us*. ⁱFor if ^jthe blood of bulls and of goats, and ^kthe ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: ^lhow much more ^mshall the blood of Christ, ⁿwho through the Eternal Spirit ^ooffered himself without ^pspot to God, ^qpurge your conscience from ^rdead works ^sto serve the living God! ^t¹⁵ And ^ufor this cause ^vHe is the Mediator of the New Testament, ^wthat by means of death, for the redemption of the transgressions *that were* under the First Testament, ^xthey which are called might receive the promise of eternal inheritance.

§ 22.—chap. ix. 16–22.

The Apostle proceeds, by proving that remission of sins could be obtained only by the death of Christ—God, whenever he entered into covenant with man, having made the death of an appointed sacrifice necessary to its ratification, thereby intimating that his intercourse with man was founded on the sacrifice of his Son—He shows, from the practice both of God and man, that the death of Christ was necessary to the establishment of the New Covenant, as no covenant was of force while the appointed sacrifice lived—For which reason the covenant at Sinai, which was a renewal of that under which Adam was placed in Paradise, was not made without blood (Exod. xxiv. 5–9.)—The tabernacle also, and the vessels of the ministry, were consecrated to the service of God by the sprinkling of blood (Exod. xxix. 12.)—And the Law with this view appointed almost all things to be cleansed with blood (Lev. xvii. 11. Numb. xix. 2–10.), and without the shedding of blood it allowed no remission of sin.

¹⁶ FOR where a testament is, there must also of necessity ^abe the death of the testator; ^bfor ^ca testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth: ^d¹⁸ whereupon ^eneither the First Testament was ^fdedicated without blood. ^g¹⁹ For when Moses had spoken every precept to all the people according to the Law, ^hhe took the blood of calves and of goats, ⁱwith water, and ^jscarlet wool, and hyssop, and sprinkled both the book and all the people, ^k²⁰ saying, “This ^lis the blood of the Testament which God hath enjoined unto you.” ^m²¹ Moreover ⁿhe sprinkled likewise with

§ 21.

^a ch. 3. 1.
^b ch. 10. 1.
^c ch. 8. 2.
^d ch. 10. 4.
^e Acts 20. 28.
^f Eph. 1. 7. Col. 1. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9.
^g Zech. 3. 9. rev. 26, 28. ch. 10. 10.
^h Dan. 9. 24.
ⁱ Lev. 16. 14, 16
^j Num. 19. 2, 17, &c.
^k 1 Pet. 1. 19.
^l John 1. 7.
^m Rev. 1. 5.
ⁿ Rom. 1. 4.
^o 1 Pet. 3. 18.
^p Eph. 2. 5. Tit. 2. 14. ch. 7. 27.
^q Or, *fault*.
^r ch. 1. 3. & 10. 22.
^s ch. 6. 1.
^t Luke 1. 74.
^u Rom. 6. 13, 22.
^v 1 Pet. 4. 2.
^w 1 Tim. 2. 5.
^x ch. 7. 22, & 8. 6. & 12. 24.
^y Rom. 3. 25. & 5. 6. 1 Pet. 3. 18.
^z ch. 3. 1.

§ 22.

^a Or, *be brought in*.
^b Gal. 3. 15.
^c Ex. 24. 6, &c.
^d Or, *purified*.
^e Ex. 24. 5, 6, 8. Lev. 16. 14, 15, 18.
^f Lev. 14. 4, 6, 7, 49, 51, 52.
^g Or, *purple*.
^h Ex. 24. 8. Matt. 26. 28.
ⁱ Ex. 29. 12, 36. Lev. 8. 15, 19. & 16. 14, 15, 16, 18, 19.

g Lev. 17. 11.

blood both the tabernacle, and all the vessels of the ministry. ²² And almost all things are by the Law purged with blood; and ^ewithout shedding of blood is no remission.

§ 23.—*chap. ix. 23, to the end.*

The Apostle having demonstrated that there could be neither pardon of sin, nor admission into heaven, without the sacrifice of the death of Christ, it was necessary that the Tabernacle and its utensils, which were the earthly representations of celestial things, should be opened to man, and cleansed from defilement by the sacrifices of bulls and goats, whose substituted life typified the vicarious sacrifice of Christ, but the real heavenly places themselves could be opened only to man by the actual offering of the heavenly victim—Christ not being an earthly High Priest (viii. 4.) entered into heaven itself, presenting his crucified body there as the High Priest and Mediator between God and man, in the manifestation of the divine presence for ever—His sacrifice, being more excellent than those of the Levitical priesthood (which were continued emblems of the same), required no annual repetition, or he must have suffered yearly since the world was formed—He offered himself once for all, in the last of the dispensations of God, and by his one sacrifice he fulfilled and put an end to the typical sin offerings of the Mosaic Law (Dan. ix. 24.), subduing sin, and obtaining in the human nature pardon for all, by the sacrifice of his flesh—And as all men, on account of Adam's transgression, are appointed by God once to die, and after that the judgment; so Christ, as the second Adam, suffered death (v. 8, 9.), and made an atonement for the sins of the first, and through him of all mankind, that he might appear again as the High Priest of the human race, in the glory of the Shechinah (in allusion to the Jewish high priest on the day of purification, Numb. vi. 23–26. Luke i. 19–23.), to bless his people with eternal salvation.

§ 23.

- a* ch. 8. 5.
b ch. 6. 20.
c ch. 8. 2.
d Rom. 8. 34. ch. 7. 25. 1 John 2. 1.
e ver. 7.
f ver. 12. ch. 7. 27. & 10. 10.
 1 Pet. 3. 18.
g 1 Cor. 10. 11.
 Gal. 4. 4. Eph. 1. 10.
h Gen. 3. 19.
 Eccles. 3. 20.
i 2 Cor. 5. 10.
 Rev. 20. 12, 13.
j Rom. 6. 10.
 1 Pet. 3. 18.
k 1 Pet. 2. 24.
 1 John 3. 5.
l Matt. 26. 28.
 Rom. 5. 15.
m Tit. 2. 13.
 2 Pet. 5. 12.

²³ *It was* therefore necessary that ^athe patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. ²⁴ For ^bChrist is not entered into the holy places made with hands (*which are* the figures of ^cthe true); but into heaven itself, now ^dto appear in the presence of God for us. ²⁵ Nor yet that he should offer himself often, as ^ethe high priest entereth into the holy place every year with blood of others; ²⁶ (for then must he often have suffered since the foundation of the world :) but ^fnow ^gonce in the end of the world hath he appeared to put away sin by the sacrifice of himself. ²⁷ And ^has it is appointed unto men once to die, ⁱbut after this the judgment: ²⁸ so ^jChrist was once ^koffered to bear the sins ^lof many; and unto them that ^mlook for Him shall he appear the second time without sin unto salvation.

§ 24.—*chap. x. 1–4.*

The Apostle, having fully asserted the inefficacy of the typical representations and ceremonies of the Law, declares that as a shadow or faint adumbration of the spiritual and eternal blessings, which were to come by the Gospel, it can never by its emblematical sacrifices confer the real pardon of sin, which is further demonstrated from the annual repetition of the legal sacrifices, when the people's former sins were still remembered, and confessed as unpardoned, and unexpiated; and the impossibility that the blood of animals could take away the sins of accountable moral agents.

§ 24.

- a* Col. 2. 17. ch. 8. 5. & 9. 23.
b ch. 9. 11.
c ch. 9. 9.
d ver. 14.
 * Or, *they would have ceased to be offered, because, &c.*
e Lev. 16. 21. ch. 9. 7.
f Mic. 6. 6, 7. ch. 9. 13. ver. 11.

¹ For the Law having ^aa shadow ^bof good things to come, *and* not the very image of the things, ^ccan never with those sacrifices which they offered year by year continually make the comers thereunto ^dperfect. ² For then ^ewould they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins? ³ But ^fin those *sacrifices* there is a remembrance again made of sins every year. ⁴ For ^g*it is* not possible that the blood of bulls and of goats should take away sins.

§ 25.—*chap. x. 5–10.*

The Apostle, in the words of David (Ps. xl. 6–8. *Septuagint*), points out the design of the legal sacrifices, and the manner in which Christ fulfilled them—it being impossible that sin could be removed, or the Divine Justice satisfied, by all the typical and atoning

offerings and sacrifices of the Law—A body was prepared for Christ, that he might do the will of God, to suffer and die for men, as was predicted in the volume of the Mosaic Law and Prophecies—The Apostle argues from this prophetic Psalm, that as God has declared he willed no longer the sacrifices prescribed by the Law, and as Christ has fulfilled them all by accomplishing man's redemption according to the appointed will of God, it is evident the first and typical sacrifices are abolished, that the only real and permanent sin offering of the Gospel may be established—the sacrifice of flesh in the body of Christ, which is the appointed will of God for the sanctification of men.

⁵ WHEREFORE when He cometh into the world, He ^asaith,—

“Sacrifice and offering thou wouldest not,

But a body ^{*}hast thou prepared me :

⁶ In burnt offerings and *sacrifices* for sin Thou hast had no pleasure.

⁷ Then said I, Lo, I come

(In the volume of the book it is written of me)

To do thy will, O God !

⁸ Above when he said, “Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure *therein* ;” (which are offered by the Law ;) ⁹ then said he, “Lo, I come to do thy will, [O God !]” He taketh away the first, that he may establish the second. ¹⁰ By ^bthe which will we are sanctified ^cthrough the offering of the body of Jesus Christ once *for all*.

§ 25.

^a Ps. 40. 6, &c.
& 50. 8, &c. 18.
1. 11. Jer. 6. 20.
Amos 5. 21, 22.

^{*} Or, *thou hast fitted me.*

^b John 17. 19.
ch. 13. 12.
^c ch. 9. 12.

§ 26.—chap. x. 11–18.

The Apostle points out the difference between the efficacy of the legal sacrifices and the sacrifice of Christ, and the difference between the Levitical Priesthood and the Priesthood of Christ—The former were many, and made daily offerings, without being able to take away the smallest sin—But Christ, once for all, by his one offering, which is for ever efficacious in the presence of God, has put away all sin, and has obtained eternal pardon and life for those who are sanctified by faith in this atonement, as is testified by the Holy Ghost (Jer. xxxi. 33, 34. and viii. 10–12.), and where a perfect pardon is obtained, whereby God is reconciled to man, there can be no need of any further sin offering ; consequently the Jewish ritual must be abolished.

¹¹ AND every priest standeth ^adaily ministering and offering oftentimes the same sacrifices, ^bwhich can never take away sins : ¹² but “This Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ; ¹³ from henceforth expecting ^dtill his enemies be made his footstool. ¹⁴ For by one offering ^ehe hath perfected for ever them that are sanctified. ¹⁵ *Whereof* the Holy Ghost also is a witness to us : for after that He had said before,—

¹⁶ “This ^fis the covenant that I will make with them

After those days, saith the Lord,

I will put my laws into their hearts,

And in their minds will I write them ;

¹⁷ ^{*}And their sins and iniquities will I remember no more.”

¹⁸ Now where remission of these is, there is no more offering for sin.

§ 27.—chap. x. 19–25.

The Apostle, having ended his doctrinal arguments, exhorts the Hebrews, as they have now full access to heaven itself, through the blood of Christ, a great High Priest offering up his own sacrifice in heaven, the true house of God, to approach the throne of God with a sincere heart, and faith in the blood of Christ, spiritually cleansed (Num. xix. 2–10. Lev. xvi. 4. Num. viii. 7.), to be steadfast in the confession of their hope of eternal life, for God is faithful, who has promised it through Christ ; assisting each other under trials, and exciting to love and good works : not absenting themselves from the worship of God, as some of the Christian Jews did, on account of persecution, or prejudice against the Gentile converts ; but exhorting and comforting one another the more, as they see the judgments of God approach on the Jewish nation.

¹⁹ HAVING therefore, ^abrethren, ^{*}boldness to enter ^binto The Holiest by the blood of Jesus, ²⁰ by ^ca new and living way, which he hath

§ 27.

^a Rom. 5. 2. Eph
2. 18. & 3. 12.

^{*} Or, *liberty.*

^b ch. 9. 8, 12.
^c John 10. 9. &
14. 6. ch. 9. 8.

† Or, *new made*.
d ch. 9. 3.
e ch. 4. 14.
f 1 Tim. 3. 15.
g ch. 4. 16.
h Eph. 3. 12.
Jam. 1. 6.
1 John 3. 21.
i ch. 9. 14.
j Ezek. 36. 25.
2 Cor. 7. 1.
k ch. 4. 14.
l 1 Cor. 1. 9. &
 10. 13. 1 Thess.
 5. 24. 2 Thess.
 3. 3. ch. 11. 11.
m Acts 2. 42.
 Jude 19.
n Rom. 13. 11.
o Phil. 4. 5.
 2 Pet. 3. 9, 11,
 14.

§ 28.

a Num. 15. 30.
 ch. 6. 4.
b 2 Pet. 2. 20, 21.
c Ezek. 36. 5.
Zeph. 1. 18. &
 3. 8. 2 Thess. 1.
 8. ch. 12. 29.
d ch. 2. 2.
e Deut. 17. 2, 6.
 & 19. 15. Matt.
 18. 16. John 8.
 17. 2 Cor. 13. 1.
f ch. 2. 3. & 12.
 25.
g See Mark 1. 1.
h 1 Cor. 11. 29.
 ch. 13. 20.
i Matt. 12. 31,
 32. Eph. 4. 30.
j Deut. 32. 35.
 Rom. 12. 19.
k Deut. 32. 36.
 Ps. 50. 4. & 135.
 14.
l Luke 12. 5.

§ 29.

a Gal. 3. 4.
 2 John 8.
b ch. 6. 4.
c Phil. 1. 29, 30.
 Col. 2. 1.
d 1 Cor. 4. 9.
e Phil. 1. 7. & 4.
 14. 1 Thess. 2.
 14.
f Phil. 1. 7.
 2 Tim. 1. 16.
g Matt. 5. 12.
 Acts 5. 41. Jam.
 1. 2.
 * Or, *that ye have*
in yourselves, or,
for yourselves.
h Matt. 6. 20. &
 19. 21. Luke 12.
 33. 1 Tim. 6. 19.
i Matt. 5. 12. &
 10. 32.
j Luke 21. 19.
 Gal. 6. 9. ch. 12.
 1.
k Col. 3. 24. ch.
 9. 15. 1 Pet. 1.
 9.
l Luke 18. 8.
 2 Pet. 3. 9.
m Hab. 2. 3, 4.
n Rom. 1. 17.
 Gal. 3. 11.

†consecrated for us, ^athrough the veil (that is to say, his flesh), ²¹ and *having* ^ea High Priest over ^jthe House of God; ²² let ^sus draw near with a true heart ^hin full assurance of faith, having our hearts sprinkled ⁱfrom an evil conscience. And ^jour bodies washed with pure water, ²³ let ^kus hold fast the profession of *our* faith without wavering; (for ^lHe is faithful that promised:) ²⁴ and let us consider one another to provoke unto love and to good works, ²⁵ not ^mforsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and ⁿso much the more, as ye see ^othe day approaching.

§ 28.—chap. x. 26–31.

The Apostle, from the fear that neglect of Christian communion should lead to apostacy, declares that for those who renounce Christianity, after having been convinced of the truth, there remains no other atonement for sin, but a dreadful expectation of judgment, which will destroy the Jewish nation, as the opposers of God (Num. xvi. 35. and 2 Thess. i. 7, 8. which was fulfilled in the destruction of their temple and city by fire)—For if those who denied the divine authority of Moses' Law, who was only a servant, died without mercy (Num. xv. 30. Deut. xvii. 6.), how much more severely will they be punished who have rejected and treated with contempt the Son of God, and have counted his sacrificial blood, that ratified the new covenant of their redemption, as that of a common or unholy person, and who have insulted the Holy Spirit, by whose gifts the truths of the Gospel were confirmed!—That the punishment of apostates is certain, is evident from the word of God himself, who has declared he will judge the enemies of his people (Deut. xxxii. 35, 36.)—And God, who lives for ever, can punish for ever.

²⁶ For ^aif we sin wilfully ^bafter that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, ²⁷ but a certain fearful looking for of judgment and ^cfiery indignation, which shall devour the adversaries. ²⁸ He ^dthat despised Moses' Law died without mercy ^eunder two or three witnesses: ²⁹ of ^fhow much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot ^gthe Son of God, and ^hhath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, ⁱand hath done despite unto the Spirit of grace! ³⁰ For we know Him that hath ^jsaid, "Vengeance *belongeth* unto me, I will recompense, [saith the Lord]." And ^kagain, "The Lord shall judge his people." ³¹ It ^lis a fearful thing to fall into the hands of the living God!

§ 29.—chap. x. 32, to the end.

As a further inducement to them to continue in the faith, he reminds them of the sufferings and persecutions they had overcome, when they were first enlightened by the Gospel—From the remembrance of which the Apostle admonishes them not to renounce their faith in Christ, but to have continued patience, that they may patiently suffer for the faith here, that they may receive the promise of eternal life hereafter—Further, to encourage them to perseverance, the Apostle reminds them, in the words of Habakkuk (chap. ii. 3.), of the faithfulness of God in performing his promises of deliverance, and that the just shall be preserved by his faith (fulfilled in the escape of the Christians from Jerusalem)—But those who through fear draw back from their faith in God, expose themselves to eternal perdition.

³² But ^acall to remembrance the former days, in which, ^bafter ye were illuminated, ye endured ^ca great fight of afflictions; ³³ partly, whilst ye were made ^da gazing-stock both by reproaches and afflictions; and partly, whilst ^eye became companions of them that were so used. ³⁴ For ye had compassion of me ^fin my bonds, and ^gtook joyfully the spoiling of your goods, knowing ^hin yourselves that ⁱye have in heaven a better and an enduring substance. ³⁵ Cast not away therefore your confidence, ^jwhich hath great recompence of reward. ³⁶ For ^kye have need of patience, that, after ye have done the will of God, ^lye might receive the promise. ³⁷ For ^m'yet a little while, and ⁿHe that shall come will come, and will not tarry. ³⁸ Now ^othe just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

³⁹ But we are not of them ^ewho draw back unto perdition; but of them that ^fbelieve to the saving of the soul.

o 2 Pet. 2. 20, 21.
p Acts 16. 30, 31.
1 Thess. 5. 9.
2 Thess. 2. 14.

§ 30.—chap. xi. 1-7.

As a further inducement to the Hebrews to persevere in the faith and patience of the Gospel, the Apostle reminds them of the wonderful effects of justifying faith, exemplified in the lives of their ancestors—He describes faith as “giving present subsistence to future things hoped for,” on the promises of God; and a clear demonstration to the mind of the reality of those revealed truths which have been, and which are to come—By this spiritual faculty their ancestors obtained from God an honorable testimony—At the beginning, the formation of the material universe, from no preëxistent matter, was the subject of faith (Gen. i. 1.)—In every dispensation of God there has been but one appointed means of salvation—This is instanced in the Adamic covenant in the faith of Abel, who, by his accepted sacrifice, declares to this day the necessity of an atonement for reconciliation with God—In the translation of Enoch, which teaches that without a faith in the invisible God, and a correspondent life, it is not possible to please him—Noah, having faith in the revelation imparted to him by God, when there were no signs of the flood, prepared the ark, and, as the second common progenitor of man, became heir to this justification by faith, and his temporal deliverance typified the eternal redemption of all his spiritual children.

§ 30.

¹ Now faith is the ^{*}substance of things hoped for, the evidence ^aof things not seen. ² For ^bby it the elders obtained a good report.

** Or, ground, or, confidence. [Or, confident expectation.—Ed.]*

³ Through faith we understand that ^cthe worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.

a Rom. 8. 24, 25.
2 Cor. 4. 18. & 5. 7.

⁴ By faith ^dAbel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead ^eyet ^fspeaketh.

b ver. 39.
c Gen. 1. 1, Ps. 33. 6. John 1. 3. ch. 1. 2. 2 Pet. 3. 5.

⁵ By faith ^gEnoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. ⁶ But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and *that* He is a rewarder of them that diligently seek Him.

d Gen. 4. 4.
1 John 3. 12.
e Gen. 4. 10.
f Matt. 23. 35. ch. 12. 24.

⁷ By faith ^hNoah, being warned of God of things not seen as yet, ⁱmoved with fear, ^jprepared an ark to the saving of his house; by the which he condemned the world, and became heir of ^kthe righteousness which is by faith.

† Or, is yet spoken of.

f Gen. 5. 22, 24.
Wisd. 4. 10.
Ecclus. 44. 16. & 49. 14.

g Gen. 6. 13, 22.
Ecclus. 4. 17.

† Or, being wary.

h 1 Pet. 3. 20.
i Rom. 3. 22. & 4. 13. Phil. 3. 9.

§ 31.—chap. xi. 8-19.

Abraham, with whom God more particularly entered into covenant, had implicit faith in the promises of God, when he left his own country by the direction of God, in search of a land which he had never seen nor heard of—He dwelt in tabernacles in the land of promise, showing that he and his heirs had no fixed habitation on earth—by faith in the promises of God, Sarah became a mother, contrary to the common course of nature, by the supernatural birth of Isaac—Abraham, Sarah, Isaac, and Jacob, continued steadfast in the belief of the promises, which they did not see fulfilled, believing that God would give them the numerous promised seed, and the heavenly rest of Canaan—These were strangers and pilgrims on earth, looking for the country in which their fathers dwelt, better than the earthly Canaan—Not Chaldea, which they had left, and might have returned to; but in faith they sought for a heavenly inheritance and spiritual blessings (Acts vii. 2-5.)—They desired no earthly country, therefore God has assumed the title of their God (the God of the Hebrews), and has prepared for them the heavenly city they sought—By faith Abraham laid Isaac upon the altar, though he had no other son to inherit the promises, concluding that God would fulfil them by raising him from the dead—from whence he received him as a type of the resurrection of the only-begotten Son of God—By this great exercise of his faith and piety he was made the pattern of all believers, fully illustrating the doctrine of justification by faith, and testifying that the patriarchs believed in the immortality of the soul, and the resurrection of the body, and that they rested not on temporal promises.

§ 31.

⁸ By faith ^aAbraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went

a Gen. 12. 1, 4.
Acts 7. 2, 3, 4.

b Gen. 12. 8. & 13. 3, 18. & 19.
c ch. 6. 17.
d ch. 12. 22. & 13. 14.
e ch. 3. 4. Rev. 21. 2, 10.
f Gen. 17. 19. & 18. 11, 14. & 21. 2.
g See Luke 1. 36.
h Rom. 4. 21. ch. 10. 23.
i Rom. 4. 19.
j Gen. 22. 17. Rom. 4. 18.
** Gr. according to faith.*
k ver. 39.
l ver. 27. John 8. 56.
m Gen. 23. 4. & 47. 9. 1 Chron. 29. 15. Ps. 39. 12. & 119. 19. 1 Pet. 1. 17. & 2. 11.
n ch. 13. 14.
o Ex. 3. 6, 15. Matt. 22. 32. Acts 7. 32.
p Phil. 3. 20. ch. 13. 14.
q Gen. 22. 1. 9.
r Jam. 2. 21.
† Or, to.
s Gen. 21. 12. Rom. 9. 7.
t Rom. 4. 17, 19, 21.

out, not knowing whither he went. ⁹ By faith he sojourned in [the] land of promise, as *in* a strange country, ^b dwelling in tabernacles with Isaac and Jacob, ^c the heirs with him of the same promise: ¹⁰ for he looked ^d for a city which hath foundations, ^e whose builder and maker is God. ¹¹ Through faith also ^f Sara herself received strength to conceive seed, and ^g was delivered of a child when she was past age, because she judged Him ^h faithful who had promised. ¹² Therefore sprang there even of one, and ⁱ him as good as dead, ^j so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

¹³ These all died ^k in faith, ^l not having received the promises, but ^m having seen them afar off, and were persuaded of them, and embraced them, and ⁿ confessed that they were strangers and pilgrims on the earth. ¹⁴ For they that say such things ^o declare plainly that they seek a country. ¹⁵ And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned; ¹⁶ but now they desire a better *country*, that is, a heavenly. Wherefore God is not ashamed ^p to be called their God; for ^q he hath prepared for them a city.

¹⁷ By faith ^r Abraham, when he was tried, offered up Isaac; and he that had received the promises ^s offered up his only-begotten son, ^t of whom it was ^u said, "That in Isaac shall thy seed be called:" ¹⁸ accounting that God ^v was able to raise him up, even from the dead; from whence also he received him in a figure.

§ 32.—chap. xi. 20-31.

The appointed heirs of the Abrahamic covenant expressed the same strong faith in the promises of God—by faith in the divine impulse, Isaac foretold to his two sons the blessings which were to be bestowed on them and their posterity—By faith, his son Jacob blessed the sons of Joseph (Gen. xlviii. 16.)—Worshippers of God in prospect of admission to the heavenly Canaan (Gen. xlvii. 31. and xlix. 30.)—In the full persuasion that God would give Canaan to Abraham and to his seed, Joseph, when ending his life, commanded that his bones might be carried with them from Egypt, that the promises might be fulfilled to him after his death (Gen. 1. 25. and Exod. xiii. 19.)—Moses was saved by the faith of his parents in the promises of God, who, judging from his appearance, or, as some suppose, from a revelation (Josephus, lib. ii. cap. 9. § 5-7.) concealed him without fear of the king's commandment—By faith in the promises of God, Moses himself, as the type of the Great Deliverer, renounced all worldly distinctions, preferring to suffer with the anointed people of God, as he looked for a higher reward in heaven—By faith he carried the Israelites out of Egypt, fearing God, who was invisible, rather than the wrath of Pharaoh, which was present to him—By faith he sprinkled the blood of the paschal lamb (Exod. xii.), and by the same principle the Israelites passed through the Red Sea—By faith and obedience to the command of God, the walls of Jericho miraculously fell down—Rahab, by faith in God, on account of the miracles he had wrought (Joshua ii. 10.), risked her life for the protection of the spies, and perished not with the unbelievers at Jericho.

§ 32.

a Gen. 27. 27, 39.
b Gen. 48. 5, 16, 20.
c Gen. 47. 31.
d Gen. 50. 21, 25. Ex. 13. 19.
** Or, remembered.*
e Exod. 2. 2. Acts 7. 20.
f Ex. 1. 16, 22.
g Ex. 2. 10, 11.
h Ps. 81. 10.
i ch. 13. 13.
† Or, for Christ.
j ch. 10. 35.
k Ex. 10. 28, 29. & 12. 37. & 13. 17, 18.
l ver. 13.

²⁰ By faith ^a Isaac blessed Jacob and Esau concerning things to come. ²¹ By faith Jacob, when he was a dying, ^b blessed both the sons of Joseph; and ^c worshipped, *leaning* upon the top of his staff. ²² By faith ^d Joseph, when he died, ^e made mention of the departing of the children of Israel; and gave commandment concerning his bones.

²³ By faith ^f Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's ^g commandment. ²⁴ By faith ^h Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; ²⁵ choosing ⁱ rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; ²⁶ esteeming ^j the reproach ^k of Christ greater riches than the treasures in Egypt: for he had respect unto ^l the recompence of the reward. ²⁷ By faith ^m he forsook Egypt, not fearing the wrath of the king: for he endured, as ⁿ seeing Him

who is invisible. ²³ Through faith ^mhe kept the Passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them. ²⁹ By faith ⁿthey passed through the Red Sea as by dry land : which the Egyptians assaying to do were drowned. ³⁰ By faith ^othe walls of Jericho fell down, after they were compassed about seven days. ³¹ By faith ^pthe harlot Rahab perished not with them [†]that believed not, when ^qshe had received the spies with peace.

^m Ex. 12. 21, &c.
ⁿ Ex. 14. 22, 29.
^o Josh. 6. 20.
^p Josh. 6. 23, Jam. 2. 25.
[†] Or, *that were disobedient.*
^q Joshua 1. 1.

§ 33.—chap. xi. 32, to the end, and xii. 1, 2.

The Apostle, having shown the nature and efficacy of faith by many illustrious examples from the Adamic and Patriarchal dispensations, now proves that the same active principle of faith directed, in all their great exploits, the judges, heroes, prophets, and kings, of the Mosaic dispensation—These all suffered and triumphed over the contempt and persecution of the world; supported by a firm and lively faith in things not seen, and in the expectation of the promised glories of a future state—But they had not yet received the heavenly rest, and that glorious reward promised to Abraham and to his seed—God having provided a better revelation, and a better means of faith, which made perfect all that had preceded, at the end of which all the spiritual children of Abraham, from the beginning to the completion of the Divine Economy, may be collected into one Church, and be admitted together, after the resurrection, to the full perfection of the Gospel blessings (Rev. vi. 11.)—The Apostle, in application of these arguments, exhorts them to imitate the faith and obedience of their eminent ancestors, who will bear testimony for or against them, looking from worldly to spiritual things, to Jesus, who is the author, and by his own sufferings, the most perfect example of truth, enduring the cross for the glory and happiness of man's redemption.

§ 33.

³² AND what shall I more say ? for the time would fail me to tell of ^aGedeon, and of ^bBarak, and of ^cSamson, and of ^dJephthae ; of ^eDavid also, and ^fSamuel, and of the Prophets : ³³ who through faith subdued kingdoms, wrought righteousness, ^gobtained promises, ^hstopped the mouths of lions, ³⁴ quenched ⁱthe violence of fire, ^jescaped the edge of the sword, ^kout of weakness were made strong, waxed valiant in fight, ^lturned to flight the armies of the aliens. ³⁵ Women ^mreceived their dead raised to life again. And others were ⁿtortured, not accepting deliverance ; that they might obtain a better resurrection : ³⁶ and ^oothers had trial of *cruel* mockings and scourgings, yea, moreover ^pof bonds and imprisonment : ³⁷ they ^qwere stoned, they were sawn asunder, were tempted, were slain with the sword : ^rthey wandered about ^sin sheep-skins and goat-skins ; being destitute, afflicted, tormented, ³⁸ (of whom the world was not worthy ;) they wandered in deserts, and in mountains, and ^tin dens and caves of the earth.

^a Judg. 6. 11.
^b Judg. 4. 6.
^c Judg. 13. 24.
^d Judg. 11. 1. & 12. 7.
^e 1 Sam. 16. 1, 13. & 17. 45.
^f 1 Sam. 1. 20. & 12. 20.
^g 2 Sam. 7. 11, &c.
^h Judg. 14. 5, 6. 1 Sam. 17. 34, 35. Dan. 6. 22.
ⁱ Dan. 3. 25.
^j 1 Sam. 20. 1. 1 Kings 19. 3. 2 Kings 6. 16.
^k 2 Kings 20. 7, &c. Job 42. 10. Ps. 6. 8.
^l Judg. 15. 8, 15. 1 Sam. 14. 13, &c. & 17. 51, 52. 2 Sam. 8. 1, &c.
^m 1 Kings 17. 23. 2 Kings 4. 35.
ⁿ 2 Mac. 6. 19, 28. & 7. 7, &c. Acts 22. 25.
^o 2 Mac. 7. 1, 7.
^p Gen. 39. 20. Jer. 20. 2. & 37. 15.
^q 1 Kings 21. 13. 2 Chron. 24. 21. Acts 7. 58. & 14. 19.
^r 2 Kings 1. 8. Matt. 3. 4.
^s Zech. 13. 4.
^t 1 Kings 18. 4. & 19. 9.
^u ver. 2, 13.
^{*} Or, *foreseen.*
^v ch. 7. 22. & 8. 6.
^w ch. 5. 9. & 12. 23. Rev. 6. 11.
^x Col. 3. 8. 1 Pet. 2. 1.
^y 1 Cor. 9. 24. Phil. 3. 13, 14.
^z Rom. 12. 12. ch. 10. 36.
[†] Or, *Beginner.*
^a Luke 24. 26. Phil. 2. 8, &c. 1 Pet. 1. 11.
^b Ps. 110. 1. ch. 1. 3, 13. & 8. 1. 1 Pet. 3. 22.

³⁹ And these all, ^uhaving obtained a good report through faith, received not the promise : ⁴⁰ God having ^{*}provided ^vsome better thing for us, that they without us should not be ^wmade perfect.

¹ Wherefore seeing we also are compassed about with so great a cloud of witnesses, ^xlet us lay aside every weight, and the sin which doth so easily beset *us*, and ^ylet us run ^zwith patience the race that is set before us, ² looking unto Jesus the [†]Author and Finisher of *our* faith ; ^awho for the joy that was set before him endured the cross, despising the shame, ^band is set down at the right hand of the throne of God.

§ 34.—chap. xii. 3-13.

Further to encourage them, under persecutions and trials, to faith and patience, the Apostle calls upon them to give particular attention to the greater sufferings of Christ, and reminds them of the exhortation of the Word of God (Prov. iii. 11, 12.), that chastisements are tokens of the divine favor, proving that God considers them beloved sons, and not as bastards, who are disregarded and neglected—Their earthly parents corrected them for faults, and were revered under penalty of death (Deut. xxi. 18-21.) ; how much more important to be subject to the Father of spirits, that they may

live for ever?—These chastened them during the few days of this life, after their own will and convenience; but God chastens all for their advantage, that they may be made holy, and disciplined to righteousness; the peaceful fruit of God's chastisement—From these considerations he exhorts those who have been thus benefited by affliction, not to be discomforted, and driven away from Christ (Isa. xxxv. 3.), but to make every possible exertion under their temptations and afflictions, removing every obstacle that impedes their own and others' treading in the Christian path, that those who have been already alarmed by forsaking it, may not be totally prevented from proceeding on the road to Sion; but be rather healed and restored from their falls and weaknesses.

§ 34.

- a* Matt. 10. 24.
25. John 15. 20.
b Gal. 6. 9.
c 1 Cor. 10. 13.
ch. 10. 32, 33,
34.
d Job 5. 17. Prov.
3. 11.
e Ps. 94. 12. &
119. 75. Prov. 3.
12. Jam. 1. 12.
Rev. 3. 19.
f Deut. 8. 5.
2 Sam. 7. 14.
Prov. 13. 24.
& 19. 18. & 23.
13.
g Ps. 73. 1.
1 Pet. 5. 9.
h Num. 16. 22. &
27. 16. Job 12.
10. Eccles. 12.
7. Is. 42. 5. & 57.
16. Zech. 12. 1.
* Or, as seemed
good, or, meet to
them.
i Lev. 11. 44. &
19. 2. 1 Pet. 1.
15, 16.
j Jam. 3. 18.
k Job 4. 3, 4. Is.
35. 3. See
Eccles. 25. 23.
l Prov. 4. 26, 27.
† Or, even.
m Gal. 6. 1.

³ For ^aconsider Him that endured such contradiction of sinners against himself, ^blest ye be wearied and faint in your minds. ⁴ Ye ^chave not yet resisted unto blood, striving against sin; ⁵ and ye have forgotten the ^dexhortation which speaketh unto you as unto children,—

“ My son, despise not thou the chastening of the LORD,
Nor faint when thou art rebuked of him :

⁶ For ^ewhom the Lord loveth he chasteneth, ^f
And scourgeth every son whom he receiveth.”

⁷ If ^gye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? ⁸ But if ye be without chastisement, ^hwhereof all are partakers, then are ye bastards, and not sons. ⁹ Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto ⁱthe Father of spirits, and live? ¹⁰ For they verily for a few days chastened us ^jafter their own pleasure; but He for our profit, ^kthat we might be partakers of his holiness. ¹¹ Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth ^lthe peaceable fruit of righteousness unto them which are exercised thereby.

¹² Wherefore ^mlift up the hands which hang down, and the feeble knees; ¹³ and ⁿmake ^ostraight paths for your feet, lest that which is lame be turned out of the way; ^pbut let it rather be healed.

§ 35.—chap. xii. 14-17.

The Apostle exhorts them to cultivate peace, as far as possible, with all men, and Christian holiness of heart and life, carefully observing lest any among them show a disposition to apostatize from the Gospel, lest any poisonous plant spring up and corrupt many; or any fornicator or profane person, who should abuse the liberty of the Gospel, such as Esau, who bartered his high blessings and privileges of the firstborn (Gen. xxv. 32. 34. Exod. xix. 22. Deut. xxi. 17.) for present and sensual gratifications—The Apostle further insinuates, that as Esau found no change or repentance in his father's mind (Gen. xxvii. 33.) when he afterwards sought the blessing and dominion over his brethren (Gen. xxvii. 37.) with tears; so, if they despise their heavenly birthrights by renouncing the Gospel, there would be no way left of regaining them.

§ 35.

- a* Ps. 34. 14.
Rom. 12. 18. &
14. 9. 2 Tim. 2.
22.
b Matt. 5. 8.
2 Cor. 7. 1. Eph.
5. 5.
c 2 Cor. 6. 1.
d Gal. 5. 4.
* Or, full from.
e Deut. 29. 18.
ch. 3. 12.
f Eph. 5. 3. Col.
3. 5. 1 Thess. 4
3.
g Gen. 25. 33.
h Gen. 27. 34, 36,
38.
i ch. 6. 6.
† Or, way to
change his mind

¹⁴ FOLLOW ^apeace with all men, and holiness, ^bwithout which no man shall see the Lord: ¹⁵ looking ^cdiligently ^dlest any man ^efail of the grace of God; ^flest any root of bitterness springing up trouble you, and thereby many be defiled; ¹⁶ lest ^gthere be any fornicator, or profane person, as Esau, ^hwho for one morsel of meat sold his birthright. ¹⁷ For ye know how that afterward, ⁱwhen he would have inherited the blessing, he was rejected: ^jfor he found no ^kplace of repentance, though he sought it carefully with tears.

§ 36.—chap. xii. 18-24.

The Apostle shows the superiority of the birthrights of the spiritual children of Abraham, to those of his natural progeny, and therefore the greater sin of rejecting them, by contrasting the dispensation of the Law with that of the Gospel—Abraham's spiritual children, by faith in the Gospel, are not called to receive the Law, which was to prepare them for the earthly Canaan, to a mount capable of being touched, which burned with fire, and with those appalling signals of God's presence (Exod. xix.)

typical of his consuming anger against sinners, and the obscurity of the Law; but they are called to receive the mild and gracious dispensation of grace, from Mount Sion (Acts i. 4.), which shall prepare them for worshipping in the Sion of the Christian Church (Isa. lx.), which is the city of the living God, of a heavenly, not of a worldly nature, including the whole family of heaven and earth, from the beginning to the end of time.

¹⁸ For ye are not come unto ^athe Mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, ¹⁹and the sound of a trumpet, and the voice of words; which *voice* they that heard ^bentreated that the word should not be spoken to them any more: ²⁰(for they could not endure that which was ^ccommanded, “And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart;” ²¹and so ^dterrible was the sight!—*that* Moses said, “I exceedingly fear and quake:”) ²²but ye are come ^eunto Mount Sion; ^fand unto the city of the living God, the heavenly Jerusalem; ^gand to an innumerable company of angels; ⁱ²³to the general assembly and Church of ^hthe firstborn, ^jwhich are ^kwritten in heaven, and to God ^lthe Judge of all, and to the spirits of just men ^mmade perfect, ⁿ²⁴and to Jesus ^othe Mediator of the New ^p†Covenant, and to ^qthe blood of sprinkling, that speaketh better things ^rthan *that of Abel*.

§ 37.—chap. xii. 25, to the end.

The Apostle, from the superior excellence of the Gospel Dispensation, entreats them not to refuse the Mediator of this better covenant; for if their forefathers were destroyed in the wilderness for disobedience to Moses, who spake on the part of God to them on earth, their condemnation will be proportionably greater, who turn away from God, who speaks to them from heaven, by his Son, in the Gospel—At the giving of the Law his voice shook the earth—the power of heathen idolatry (Exod. xix. 18.), but now, in the New Dispensation, according to the prediction of the prophet (Haggai ii. 6.), not only the idolatrous worship, but the Mosaic Economy, was also to be shaken, which signifies the removal and change of those things constituted for a time, to make way for that better Dispensation which cannot be changed or shaken, which is to remain till the end of the world—From the unchangeable nature of the Gospel (Dan. vii. 18.), which, being the last dispensation of God, cannot be moved—St. Paul exhorts them to hold fast this heavenly gift, that they may serve God in the way that pleases him: for under the Gospel, as under the Law, God is a consuming fire to those who apostatize, and are disobedient to his will and commands.

²⁵ SEE that ye refuse not Him that speaketh. For ^aif they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from Him that *speaketh* from heaven. ²⁶ Whose ^bvoice then shook the earth: but now He hath promised, ^csaying, “Yet once more I shake not the earth only, but also^k heaven.” ²⁷ And this *word*, “Yet once more,” signifieth ^dthe removing of those things that ^eare shaken, as of things that are made, that those things which cannot be shaken may remain. ²⁸ Wherefore we receiving a kingdom which cannot be moved, ^flet us have grace, whereby we may serve God acceptably with reverence and godly fear. ²⁹ For ^gour God is a consuming fire.

§ 38.—chap. xiii. 1–6.

The Apostle exhorts the Hebrews to brotherly love, to acts of charity and mercy, receiving into their houses strangers or travellers, after the example of Abraham and Lot (Gen. xviii. 3. xix. 2.); to have compassion for the sufferings of others, as those who are liable to the same evils, and to purity of conduct, from the fear of God’s judgments—He admonishes them not to covet what Providence has given to another, but to be content with those things which are given to themselves; for God himself has promised to protect and provide for them (Joshua i. 5. 1 Chron. xxviii. 20.)—Christians may with greater confidence apply this promise to themselves, and trust with David, in poverty and affliction, on the omnipotence of God (Psalm cxviii. 6. LXX.)

¹ LET ^abrotherly love continue. ² Be ^bnot forgetful to entertain stran-

§ 36.

- ^a Ex. 19. 12, 18, 19. & 20. 18.
^b Deut. 4. 11. & 5. 22. Rom. 6. 14. & 8. 15.
^c 2 Tim. 1. 7.
^d Ex. 20. 19.
^e Deut. 5. 5, 25. & 18. 16.
^f Ex. 19. 13.
^g Ex. 19. 16.
^h Gal. 4. 26. Rev. 3. 12. & 21. 2, 10.
ⁱ Phil. 3. 20.
^j Deut. 33. 2.
^k Ps. 68. 17. Jude 14.
^l See Note 9.
^m Ex. 4. 22. Jam. 1. 18. Rev. 14. 4.
ⁿ Luke 10. 20.
^o Phil. 4. 3. Rev. 13. 8.
^p Or, enrolled.
^q Gen. 18. 25. Ps. 94. 2.
^r Phil. 3. 12. ch. 11. 40.
^s ch. 8. 6. & 9. 15.
^t Or, Testament.
^u Ex. 24. 8. ch. 10. 22. 1 Pet. 1. 2.
^v Gen. 4. 10. ch. 11. 4.

§ 37.

- ^a ch. 2. 2, 3. & 3. 17. & 10. 28, 29.
^b Ex. 19. 18.
^c Hag. 2. 6.
^d See Note 10.
^e Ps. 102. 26.
^f Matt. 24. 35.
^g 2 Pet. 3. 10.
^h Rev. 21. 1.
ⁱ Or, may be shaken.
^j Or, let us hold fast.
^k Ex. 24. 17.
^l Deut. 4. 24. & 9. 3. Ps. 50. 3. & 97. 3. Is. 66. 15.
^m 2 Thess. 1. 8.
ⁿ ch. 10. 27.

§ 38.

- ^a Rom. 12. 10.
^b 1 Thess. 4. 9.
^c 1 Pet. 1. 22. & 2. 17. & 3. 8. & 4. 8. 2 Pet. 1. 7.
^d 1 John 3. 11, & c. & 4. 7, 20, 21.
^e Matt. 25. 35.
^f Rom. 12. 13.
^g 1 Tim. 3. 2.
^h 1 Pet. 4. 9.

c Gen. 18. 3. & 19. 2.

d Matt. 25. 36. Rom. 12. 15.

1 Cor. 12. 26.

Col. 4. 18.

1 Pet. 3. 8.

1 Cor. 6. 9.

Gal. 5. 19, 21.

Eph. 5. 5. Col.

3. 5, 6. Rev. 22.

15.

f Matt. 6. 25, 34.

Phil. 4. 11, 12.

1 Tim. 6. 6, 8.

g Gen. 28. 15.

Deut. 31. 6, 8.

Josh. 1. 5.

1 Chr. 28. 20.

Ps. 37. 25.

h Ps. 27. 1. & 56.

4, 11, 12. & 118.

6.

i So Knapp punctuates.

See the

place quoted in

the O. T.—Ed.

gers: for thereby ^csome have entertained angels unawares. ³ Remember ^dthem that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

⁴ Marriage is honorable in all, and the bed undefiled: ^ebut whoremongers and adulterers God will judge. ⁵ Let your conversation be without covetousness; *and* ^fbe content with such things as ye have: for He hath ^gsaid, “I will never leave thee, nor forsake thee.” ⁶ So that we may boldly ^hsay, The LORD is my helper, and I will not fear: What shall man do unto me? ⁱ

§ 39.—chap. xiii. 7–16.

The Apostle, further to convince them that the promises of God never fail, desires them to remember the examples of the deceased teachers (perhaps James the apostle and James the bishop of Jerusalem) who presided over them, and to imitate their faith, considering the wonderful support they received at the end of their lives, when they suffered a violent death, in testimony of Jesus Christ, who is for ever unchangeable—On this account they are warned not to be carried away with various and unapostolical doctrines; to have their hearts established in the efficacy of the sacrifice and death of Christ, for the pardon of sin, and not of the Levitical sacrifices of animals, appointed for meat, which cannot avail—Those who eat of the flesh of the sacrifices of the peace offerings and of the Law, trusting through them to be reconciled to God (Levit. xvii. 11–15.), have no right to eat of the sacrifice of the Christian altar; for, according to their own law, they are not to eat of any part of the animal whose blood had been offered as an atonement for sin, for the flesh of that animal was to be burned without the camp (Lev. xvi. 27.)—Christ, of whom this was the type, opened the heaven of heavens to man, by the sprinkling of his own blood (chap. xii. 24.), and offered his flesh as a living sacrifice without the gate of the city—He exhorts them so to follow Christ, making a living sacrifice of the flesh, renouncing this world, which is not their continuing city, and offering to God, through him, the only acceptable sacrifice of praise and thankfulness, with acts of charity and mercy to man for Christ’s sake.

§ 39.

a ver. 17.

* Or, *are the guides.*

b ch. 6. 12.

c John 8. 58. ch.

1. 12. Rev. 1. 4.

d Eph. 4. 14. &

5. 6. Col. 2. 4, 8.

1 John 4. 1.

e Rom. 14. 17.

Col. 2. 16.

1 Tim. 4. 3.

f 1 Cor. 9. 13. &

10. 18.

g Ex. 29. 14.

Lev. 4. 11, 12,

21. & 6. 30. & 9.

11. & 16. 27.

Num. 19. 3.

h John 19. 17, 18.

Acts 7. 58.

i ch. 11. 26. 1 Pet.

4. 14.

j Mic. 2. 10. Phil.

3. 20. ch. 11. 10,

16. & 12. 22.

k Eph. 5. 20.

1 Pet. 2. 5.

l Lev. 7. 12. Ps.

50. 14, 23. & 69.

30, 31. & 107.

22. & 116. 17.

m Hos. 14. 2.

† Gr. *confessing*

to.

n Rom. 12. 13.

o 2 Cor. 9. 12.

Phil. 4. 18. ch.

1. 10.

§ 40.

a Phil. 2. 29.

1 Thess. 5. 12.

1 Tim. 5. 17.

ver. 7.

* Or, *guide.*

⁷ REMEMBER ^athem which ^{*}have the rule over you, who have spoken unto you the word of God; ^bwhose faith follow, considering the end of their conversation. ⁸ Jesus Christ [is] ^cthe same yesterday, and to-day, and for ever. ⁹ Be ^dnot carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace, ^enot with meats, which have not profited them that have been occupied therein. ¹⁰ We ^fhave an altar, whereof they have no right to eat which serve the tabernacle.

¹¹ For the ^gbodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. ¹² Wherefore Jesus also, that he might sanctify the people with his own blood, ^hsuffered without the gate. ¹³ Let us go forth therefore unto Him without the camp, bearing ⁱhis reproach; ¹⁴ for ^jhere have we no continuing city, but we seek one to come. ¹⁵ By ^kHim therefore let us offer ^lthe sacrifice of praise to God continually, that is, ^mthe fruit of our lips [†]giving thanks to his Name.

¹⁶ But ⁿto do good and to communicate forget not: for ^owith such sacrifices God is well pleased.

§ 40.—chap. xiii. 17–21.

The Apostle desires them to obey their lawful pastors and teachers, who are appointed to direct and govern them in spiritual things, and to give an account of their conduct to God—He desires their prayers also for himself, that he may be restored to them the sooner—That though they may not approve his doctrines, he has delivered them faithfully, ever anxious to fulfil the duties of his apostleship—He solemnly prays that God, who brought back Jesus Christ from the dead, through the blood of his unchangeable Covenant, may make them perfect in every good work, through the influences of the Holy Spirit, given to them by Jesus Christ, to whom the glory of man’s salvation is to be for ever ascribed.

¹⁷ OBEY ^athem that ^{*}have the rule over you, and submit yourselves;

for ^bthey watch for your souls, as they that must give account: that they may do it with joy, and not with grief; for that is unprofitable for you. ¹⁸ Pray ^cfor us; for we trust we have ^da good conscience, in all things willing to live honestly: ¹⁹ but I beseech *you* ^ethe rather to do this, that I may be restored to you the sooner.

²⁰ Now ^fthe God of peace, ^gthat brought again from the dead our Lord Jesus, (^hthat great Shepherd of the sheep ⁱthrough the blood of the everlasting ^jcovenant,) ^kmake ^lyou perfect in every good work to do his will; ^mworking ⁿin you that which is well pleasing in his sight, through Jesus Christ: ^oto whom be glory for ever and ever! Amen.

§ 41.—chap. xiii. 22, to the end.

The Apostle, in conclusion, beseeches the Hebrews not to be so prejudiced against him as to prevent their receiving the brief instructions he has given them—He mentions his desire of visiting them with Timothy—His salutation and benediction.

²² AND I beseech you, brethren, suffer the word of exhortation: for ^aI have written a letter unto you in few words.

²³ Know ye that ^bour brother Timothy ^cis set at liberty; with whom, if he come shortly, I will see you.

²⁴ Salute all them ^dthat have the rule over you, and all the saints. They of Italy salute you. ²⁵ Grace ^ebe with you all! Amen.

[[Written to the Hebrews from Italy by Timothy.]]

[END OF THE EPISTLE TO THE HEBREWS.]

SECTION II.—*After his Liberation, St. Paul visits Italy, Spain, Britain, and the West.*

[WE cannot be certain what were the travels of St. Paul between his first and second imprisonment at Rome. The probable accounts must be collected from the remaining testimony of the Second Epistle to Timothy, and the desire he had expressed in his Epistles written before his liberation.

Bishop Pearson, with many very eminent and learned theologians, has been of opinion, that when he left Italy he first proceeded to Spain, and the West. Bishop Stillingfleet, and, since his time, the learned Bishop Burgess in our own day, have strenuously defended this opinion.

In his Epistle to the Romans (chap. xv. 24.) he had long before expressed his determination to go into Spain—"Whosoever I take my journey into Spain, I will come to you:—for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company."

There appears to be sufficient traditional evidence to satisfy us that the Apostle eventually fulfilled his determination.

The testimonies of the first six centuries either expressly record St. Paul's journey to the West and to Britain, or offer such evidence of the propagation of Christianity in Spain and Britain, as coincides with these testimonies.

1. The first and most important is the testimony of Clemens Romanus, "the intimate friend and fellow-laborer of St. Paul." He says, that St. Paul, in preaching the Gospel, went to the utmost bounds of the West, ἐπὶ τὸ τέρμα τῆς δύσεως. This is not a rhetorical expression, as Dr. Hales supposes, but the usual designation of Britain. Catullus calls Britain "Ultima Britannia," and "Ultima Occidentis Insula." The West included Spain, Gaul, and Britain. Theodoret speaks of the inhabitants of Spain, Gaul, and Britain, as dwelling in the utmost bounds of the West, τὰς τῆς ἐσπέρας ἐσχατίας. The connexion between Britain and the West will be seen in other passages quoted by Bishop Stillingfleet^a; and in the following of Nicephorus^b—πρὸς ἐσπέριον ὠκεανὸν εἰσβαλὼν καὶ τὰς Βρετανίας νήσους εὐαγγελισάμενος. The utmost bounds of the West, then, is not rhetorical language in itself, for it is a common appellation of Britain; nor as applied to St. Paul, for it was said of others of the apostles.

2. In the second century (A. D. 176), Irenæus speaks of Christianity as propagated to the utmost bounds of the earth, ἕως περάτων τῆς γῆς, by the apostles and their disciples; and particularly specifies the churches planted (ἐν ταῖς Ἰβηρίαις,

^b Ezek. 3. 17. & 33. 2, 7. Acts 20. 26, 28.
^c Rom. 15. 30.
^d Eph. 6. 19. Col. 4. 3. 1 Thess. 5. 25. 2 Thess. 3. 1.
^e Acts 23. 1. & 24. 16. 2 Cor. 1. 12.
^f Philemon 22.
^g Rom. 15. 33.
^h 1 Thess. 5. 23.
ⁱ Acts 2. 24, 32.
^j Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Gal. 1. 1. Col. 2. 12.
^k 1 Thess. 1. 10.
^l 1 Pet. 1. 21.
^m Is. 40. 11.
ⁿ Ezek. 34. 23. & 37. 24. John 10. 11, 14. 1 Pet. 2. 25. & 5. 4.
^o Zech. 9. 11. ch. 10. 22.
^a Or, *testament*.
^b 2 Thess. 2. 17.
^c 1 Pet. 5. 10.
^d Or, *doing*.
^e Phil. 2. 13.
^f Gal. 1. 5.
^g 2 Tim. 4. 18.
^h Rev. 1. 6.

§ 41.

^a 1 Pet. 5. 12.
^b 1 Thess. 3. 2.
^c 1 Tim. 6. 12.
^d ver. 7, 17.
^e Tit. 3. 15.

SECT. II.

V. Æ. 63–64.
J. P. 4776–7.
Italy, Spain,
Britain.

^a Orig. Britt. p. 38.
^b Hist. 1. ii. c. 40. apud Usher, Antiq. Eccles. Britan. p. 740.

c Lib. i. c. 2 & 3.

d Cluverii Intro. Georg. i. xi. c. 5.

e Adversus Judæos, c. 7.

f Apologet. c. 37.

g Demonstr. Evang. i. iii. c. 7.

h De Script. Eccles. and in Amos, c. 5.

i Gibson's Camden's Britt. p. lxx. ed 1695.

k In 2 Ep. ad Tim. 4. 17.

l Tom. i. in Ps. 116.

m Orat. Tom. iv. p. 575.

n Lingard's Anglo-Sax. Church, vol. i. p. 3, note 3.

o Gibbon's Decline, &c. chap. xv. vol. ii. p. 358, 8vo. edit.

p De vestustate Ecclesie Britt. Inst.

q Britannia, p. 40, ed. 1590.

and ἐν Κέλτοις) in Spain, and the Celtic nations^c. By the Κέλτοι were meant the people of Germany, Gaul, and Britain^d.

3. At the end of the second and the beginning of the third century (A. D. 193–220), Tertullian mentions, among the Christian converts, *Hispaniarum omnes termini, et Galliarum diversæ nationes et Britannorum inaccessa Romanis loca, Christo vero subdita*^e. Though Irenæus and Tertullian, in their testimonies, do not expressly mention St. Paul, yet the conversion of Britain to Christianity is recorded as the work of the apostles and their disciples. It is most interesting to find such writers speaking of their proximity to the origin of the Christian Church, and consequently of the perfect competency of their testimony. “Hesterni sumus,” says Tertullian, “et vestra omnia adimplevinus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, Palatium, Senatum, forum^f.”

4. In the fourth century (A. D. 270–340), Eusebius says that some of the apostles passed over the ocean to the British isles, ἐπὶ τὰς καλουμένας Βρετανίας νήσους^g: and Jerome, in the same century (A. D. 329–420), ascribes this province expressly to St. Paul, and says that, after his imprisonment, having been in Spain, he went from ocean to ocean, and that he preached the Gospel in the western parts^h. In the western parts he included Britain, as is evident from a passage in his Epitaphium Marcellæⁱ.

5. In the fifth century (423–460), Theodoret mentions the Britons among the nations converted by the apostles; and says that St. Paul, after his release from imprisonment, went to Spain, and from thence carried the light of the Gospel to other nations^k. He says also that St. Paul brought salvation to the islands that lie in the ocean^l, ταῖς ἐν τῷ πελάγει διακειμέναις νήσοις τὴν ὁφέλειαν προσήνεγκε. If there could be any doubt whether the British islands were meant by the island that lies in the ocean, we have, besides the passage of Nicephorus, before quoted, the following of Chrysostom, who thus describes them: καὶ γὰρ αἱ Βρετάνικαι νῆσοι αἱ τῆς θαλάττης ἐκτὸς κεῖμεναι, καὶ ἐν αὐτῷ οὔσαι τῷ Ὠκεανῷ, τῆς δυναμέως τοῦ ῥήματος ἡσθοντο^m.

6. In the sixth century (560–600), Venantius Fortunatus says thus of St. Paul: *Transit et Oceanum, vel qua facit insula portum, Quasque Britannus habet terras, quasque ultima Thule*. This passage has been sometimes hesitatingly admitted, as if verse were necessarily the vehicle of fiction. But that the testimony of Venantius Fortunatus is not to be ascribed to the licence of poetical exaggeration, and that the language of Clemens, Jerome, and Theodoret, is neither ambiguous nor hyperbolicⁿ, we may judge from an authority, which will not be suspected of making any undue concessions in favor of the evidences of Christianity, but who was well acquainted with the political facilities which the Roman empire at that time afforded for the universal propagation of the Gospel: “The public highways,” says Mr. Gibbon, “which had been constructed for the use of the legions, opened an easy passage for the Christian missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain^o.”

To the ancient authorities here cited, we have to add the concurrence of the very learned and judicious modern writers referred to before. We may add further, the testimony of Archbishop Parker^p:—“Paulum ipsum Gentium doctorem, cum aliis gentibus, tum nominatim Britannis, nunciasset post priorem suam Romæ incarcerationem, et Theodoretus et Sophronius Patriarcha Hierosolymitanus affirmant. Hoc quod Pontificii incredibile atque adeo impossibile statuunt, cum vero maxime cohæret:” and of Camden—“Certum est Britannos in ipsa Ecclesiæ infantia Christianam religionem imbibisse^q,” who cites Theodoret and Sophronius, and Venantius Fortunatus, in testimony of St. Paul’s journey to Britain. Cave also, in his Life of St. Paul, quotes the same writers, and says, that by the island that lies in the ocean, Theodoret undoubtedly meant Britain. Such strength of ancient and modern authorities ought, if I may judge by my own convictions, to put the subject of St. Paul’s preaching the Gospel in Britain beyond all controversy or doubt.

The general evidence thus adduced by Bishops Stillingfleet and Burgess, appears to be quite sufficient to prove the fact, that St. Paul came to Britain; but I cannot assent to the early date which is assigned to this event by Gildas, Jerome, and Eusebius. On this point it seems the authorities on which they depended led them into error.

The testimony of Josephus is opposed to those of Jerome, Eusebius, and Gildas, and as he lived nearer to the times in question, and as the date assigned by him to

the recall of Felix is perfectly consistent with the other dates, and leaves sufficient time for all the Apostle's travels, before his second return to Rome, I consider the authority of Josephus preferable to that of the subsequent writers. The decision of the question depends on the date of the recall of Felix, and this cannot be certainly ascertained.

Bishop Burgess has discussed the question of the dates of St. Paul's voyage to Rome, the recall of Felix, and the Apostle's subsequent tour to Spain and Britain, with his usual skill and learning. Among other reasons, for assigning the year 56 to St. Paul's voyage to Rome, and consequently his release from imprisonment to the year 58, he mentions the following, which appear however to be capable of easy solution.

1. Gildas says that Christianity was introduced into Britain before the defeat of the British forces under Boadicea.

This might have been done by others than the apostles.

2. An ancient British record informs us, that Caractacus returned from Rome to Britain in the year 58, A. D. and that the royal family introduced Christianity.

St. Paul, therefore, might have been invited into Britain by some of the Britons, who may have seen his friends, and perhaps his Epistle, at Rome; but it does not follow that he must necessarily have accepted that invitation as early as 58, nor before his various other duties permitted. His deliverance from his first imprisonment appears to have been the most favorable opportunity that presented itself.

3. The removal of Pallas, the brother of Felix, in the second year of Nero, implies, that Felix would be removed about the same time. It appears from Tacitus (*Annal.* l. 12.), that he was dependent upon his brother's power.

It is not by any means certain that Nero would necessarily have recalled Felix on this account. Felix had rendered great public service to the province in clearing it of robbers. On the contrary, Josephus tells us, that Pallas, even in the sixth year of Nero, obtained the pardon of his brother. The truth seems to be, that though Pallas was no longer a favorite, his influence with Nero had not entirely declined at the Roman court—Agrippina, at least, retained her authority over Nero, and Pallas his influence with Agrippina, and by her means Felix may have been continued in his office.

4. Josephus tells us that Nero pardoned Felix when Pallas was high in favor with him. This necessarily implies that it was early in the reign of Nero.

It may mean when Pallas, though out of office, was more in favor than before—or when the revenge of Nero was satisfied with the death of Agrippina, and he began to look with more favor upon Pallas.

The space between 63 and 68, the probable date of St. Paul's martyrdom, is amply sufficient for the remaining journeyings of St. Paul between his return from Britain and his martyrdom at Rome.

It does not appear, from a careful examination of the dates of events that took place from 53, the year which Bishop Burgess would assign to the Epistle to the Romans, or to the beginning of 58, the latest and most usual date, that there is sufficient space to allow the journey to Britain.

A very ingenious anonymous writer, in the 19th Number of the Classical Journal, has attempted to reconcile the times of St. Paul's journeys, and the dates of the Epistles, with the supposition that Felix was recalled in 56. As I have adopted the opinion of Bishop Pearson, and prefer the authority of Josephus to that of Jerome and Eusebius, that the date was 62, I shall only observe that it appears to be impossible to reconcile the periods of the conversion of St. Paul—his return to Damascus—the council at Jerusalem—and the time unavoidably occupied by the planting of the several Churches with this early date of his first imprisonment.

The venerable and learned Dr. Hales, in his valuable *Essay on the Origin and Purity of the primitive Church of the British Isles, and its independence of the Church of Rome*, considers Lles, or Lucius, to be the first person who established Christianity in Britain. It does not seem necessary to enter further into his arguments than to observe, that he has succeeded in demonstrating the absurdity of venturing to come to any positive conclusions in the affirmative, especially as St. Paul has omitted all notice of his journey to Britain in his Second Epistle to Timothy. There still, however, appears to be sufficient evidence to justify my adoption of Bishop Burgess's opinion, that St. Paul preached in Britain, which is supported also by the authority of Parker, Camden, Usher, Stillingfleet, Gibson, Nelson, Rowland, Collyer, and Bishop Pearson.]

SECT. III.

SECTION III.—*St. Paul then proceeds to Jerusalem.*

V. Æ. 63–64.
J. P. 4776–7.
Jerusalem.

[FROM his journey to the West we may conclude that St. Paul went to Judæa, and probably to Jerusalem. In his Epistle to the Hebrews, he had declared this to be his intention. "Know ye," he says, Heb. xiii. 23., "that Timothy is set at liberty; with whom, if he come shortly, I will see you." Dr. Hales thinks he could not venture to go up again to Jerusalem, as his life would thereby be uselessly endangered. It cannot however appear improbable, that the wretched state of confusion to which that miserable country had been brought, would have prevented any further judicial interference with the Apostle. He would now have heard, and have been deeply affected by, the mournful cry of Jesus, the son of Ananias—"A voice from the east, a voice against Jerusalem and the temple." This sad cry was begun four years before the commencement of the war, about the year 62 St. Paul had long foreseen the approaching destruction of Jerusalem, and this voice must have appeared to the Apostle, as the result of a divine or supernatural impulse^a.

^a Le Clerc, H. E. An. 62, n. v. ap. Lardner, vol. iii. p. 522, observes this account of the son of Ananias: "Quæ si vera sunt, non immerito Josephus rem divinitus contigisse censuit."

"We have seen," says L'Enfant and Beausobre, in their general preface to St. Paul's Epistles, p. 34, "that the Apostle was accustomed to go from time to time to Jerusalem, and to take the opportunity of the solemn festivals, so long as the temple subsisted. The Jewish Christians did not neglect the ordinances of the Law. St. Paul himself did not neglect them, that he might give no offence to the Jews." "I readily assent," says Dr. Lardner, "to what they say about the Apostle's going to Jerusalem; I would almost think that St. Paul was desirous to go thither, to praise God in his temple for the favorable circumstances of his imprisonment at Rome, and for his deliverance from it. St. Paul's case at Rome very much resembled what had happened to him at Corinth, after which we find he had a vow, and went from Corinth to Ephesus, and hastened to Jerusalem, (Acts xviii. 9, 22.) In like manner I imagine, that now St. Paul went to Jerusalem, as soon as he could; but he made no long stay there. It had not been his custom so to do since his conversion.

^b Lardner's Supplement to the Credibility; Life of St. Paul in fin.

"Having been at Jerusalem, I suppose that he visited divers Churches, which had been planted by him, and then returned to Rome^b."

SECT. IV.

SECTION IV.—*From Jerusalem to Antioch in Syria.*

V. Æ. 65.
J. P. 4778.
Antioch.

[FROM Jerusalem it is probable St. Paul went to Antioch in Syria, he having always made this route in his former journeyings. This is Lord Barrington's opinion; but Dr. Lardner thinks he went from Judæa to Ephesus, and there left Timothy, whom he had sent for two years before, to come to him from Ephesus to Rome. From Ephesus, Dr. Lardner thinks, he went to Laodicea and Colossé, and possibly returned to Rome by Troas, Philippi, and Corinth. I have preferred the opinion of Lord Barrington.]

SECTION V.—*From Antioch to Colossé.*

SECT. V.
V. Æ. 65.
J. P. 4778.
Colossé.

[ST. PAUL had promised Philemon to come to him at Colossé, ver. 22.—"Prepare me also a lodging; for I trust, that through your prayers I shall be given unto you." We may conclude, therefore, that he visited Colossé.]

SECTION VI.—*From Colossé to Philippi.*

SECT. VI.
V. Æ. 65.
J. P. 4778.
Philippi.

[THE Philippians had liberally contributed to the support and comfort of St. Paul, while he was in prison at Rome, Phil. iv. 15, 16. And we may conclude that he would have endeavoured to go round by Philippi to thank them, and to confirm the Church, as he had expressed his intention of doing, Phil. i. 25. and ii. 24.

Chap. i. ver. 25.—"And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith."

Chap. ii. ver. 24.—"But I trust in the Lord that I also myself shall come shortly."

Chap. iv. ver. 15, 16. "Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but ye only. 16. For even in Thessalonica ye sent once and again unto my necessity."]

SECTION VII.—*From Philippi St. Paul goes to Corinth.*

[WE know that he went to Corinth, for he left there Erastus sick (2 Tim. iv. 20.), which he could not do in his first journey to Rome, for then he did not go near Corinth, as we may justly infer from the account St. Luke gives us of his voyage.]

SECT. VII.
V. Æ. 65.
J. P. 4778.
Corinth.

SECTION VIII.—*From Corinth to Troas.*

[FROM Corinth St. Paul goes to Troas, and there leaves his cloak and parchments (2 Tim. iv. 13.), for he cannot well be supposed to have left them there in his former voyage, when he had the collections to carry with him to Jerusalem; and when he had hired a ship, on purpose to convey him, his things, and companions.]

SECT. VIII.
V. Æ. 65.
J. P. 4778.
Troas.

SECTION IX.—*From Troas to Miletum.*

[AT what time St. Paul went to Miletum is uncertain. He left there Trophimus sick, (2 Tim. iv. 20.) As this is the next place he mentions after saying he had been at Troas, we are justified in referring it to the present period.]

SECT. IX.
V. Æ. 65.
J. P. 4768.
Miletum.

SECTION X.—*From Miletum to Rome.*

[ST. PAUL now sails to Italy, and goes to Rome, where he finds a very different face of affairs from the time of his first being there. The Christian religion was now treated not only as a new, but as an impious, superstition, and the Christians as abominable people, who deserved to be hated of mankind. Suet. *In Ner.* c. 16. Tacit. *Annal.* 15, 44. This, perhaps, was owing to the calumnies which the Jews spread of them every where, and which, perhaps, also the Gnostics, by this time, gave too much countenance to. Therefore St. Paul, as one of the chief of his sect, was cast into so close confinement, that Onesiphorus “with difficulty found him out,” (2 Tim. i. 17.), and was in such danger, that no man stood by him, (2 Tim. iv. 16.) However, St. Paul made such an apology for himself and the Christian religion, that he was for some time delivered “out of the mouth of the lion,” and the Christian religion became more fully known, (2 Tim. iv. 17.) During his second imprisonment at Rome, he sends Titus (who came hither with him from Nicopolis) to Dalmatia (2 Tim. iv. 10.), and after his first and second defence, he writes his Second Epistle to Timothy. That Epistle seems to have been directed to him in some place, from whence he was to take Ephesus in his way to Rome, as may be gathered from chap. iv. 14, 15, and iv. 19., from whence it would not be much out of his way to go by Troas to Rome; as we may collect from ver. 13; and from whence he might bring Mark with him, who is said to have been at Jerusalem. I think it is probable that it might be about Lystra, which was Timothy’s native place, and where possibly St. Paul left him (when he went from Jerusalem in his last journey to Rome) to stay with his friends, and be useful to the Churches in that neighbourhood. This seems to me the more likely, because he speaks “of the faith of his grandmother Lois, and his mother Eunice,” chap. i. which perhaps the thought of the place where he sent his letter might bring to his mind. I think thus also, viz. because he mentions his afflictions and persecutions in these countries, and no other (chap. ii. 10, 11.), for the very same reason. His persecutions elsewhere, and some of which were as severe, or severer, Timothy knew; having been his companion in most of his travels since Timothy’s conversion. That all this was done during St. Paul’s second imprisonment at Rome will appear from the following considerations:—In the first imprisonment Timothy was a prisoner with him, and continued so after St. Paul’s release, (Heb. xiii. 21.) And St. Paul joins Timothy with him in three of the epistles he wrote in the first imprisonment; and now Timothy was absent from him, (2 Tim. iv. 9–21.) Besides, in the first imprisonment, St. Paul was a prisoner at large in his own hired house; all persons having free access to him, (Acts xxviii. 16–30.) When he wrote this Epistle, he was in such close custody, that Onesiphorus with difficulty found him out, (2 Tim. i. 17.)

SECT. X.
V. Æ. 65.
J. P. 4778.
Rome.

Finally, in the first imprisonment he writes, that he should soon be enlarged, (Philip. i. 25. and ii. 24. Philemon ver. 22.) In this Epistle he tells Timothy that

“he is ready to be offered, and the time of his departure is at hand ;” that “he has fought the good fight, and finished his course,” (2 Tim. iv. 1-8.); and though “God had delivered him out of the mouth of the lion (Nero or Helius Cæsar) at his first defence,” yet he does not add that he will deliver him out of it: but “from every evil work, and preserve him unto his heavenly kingdom,” (2 Tim. iv. 16-19.), for at this time, he says, he had left Erastus in Corinth, and Trophimus sick at Miletum; whereas, he could neither be at Corinth nor Miletum in his first voyage.—Lord Barrington’s *Miscellanea Sacra*, vol. i. p. 98.

“St. Paul,” says Dr. Lardner, “though a prisoner, had lived very comfortably at Rome, and he there had great success in his services for the Gospel. It seems to me, that he now considered that city as the most proper place for him to reside in the remaining part of his life. It was the most conspicuous place in all the world, and the place of the greatest resort from all parts; there he hoped to be more useful than in any other place.”]

SECT. XI.
V. Æ. 65.
J. P. 4778.
Rome.

SECTION XI.—*St. Paul is imprisoned at Rome in the general Persecution by Nero.*

[THE reasons which have induced me to conclude with the great majority of commentators, that St. Paul was twice, and not once only, imprisoned at Rome, are given in the preceding section. It seems probable, from 2 Tim. i. 15-17., that the Apostle was imprisoned for some time at Rome during his second residence in that city:—

“This thou knowest, that all they which are in Asia turned away from me; of whom are Phygellus and Hermogenes.

“The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain.

“But when he was in Rome he sought me out very diligently, and found me.”]

SECT. XII.
V. Æ. 65 or 66.
J. P. 4778 or 9.
Rome.

SECTION XII.—*St. Paul, in the Anticipation of the near approach of Death, writes his Second Epistle to Timothy,* exhorting him as his last request to the faithful Discharge of his Duty, in all times of Apostacy, Persecution, and Dissension.*

§ 1.—chap. i. 1, 2.

§ 1.
x See Note 21.

St. Paul, in his introduction, asserts his apostolical authority, and declares he hopes for eternal life through Jesus Christ, not by the Law of Moses.

a 2 Cor. 1.1.
b Eph. 3. 6. Tit. 1. 2. Heb. 9. 15.
c 1 Tim. 1. 2.

¹ PAUL, ^aan Apostle of Jesus Christ by the will of God, according to ^bthe promise of life which is in Christ Jesus, ² to ^cTimothy, my dearly beloved son! Grace, mercy, and peace, from God the Father and Christ Jesus our Lord!

§ 2.—chap. i. 3-12.

St. Paul thanks God, whom he worships according to the manner of his ancestors, that he has a constant remembrance of Timothy in his prayers, that he is mindful of his tears at their parting, or, as some suppose, when he was instructed by St. Paul in the Christian faith—He thanks God also for Timothy’s undissembled faith, which he received from his progenitors—He calls upon him to improve the gifts of the Holy Spirit, by exercising it in defence of the Gospel, at all seasonable occasions—For Christ having given his faithful followers the spirit of courage and wisdom, he ought not to be ashamed of the truth, which is the testimony of Christ; or of St. Paul, his prisoner, (as the Judaizing teachers were,) but become a partaker of the afflictions of the Gospel in proportion to the ability given—God, having saved all mankind from the ruin of sin, has invited them to become his chosen people, according to his free grace and favor, which was ordained from the beginning of the world, but is now made manifest by Jesus Christ, who hath made death ineffectual, by the eternal life of the soul after death, and the incorruption of the body after the resurrection: which things are illustrated in his own person—His divine appointment to the apostleship, that he might instruct the Gentiles in the doctrines of salvation—His past and present persecutions on that account have not shaken his faith in Christ.

§ 2.
a Rom. 1. 8. Eph. 1. 16.
b Acts 22. 3. & 23. 1. & 24. 14. & 27. 23. Rom. 1. 9. Gal. 1. 14.
c 1 Thess. 1. 2. & 3. 10.

³ I ^aTHANK God, ^bwhom I serve from my forefathers with pure conscience, (that ^cwithout ceasing I have remembrance of thee in my

prayers night and day ; ⁴ greatly ^a desiring to see thee, being mindful of thy tears, that I may be filled with joy ;) ⁵ when I call to remembrance ^e the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and ^f thy mother Eunice ; and I am persuaded that in thee also.

⁶ Wherefore I put thee in remembrance ^g that thou stir up the gift of God, which is in thee by the putting on of my hands : ⁷ for ^h God hath not given us the spirit of fear ; ⁱ but of power, and of love, and of a sound mind. ⁸ Be ^j not thou therefore ashamed of ^k the testimony of our Lord, nor of me ^l his prisoner : ^m but be thou partaker of the afflictions of the Gospel according to the power of God ; ⁿ who ^o hath saved us, and ^p called us with a holy calling, ^q not according to our works, but ^r according to his own purpose and grace, which was given us in Christ Jesus ^s before the world began : ^t but ^u is now made manifest by the appearing of our Saviour Jesus Christ, ^v who hath abolished death, and hath brought life and immortality to light through the Gospel, ^w ¹¹ (whereunto ^x I am appointed a preacher, and an apostle, and a teacher of the Gentiles ;) ^y ¹² for ^z the which cause I also suffer these things, nevertheless I am not ashamed ; ^{aa} for I know whom I have ^{ab} believed, and am persuaded that He is able to ^{ac} keep that which I have committed unto Him ^{ad} against that day.

§ 3.—chap. i. 13, to the end, and ii. 1-7.

St. Paul exhorts Timothy, in the midst of dangers and oppositions, firmly to hold fast the plan of salvation which he had received from him through faith, and love of Christ ; and to keep the Gospel, which is deposited with him, pure, from all false doctrine, by the Holy Spirit within him—He shows the necessity of steadfastness in the faith, by mentioning the defection of many Asiatic Christians, on account of his disgrace and suffering (chap. iv. 16.)—The Apostle prays that Onesiphorus, who still acknowledged him and ministered to him in his prison, might be rewarded for his kindness, and that he may find mercy in the Lord Jesus in the day of judgment—The Apostle exhorts Timothy also to be strong in grace, and to commit those truths which he had received from St. Paul, and which had been confirmed by many witnesses, to men of approved fidelity, who, after his departure, may be able to teach others also—Like a true soldier, he is to keep himself unencumbered by secular occupations, that he may be devoted to the service of Christ ; for if any man contend in the public games, he is not crowned unless he strive according to the prescribed rules—The husbandman must first labor before he can partake of the fruits of the earth ; so also must the Christian minister fulfil his functions in the manner appointed by Christ, and labor in his spiritual vineyard before he receives the promised reward—The Apostle desires him seriously to consider these things, and prays that the Lord will give him understanding in all religious matters.

¹³ HOLD ^a fast ^b the form of ^c sound words, ^d which thou hast heard of me, ^e in faith and love which is in Christ Jesus : ^f ¹⁴ that ^g good thing which was committed unto thee, keep by the Holy Ghost ^h which dwelleth in us. ⁱ ¹⁵ This thou knowest, that ^j all they which are in Asia be ^k turned away from me ; of whom are Phygellus and Hermogenes. ^l ¹⁶ The Lord ^m give mercy unto ⁿ the house of Onesiphorus ; ^o for he oft refreshed me, and ^p was not ashamed of ^q my chain : ^r ¹⁷ but, when he was in Rome, he sought me out very diligently, and found me ; ^s ¹⁸ (the Lord grant unto him ^t that he may find mercy of the Lord ^u in that day !) and in how many things he ^v ministered unto me at Ephesus, thou knowest very well.

chap. ii. 1. ¹ Thou, therefore, ^a my son, ^b be strong in the grace that is in Christ Jesus ; ^c ² and ^d the things that thou hast heard of me ^e among many witnesses, ^f the same commit thou to faithful men, who shall be ^g able to teach others ^h also. ⁱ ³ Thou ^j therefore endure hardness, ^k as a good soldier of Jesus Christ. ^l ⁴ No ^m man that warreth entangleth himself with the affairs of *this* life ; that he may please him who hath chosen him to be a soldier. ⁿ ⁵ And ^o if a man also strive for

d ch. 4. 9, 21.
e 1 Tim. 1. 5. & 4. 6.
f Acts 16. 1.
g 1 Thess. 5. 19.
1 Tim. 4. 14.
h Rom. 8. 15.
i Luke 24. 49.
Acts 1. 8.
j Rom. 1. 16.
k 1 Tim. 2. 6.
Rev. 1. 2.
l Eph. 3. 1. Phil. 1. 7.
m Col. 1. 24. ch. 4. 5.
n 1 Tim. 1. 1. Tit. 3. 4.
o 1 Thess. 4. 7. Heb. 3. 1.
p Rom. 3. 20. & 9. 11. Tit. 3. 5.
q Rom. 8. 28.
r Rom. 16. 25. Eph. 1. 4. & 3. 11. Tit. 1. 2. 1 Pet. 1. 20.
s Rom. 16. 26. Eph. 1. 9. Col. 1. 26. Tit. 1. 3. 1 Pet. 1. 20.
t 1 Cor. 15. 54, 55. Heb. 2. 14.
u Acts 9. 15. Eph. 3. 7, 8. 1 Tim. 2. 7. ch. 4. 17.
v Eph. 3. 1. ch. 2. 9.
w 1 Pet. 4. 19.
* Or, *trusted*.
x 1 Tim. 6. 20.
y ver. 18. ch. 4. 8.

§ 3.
a ch. 3. 14. Tit. 1. 9. Heb. 10. 23. Rev. 2. 25.
b Rom. 2. 20. & 6. 17.
c 1 Tim. 1. 10. & 6. 3.
d ch. 2. 2.
e 1 Tim. 1. 14.
f 1 Tim. 6. 20.
g Rom. 8. 11.
h Acts 19. 10.
i ch. 4. 10, 16.
j Matt. 5. 7.
k ch. 4. 19.
l Philemon 7.
m ver. 8.
n Acts 28. 20. Eph. 6. 20.
o Matt. 25. 34-40.
p 2 Thess. 1. 10. ver. 12.
q Heb. 6. 10.
r 1 Tim. 1. 2. ch. 1. 2.
s Eph. 6. 10.
t ch. 1. 13. & 3. 10, 14.
* Or, *by*.
u 1 Tim. 1. 18.
v 1 Tim. 3. 2. Tit. 1. 9.
y See Note 22.
w ch. 1. 8. & 4. 5.
x 1 Tim. 1. 18.
y 1 Cor. 9. 25.
z 1 Cor. 9. 25, 26.

† Or, *The husbandman, laboring first, must be partaker of the fruits.*
1 Cor. 9. 10.

masteries, yet is he not crowned, except he strive lawfully. ⁶ †The husbandman that laboreth must be first partaker of the fruits. ⁷ Consider what I say ; and the Lord give thee understanding in all things !

§ 4.—chap. ii. 8–13.

The Apostle desires Timothy to remember that the fundamental doctrine on which the Gospel is founded is the resurrection of Jesus in his human form from the dead, contrary to that taught by Hymenæus and Philetus, who preached a figurative resurrection only (ver. 18.)—He is now suffering as a malefactor, in bonds, on account of the Gospel ; but as his enemies cannot bind the Gospel, he patiently endures all things for the sake of the Gentiles, that they may also obtain the blessings of salvation ; for it is certain that those who die with Christ in the flesh will also live with him in glory : that those who suffer with him will reign with him ; but those who through fear deny him, he will deny also at the day of judgment—For though man may be unfaithful, God remains faithful to all his promises and threatenings, and cannot act contrary to himself.

§ 4.

a Rom. 1. 3, 4.
Acts 2. 30. & 13. 23.

b 1 Cor. 15. 1, 4, 20.

c Rom. 2. 16.

d Acts 9. 16. ch. 1. 12.

e Eph. 3. 1. Phil. 1. 7. Col. 4. 3, 18.

f Acts 28. 31. Eph. 6. 19, 20. Phil. 1. 13, 14.

g Eph. 3. 13. Col. 1. 24.

h 2 Cor. 1. 6.

i 1 Tim. 1. 15.

j Rom. 6. 5, 8. 2 Cor. 4. 10.

k Rom. 8. 17.

l Pet. 4. 13.

l Matt. 10. 33. Mark 8. 38. Luke 12. 9.

m Rom. 3. 3. & 9. 6.

n Num. 23. 19.

⁸ REMEMBER that Jesus Christ ^aof the seed of David ^bwas raised from the dead ^caccording to my Gospel : ⁹ wherein ^dI suffer trouble, as an evil-doer, ^eeven unto bonds : ^fbut the word of God is not bound. ¹⁰ Therefore ^gI endure all things for the elect's sakes, ^hthat they may also obtain the salvation which is in Christ Jesus with eternal glory. ¹¹ It ⁱis a faithful saying, For ^jif we be dead with him, we shall also live with him : ^kif we suffer, we shall also reign with him : ^lif we deny him, he also will deny us : ¹³ if ^mwe believe not, yet he abideth faithful : ⁿhe cannot deny himself.

§ 5.—chap. ii. 14–21.

The Apostle commands Timothy to put the Ephesians in mind of these great motives to faithfulness, charging them, as in the presence of Christ, not to contend about words, to become himself a workman approved of God, seasonably distributing the word of truth, resisting all profane and empty declamations which lead to greater impiety, destroying the soul as a gangrene destroys the body—Such are the doctrines of Hymenæus and Philetus, who have greatly erred from the truth, asserting that the resurrection was accomplished when men believed—Notwithstanding these defections, the Church of God being built on the foundation of the apostles (Eph. ii. 20.), their authority stands firm, having this inscription engraven on it (Num. xvi. 5, 26.), implying it was as necessary for the safety of the Ephesians to depart from such iniquitous teachers, as it was for the Israelites to go from the tents of Korah and his companions, if they would avoid their punishment—In a great man's house there are vessels of gold and silver, and wood and earthen ware ; some to honorable, some to a dishonorable use ; so in the House or Church of God, there are teachers of different characters, some engaged in the honorable work of the ministry, others in the dishonorable one of leading men into error—He who cleanses himself from such debasement will become a vessel of honor, consecrated and profitable to God's use, who is Head of the Christian Church.

§ 5

a 1 Tim. 5. 21. & 6. 13. ch. 4. 1.

b 1 Tim. 1. 4. & 6. 4. Tit. 3. 9, 11.

c 1 Tim. 4. 7. & 6. 20. Tit. 1. 14.

* Or, *gangrene.*

d 1 Tim. 1. 20.

e 1 Tim. 6. 21.

f 1 Cor. 15. 12.

g Matt. 24. 24.

Rom. 8. 35.

l John 2. 19.

† Or, *steady.*

h Nah. 1. 7.

John 10. 14, 27.

See Num. 16. 5.

i 1 Tim. 3. 15.

j Rom. 9. 21.

k See Is. 52. 11.

l ch. 3. 17. Tit. 3. 1.

¹⁴ OF these things put *them* in remembrance, ^acharging *them* before the Lord ^bthat they strive not about words to no profit, *but* to the subverting of the hearers. ¹⁵ Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. ¹⁶ But ^cshun profane *and* vain babblings ; for they will increase unto more ungodliness, ¹⁷ and their word will eat as doth a ^{*}canker : of whom is ^dHymenæus and Philetus ; ¹⁸ who ^econcerning the truth have erred, ^fsaying, “ That the Resurrection is past already ; ” and overthrow the faith of some. ¹⁹ Nevertheless ^gthe foundation of God standeth ^hsure, having this seal, “ The Lord ^hknoweth them that are his.” And, “ Let every one that nameth the name [of Christ] depart from iniquity.” ²⁰ But ⁱin a great house there are not only vessels of gold and of silver, but also of wood and of earth ; ^jand some to honor, and some to dishonor. ²¹ If ^ka man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, *and* ^lprepared unto every good work.

§ 6.—chap. ii. 22, to the end.

That Timothy might become a vessel consecrated to the use of God, St. Paul admonishes him to refrain from all youthful passions, the lust of ambition and power, and diligently to pursue righteousness, fidelity, love to God and man, and peace with all, particularly those who have a pure desire to glorify God's name—to reject the foolish notions and practices of the Judaizers—To use no violent methods, to be gentle, practising the virtues he recommends—in meekness instructing opposers, if by God's grace they may be brought to the acknowledgment of the truth—Being taken alive by the servant of God from the snares of the Devil, the errors and sensuality of the Judaizers, that they may be preserved from destruction, and awake from the intoxication of sin, that they may see their danger, and know and do the will of God.

²² FLEE also youthful lusts: but ^afollow righteousness, faith, charity, peace, with them that ^bcall on the Lord ^cout of a pure heart. ²³ But ^dfoolish and unlearned questions avoid, knowing that they do gender strifes: ²⁴ and ^ethe servant of the Lord must not strive; but be gentle unto all *men*, ^fapt to teach, ^gpatient, ²⁵ in ^hmeekness instructing those that oppose themselves; ⁱif God peradventure will give them repentance ^jto the acknowledging of the truth; ²⁶ and *that* they may recover themselves ^kout of the snare of the Devil, who are ^ltaken captive by him at his will.

§ 7.—chap. iii. 1-5.

The Apostle here alludes to the grand apostacy predicted (2 Thess. ii. 3-12. 1 Tim. iv. 1-5.), and describes the pernicious influence of corrupt doctrines on the morals and hearts of men.

¹ THIS know also, that ^ain the last days perilous times shall come. ² For men shall be ^blovers of their own selves, ^ccovetous, ^dboasters, ^eproud, ^fblasphemers, ^gdisobedient to parents, unthankful, unholy, ³ without ^hnatural affection, ⁱtruce-breakers, ^jfalse accusers, ^kincontinent, fierce, despisers of those that are good, ⁴traitors, ^lheady, high-minded, ^mlovers of pleasures more than lovers of God; ⁵ having a form of godliness, but ⁿdenying the power thereof. ^oFrom such turn away.

§ 8.—chap. iii. 6-9.

St. Paul describes the character of the Judaizing teachers, who by their doctrines were preparing the way for this apostacy, and compares them to Jannes and Jambres, two of Pharaoh's principal magicians, who opposed Moses by false miracles (Exod. vii. 10-22.), in the same way as the former did the Gospel—But the Apostle predicts they shall not be permitted to prevail, or to proceed much further, for their folly, or imposture, shall become as evident as that of the magicians of Egypt.

⁶ FOR ^aof this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ⁷ever learning, and never able ^bto come to the knowledge of the truth. ⁸ Now ^cas Jannes and Jambres withstood Moses, so do these also resist the truth: ^dmen of corrupt minds, ^ereprobate concerning the faith. ⁹ But they shall proceed no further: for their folly shall be manifest unto all *men*, ^fas theirs also was.

§ 9.—chap. iii. 10, to the end.

The Apostle, having shown the character of the wicked Judaizers, declares his own example and doctrine, by which the true doctrine may be as easily ascertained, as in the preceding case of Moses and the magicians—He mentions his persecutions and dangers (Acts xiii. 50-52. ; xiv. 5, 6, 19-21.), from which he had been miraculously preserved; and asserts that all in the apostolic age, who live according to the pure Christian doctrine, will be persecuted—The false teachers will escape by living ungodly, increasing in wickedness, deceiving others and themselves willingly—Timothy is entreated to adhere steadfastly to the Christian doctrines, knowing that he has been instructed in them by an inspired Apostle, and from his earliest infancy had been acquainted with the writings of Moses and the Prophets (Matt. xxii. 29. John v. 39. x. 35.), which, typifying and predicting the great truths of the Gospel, were able to make him wise unto salvation, by confirming him in the faith of Jesus Christ—For

§ 6.

- a 1 Tim. 6. 11.
- b Acts 9. 14.
- 1 Cor. 1. 2.
- c 1 Tim. 1. 5. & 4. 12.
- d 1 Tim. 1. 4. & 4. 7. & 6. 4.
- ver. 16. Tit. 3. 9.
- e Tit. 3. 2.
- f 1 Tim. 3. 2, 3.
- Tit. 1. 9.
- * Or, *forbearing*.
- g Gal. 6. 1.
- 1 Tim. 6. 11.
- 1 Pet. 3. 15.
- h Acts 8. 22.
- i 1 Tim. 2. 4. ch. 3. 7. Tit. 1. 1.
- † Gr. *awake*.
- j 1 Tim. 3. 7.
- † Gr. *taken alive*.

§ 7.

- a 1 Tim. 4. 1. eh.
- 4. 3. 2 Pet. 3. 3.
- 1 John 2. 18.
- Jude 18.
- b Phil. 2. 21.
- c 2 Pet. 2. 3.
- d Jude 16.
- e 1 Tim. 6. 4.
- f 1 Tim. 1. 20.
- 2 Pet. 2. 12.
- Jude 10.
- g Rom. 1. 30.
- h Rom. 1. 31.
- i Rom. 1. 31.
- * Or, *makebates*.
- Tit. 2. 3.
- j 2 Pet. 3. 3.
- k 2 Pet. 2. 10.
- l Phil. 3. 19.
- 2 Pet. 2. 13, &c.
- Jude 4, 19.
- m 1 Tim. 5. 8.
- Tit. 1. 16.
- n 2 Thess. 3. 6.
- 1 Tim. 6. 5.

§ 8.

- a Matt. 23. 14.
- Tit. 1. 11.
- b 1 Tim. 2. 4.
- c Ex. 7. 11.
- d 1 Tim. 6. 5.
- * Or, *of no judgment*.
- Rom. 1. 28. 2 Cor. 13. 5.
- Tit. 1. 16.
- e Ex. 7. 12. & 8. 18. & 9. 11.

the Old Testament is divinely revealed, profitable for teaching the doctrines of the Gospel, for confuting those who should deny them, for correcting erroneous opinions, and for instructing mankind in the nature of the Gospel dispensation (Luke xxiv. 27. John v. 39-46.)—The Christian minister is made perfect in his religious knowledge and duties, and qualified for his important office of teaching, by rightly understanding the Jewish Scriptures.

§ 9.

* Or, *thou hast been a diligent follower of.*
Phil. 2. 22.
1 Tim. 4. 6.

a Acts 13. 45, 50.

b Acts 14. 2, 5.

c Acts 14. 19, &c.

d Ps. 34. 19.

2 Cor. 1. 10. ch.

4. 7.

e Ps. 31. 19. Acts

14. 22. Matt. 16.

24. Josh. 17. 14.

1 Cor. 15. 19.

1 Thess. 3. 3.

f 2 Thess. 2. 11.

1 Tim. 4. 1. ch.

2. 16.

g ch. 1. 13. & 2.

h John 5. 39.

i 2 Pet. 1. 20, 21.

j Rom. 15. 4.

k 1 Tim. 6. 11.

† Or, *perfected.*

ch. 2. 21.

¹⁰ BUT *thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, ¹¹ persecutions, afflictions, which came unto me ^aat Antioch, ^bat Iconium, ^cat Lystra; what persecutions I endured: but ^dout of them all the Lord delivered me. ¹² Yea, and ^eall that will live godly in Christ Jesus shall suffer persecution.

¹³ But ^fevil men and seducers shall wax worse and worse, deceiving and being deceived. ¹⁴ But ^gcontinue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; ¹⁵ and that from a child thou hast known ^hthe Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ¹⁶ All ⁱScripture is *given* by inspiration of God, ^jand is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ that ^kthe man of God may be perfect, [†]thoroughly furnished unto all good works.

10.—chap. iv. 1-8.

The Apostle, having reminded Timothy of the great advantages he enjoyed, and the duties of the Christian minister, charges him in the presence of God, and as he hopes to appear before the tribunal of Jesus Christ, to be diligent and faithful in his office—to proclaim the doctrine of Christ crucified, at all times and seasons; patiently confuting, rebuking, and comforting, as occasion requires—for in the time of the apostacy they will not endure the practical truths of the Gospel, but will multiply to themselves teachers after their own desires and lusts, turning from the Christian doctrines, to listen to fables and delusions—St. Paul entreats Timothy to be vigilant in opposing the beginnings of these corruptions—Patiently to submit to persecution, and faithfully to discharge all the duties of his ministry, as he himself is soon to be put to death (Philip. ii. 17.)—He is not discouraged, for he has kept the faith of Christ uncorrupted, and expresses his strong confidence that he shall receive the glorious reward at the day of judgment.

§ 10.

a 1 Tim. 5. 21. &

6. 13. ch. 2. 14.

b Acts 10. 42.

c 1 Tim. 5. 20.

Tit. 1. 13. & 2.

15.

d 1 Tim. 4. 13.

e ch. 3. 1.

f 1 Tim. 1. 10.

g ch. 3. 6.

h 1 Tim. 1. 4. &

4. 7. Tit. 1. 14.

i ch. 1. 8. & 2. 3.

j Acts 21. 8. Eph.

4. 11.

* Or *fulfil,*

Rom. 15. 19.

Col. 1. 25. & 4.

17.

k Phil. 2. 17.

l Phil. 1. 23. See

2 Pet. 1. 14.

m 1 Cor. 9. 24,

25. Phil. 3. 14.

1 Tim. 6. 12.

Heb. 12. 1.

n 1 Cor. 9. 25.

Jam. 1. 12.

1 Pet. 5. 4. Rev.

2. 10.

o ch. 1. 12.

¹ I ^aCHARGE *thee* [therefore] before God, and [the Lord] Jesus Christ, ^bwho shall judge the quick and the dead at his appearing and his kingdom; ² preach the word; be instant in season, out of season; reprove, ^crebuke, ^dexhort with all long-suffering and doctrine. ³ For ^ethe time will come when they will not endure ^fsound doctrine; ⁴ but after their own lusts shall they heap to themselves teachers, having itching ears; ⁵ and they shall turn away their ears from the truth, and ^hshall be turned unto fables. ⁶ But watch thou in all things, ⁱendure afflictions, do the work ^jof ^kan evangelist, ^{*}make full proof of thy ministry.

⁶ For ^kI am now ready to be offered, and the time of ^lmy departure is at hand. ⁷ I ^mhave fought a good fight, I have finished my course, I have kept the faith: ⁸ henceforth there is laid up for me ⁿa crown of righteousness, which the Lord, the righteous Judge, shall give me ^oat that day; and not to me only, but unto all them also that love his appearing.

§ 11.—chap. iv. 9-15.

The Apostle desires Timothy to come to him, accompanied by Mark the Evangelist—perhaps that they may witness his death, and be confirmed in the faith—He shows that he is now left with only Luke, as Demas hath forsaken him in his extremity, from the fear of persecution—He sends Tychicus to Ephesus, to release Timothy, and desires him to call at Troas—He mentions the opposition of Alexander the copper-smith (Acts xix. 33.), and cautions Timothy against him, as a constant and incorrigible opposer of Christianity (1 Tim. i. 20.)

⁹ Do thy diligence to come shortly unto me : ¹⁰ for ^aDemas hath forsaken me, ^bhaving loved this present world, and is departed unto Thessalonica ; Crescens to Galatia, Titus unto Dalmatia. ¹¹ Only ^cLuke is with me. Take ^dMark, and bring him with thee : for he is profitable to me for the ministry. ¹² And ^eTychicus have I sent to Ephesus. ¹³ The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments. ¹⁴ Alexander ^fthe coppersmith did me much evil ; ^gthe Lord reward him according to his works : ¹⁵ of whom be thou ware also, for he hath greatly withstood ^hour words.

§ 12.—chap. iv. 16–18.

The Apostle acquaints Timothy that in his first defence he was forsaken by his fellow-laborers through fear—He prays for their forgiveness—but the Lord stood by him, and strengthened him (Luke xxi. 15.) that the Gospel might be fully known, and that all the Gentiles might hear the boldness with which their privileges had been asserted—He was delivered from that great danger (Psalm xxii. 21.)—He does not expect to be delivered on the present occasion—but he feels assured he shall be preserved from betraying his faith and constancy, and that the Lord will bring him into his heavenly kingdom—His doxology is addressed to the Lord Jesus, as a Divine Being.

¹⁶ AT my first answer no man stood with me, ^abut all *men* forsook me ; (^b*I pray God* that it may not be laid to their charge !) ¹⁷ notwithstanding ^cthe Lord stood with me, and strengthened me ; ^dthat by me the preaching might be fully known, and *that* all the Gentiles might hear : and I was delivered ^eout of the mouth of the Lion. ¹⁸ And ^fthe Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom : ^gto whom be glory for ever and ever ! Amen.

§ 13.—chap. iv. 19, to the end.

The Apostle sends his salutations, and repeats his desire that Timothy should come to him speedily—He prays that Jesus Christ may be with his spirit, and ends with his usual benediction.

¹⁹ SALUTE ^aPrisca and Aquila, and the ^bhousehold of Onesiphorus. ²⁰ Erastus ^cabode at Corinth ; but ^dTrophimus have I left at Miletum sick. ²¹ Do ^ethy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. ²² The ^fLord Jesus Christ be with thy spirit. Grace be with you ! Amen.

[[The Second *Epistle* unto Timotheus, ordained the first bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before ^gNero the second time.]]

[END OF THE SECOND EPISTLE TO TIMOTHY.]

SECTION XIII.—*St. Peter writes his first Epistle^z to the Jews, who, in the time of Persecution, had taken Refuge in the heathen Countries mentioned in the Inscription ; and also to the Gentile Converts, to encourage them to suffer cheerfully for their Religion, and to enforce upon them the Necessity of leading a holy and blameless Life, that they may put to shame the Calumnies of their Adversaries.*

THE FIRST EPISTLE GENERAL OF PETER.

§ 1.—chap. i. 1, 2.

The Apostle's address and benediction to the Jews and Gentiles, who were elected according to the foreknowledge of God, revealed by the prophets, to become, through the influences of the Holy Spirit, obedient to the Gospel, whereby they are made partakers of all the blessings which proceed from the atoning blood of Christ.

¹ PETER, an Apostle of Jesus Christ, to the strangers ^ascattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ²elect

§ 11.

- a Col. 4. 15.
- Philemon 24.
- b 1 John 2. 15.
- c See ch. 1. 15.
- Col. 4. 14.
- Philemon 24.
- d Acts 12. 25. & 15. 37. Col. 4. 10.
- e Acts 20. 4. Eph. 6. 12. Col. 4. 7. Tit. 3. 12.
- f Acts 19. 33. 1 Tim. 1. 20.
- g 2 Sam. 3. 39. Ps. 28. 4. Rev. 18. 6.

* Or, *our preachings.*

§ 12.

- a ch. 1. 15.
- b Acts 7. 60.
- c Matt. 10. 19. Acts 23. 11. & 27. 23.
- d Acts 9. 15. & 26. 17, 18. Eph. 3. 8.
- e Ps. 22. 21. 2 Pet. 2. 9.
- f Ps. 121. 7.
- g Rom. 11. 36. Gal. 1. 5. Heb. 13. 21.

§ 13.

- a Acts 18. 2. Rom. 16. 3.
- b 2 Tim. 1. 16.
- c Acts 19. 22. Rom. 16. 23.
- d Acts 20. 4. & 21. 29.
- e ver. 9.
- f Gal. 6. 18. Philemon 25.
- * Gr. *Cæsar Nero*, or, *the Emperor Nero.*

SECT. XIII.

V. Æ. 65 or 6
J. P. 4778 or 9
Rome.

§ 1.

- z See Note 23.
- a John 7. 35.
- Acts 2. 5, 9, 10.
- Jam. 1. 1.

b Rom. 8. 29. &
11. 2. Eph. 1. 4.
ch. 2. 9.
c 2 Thess. 2. 13.
d Heb. 10. 22. &
12. 21.
e Rom. 1. 7.
2 Pet. 1. 2.
Jude 2.

^baccording to the foreknowledge of God the Father, ^cthrough sanctification of the Spirit, unto obedience and ^dsprinkling of the blood of Jesus Christ! ^egrace unto you, and peace, be multiplied!

§ 2.—chap. i. 3–12.

The Apostle blesses God for the spiritual birth of the Jews and Gentiles to a hope of life after death, through the resurrection of Jesus Christ, that they might partake of an inheritance not to be destroyed—In the hope of this salvation they should greatly rejoice, though grieved with various afflictions, which are necessary for the proving of their faith, the trial of which was more profitable than that of gold, as it procures for them everlasting glory and praise at the coming of Jesus Christ, in whom, though not seen, they greatly rejoice as a Saviour, knowing that they shall receive from him the reward of their faith—the salvation of their souls; which salvation the prophets predicted, diligently searching to ascertain the period of time and people referred to by the Spirit of God, which testified beforehand of the sufferings of Christ, and the glories and blessings which should attend them—To whom also the Holy Spirit revealed that it was not to themselves, but to a people of a future time, that they ministered the things now declared to the world by the apostles, who were endowed for that purpose by the same Holy Spirit, which mysteries the angels, as well as men, desire to contemplate, Exod. xxv. 20.

³ BLESSED ^abe the God and Father of our Lord Jesus Christ, which ^baccording to his ^{*}abundant mercy ^chath begotten us again unto a lively hope ^dby the resurrection of Jesus Christ from the dead, ⁴to an inheritance incorruptible, and undefiled, ^eand that fadeth not away, ^freserved in heaven [†]for you, ⁵who ^gare kept by the power of God through faith unto salvation ready to be revealed in the last time: ⁶wherein ^hye greatly rejoice, though now ⁱfor a season, (if need be,) ^jye are in heaviness through manifold temptations; ⁷that ^kthe trial of your faith, being much more precious than of gold that perisheth, though ^lit be tried with fire, ^mmight be found unto praise and honor and glory at the appearing of Jesus Christ—⁸whom ⁿhaving not seen, ye love; ^oin whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; ⁹receiving ^pthe end of your faith, *even* the salvation of your souls. ¹⁰Of ^qwhich salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: ¹¹searching what, or what manner of time ^rthe Spirit of Christ which was in them did signify, when it testified beforehand ^sthe sufferings of Christ, and the glory that should follow: ¹²unto ^twhom it was revealed, that ^unot unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with ^vthe Holy Ghost sent down from heaven; ^wwhich things the angels desire to look into.

§ 3.—chap. i. 13–21.

The Apostle calls upon them, from the consideration of the blessings obtained by the sufferings of Christ, to take courage under all their trials, supported to the end of their lives by the hope of eternal life, promised them at the day of the revelation of Christ, avoiding the lusts practised by them in their unconverted state, and imitating the holiness of God, who has called them to be his children, as it is written by Moses (Lev. xix. 2. 1 Pet. v. 10. ii. 21. and iii. 9.)—And as every man will be judged according to his individual works, without distinction of persons, they are admonished to pass the time of their sojourning on earth in religious fear, and so much the more, as they were delivered from the hereditary superstitions and traditions, or vicious rites of worship, they had received from their fathers, by the blood of Christ, as of a sin offering, without blemish, appointed in the divine purpose before the foundation of the world, and typified by the legal sacrifice; but was made manifest in the last, or the Gospel dispensation, to the Gentiles also; who, through faith in the divine mercy, displayed in this sacrifice of Christ, believe in God, who raised him from the dead, and exalted him to celestial glory, that their faith being established in the fulfilment of God's promises, their hope of eternal glory through Christ might be in God.

¹³ WHEREFORE ^agird up the loins of your mind, ^bbe sober, and hope ^{*}to the end for the grace that is to be brought unto you ^cat the revelation of Jesus Christ. ¹⁴As obedient children, ^dnot fashioning your-

§ 2.

a 2 Cor. 1. 3.
Eph. 1. 3.
b Tit. 3. 5.
** Gr. much.*
c John 3. 3, 5.
Jam. 1. 18.
d 1 Cor. 15. 20.
1 Thess. 4. 14.
ch. 3. 21.
e ch. 5. 4.
f Col. 1. 5.
2 Tim. 4. 8.
† Or, *for us.*
g John 10. 28,
29. & 17. 11, 12,
15. Jude 1.
h Matt. 5. 12.
Rom. 12. 12.
2. Cor. 6. 10. ch.
4. 13.
i 2 Cor. 4. 17.
ch. 5. 10.
j Jam. 1. 2.
k Jam. 1. 3, 12.
ch. 4. 12.
l Job 23. 10. Ps.
66. 10. Prov. 17.
3. 18. 48. 10.
Zech. 13. 9.
1 Cor. 3. 13.
m Rom. 2. 7, 10.
1 Cor. 4. 5.
2 Thess. 1. 7–12.
n 1 John 4. 20.
o John 20. 29.
2 Cor. 5. 7.
Heb. 11. 1, 27.
p Rom. 6. 22.
q Gen. 49. 10.
Dan. 2. 44. Hag.
2. 7. Zech. 6. 12.
Matt. 13. 17.
Luke 10. 24.
2 Pet. 1. 19, 20,
21.
r ch. 3. 19.
2 Pet. 1. 21.
s Ps. 22. 6. Is.
53. 3. &c. Dan.
9. 26. Luke 24.
25, 26, 44, 46.
John 12. 41.
Acts 26. 22, 23.
t Dan. 9. 24. &
12. 9, 13.
u Heb. 11. 13, 39,
40.
v Acts 2. 4.
w Ex. 25. 20.
Dan. 8. 13. & 12.
5, 6. Eph. 3. 10.

§ 3.

a Luke 12. 35.
Eph. 6. 14.
Luke 21. 34.
Rom. 13. 13.
1 Thess. 5. 6, 8.
ch. 4. 7. & 5. 8.
** Gr. perfectly.*
c Luke 17. 30.
1 Cor. 1. 7.
2 Thess. 1. 7.
d Rom. 12. 2. ch.
4. 2.

selves according to the former lusts ^ein your ignorance : ¹⁵ but ^fas He which hath called you is holy, so be ye holy in all manner of conversation ; ¹⁶ because it is ^gwritten, “ Be ye holy ; for I am holy.” ¹⁷ And if ye call on the Father, ^hwho without respect of persons judgeth according to every man’s work, ⁱpass the time of your ^jsojourning here in fear : ¹⁸ forasmuch as ye know ^kthat ye were not redeemed with corruptible things, as silver and gold, from your vain conversation ^lreceived by tradition from your fathers ; ¹⁹ but ^mwith the precious blood of Christ, ⁿas of a lamb without blemish and without spot : ²⁰ who ^overily was foreordained before the foundation of the world, but was manifest ^pin these last times for you, ²¹ who by him do believe in God ; ^qthat raised him up from the dead, and ^rgave him glory ; that your faith and hope might be in God.

§ 4.—chap. i. 22, to the end.

The Apostle exhorts those who have their hearts purified from fleshly lusts by believing in Christ Jesus, to love one another, not in deceitful forms and expressions, but with a pure heart, unmingled with carnal passions, as brethren born again, not by virtue of any descent from human parents, but by a divine and heavenly principle, the doctrine of the living God, which remains for ever.

²² SEEING ye ^ahave purified your souls in obeying the truth through the Spirit unto unfeigned ^blove of the brethren, *see that ye* love one another with a pure heart fervently ; ²³ being ^cborn again, not of corruptible seed, but of incorruptible, ^dby the word of God, which liveth and abideth [for ever]. ²⁴ *For,—

“ All ^eflesh is as grass,

And all the glory of man as the flower of grass.

The grass withereth, and the flower [thereof] falleth away :

²⁵ But ^fthe word of the Lord endureth for ever.”

^eAnd this is the word which by the Gospel is preached unto you.

§ 5.—chap. ii. 1–10.

The Apostle exhorts them to lay aside all the evil dispositions of their former nature, and, as infants born again by divine grace, earnestly to desire the unadulterated milk of the Gospel, that their regenerated nature may be nourished to maturity, seeing they have already tasted the goodness and excellency of the Lord in their second or spiritual birth (Ps. xxxiv. 8).—To whom coming, by faith, as to a living Foundation-stone, they are built upon him, partaking of his life, so as to make a spiritual temple, forming a company of priests (Exod. xix. 6. Rev. i. 6.), appointed to offer sacrifices of prayer and praise through Christ, according to Isaiah (xxviii. 16.), who has declared that in Sion a chief Corner-stone should be laid, chosen and honorable, for the foundation of the New Temple of God, uniting the two sides of the building, both Jews and Gentiles, in one Church (Eph. ii. 21).—Those who believe belong to this building ; but to the disobedient it is written (Psalm cxviii. 22.), that this rejected Foundation-stone is become the head of the corner of God’s New Temple, and a stone of stumbling to those who believe not in Christ, against which they shall fall, and be broken, as predicted by Isaiah (viii. 14, 15).—The Apostle describes the high privileges of Christians, by the titles formerly given to the Jewish Church, to all who were taken into covenant with God.

¹ WHEREFORE ^alaying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, ² as ^bnew-born babes, desire the sincere ^cmilk of the word, that ye may grow thereby : ³ if so be ye have ^dtasted that the Lord is gracious. ⁴ To whom coming, *as unto* a Living Stone, ^edisallowed indeed of men, but chosen of God, and precious, ⁵ ye ^falso, as lively stones, ^gare built up ^ha spiritual house, ⁱa holy priesthood, to offer up ^jspiritual sacrifices, ^kacceptable to God by Jesus Christ. ⁶ Wherefore also it is contained in the ^lScripture,—

“ Behold, I lay in Sion

A chief Corner-stone, elect, precious :

And he that believeth on Him shall not be confounded.”

^e Acts 17. 30.
1 Thess. 4. 5.
^f Luke 1. 74, 75.
^g 2 Cor. 7. 1.
1 Thess. 4. 3, 4.
7. Heb. 12. 14.
2 Pet. 3. 11.
^h Lev. 11. 44. &
19. 2. & 20. 7.
ⁱ Deut. 10. 17.
Acts 10. 34.
Rom. 2. 11.
^j 2 Cor. 7. 1.
Phil. 2. 12. Heb.
12. 28.
^k 2 Cor. 5. 6.
Heb. 11. 13. ch.
2. 11.
^l 1 Cor. 6. 20. &
7. 23.
^m Ezek. 20. 18.
ch. 4. 3.
ⁿ Acts 20. 28.
Eph. 1. 7. Heb.
9. 12, 14. Rev.
5. 9.
^o Ex. 12. 5. Is.
53. 7. John 1. 29.
36. 1 Cor. 5. 7.
^p Rom. 3. 25. &
16. 25, 26. Eph.
3. 9, 11. Col. 1.
26. 2 Tim. 1. 9,
10. Tit. 1. 2, 3.
Rev. 13. 8.
^q Gal. 4. 4. Eph.
1. 10. Heb. 1. 2.
& 9. 26.
^r Acts 2. 24.
Matt. 28. 18.

§ 4.

^a Acts 15. 9.
^b Rom. 12. 9, 10.
1 Thess. 4. 9.
1 Tim. 1. 5.
Heb. 13. 1. ch.
2. 17. & 3. 8. &
4. 8. 2 Pet. 1. 7.
1 John 3. 18. &
4. 7, 21.
^c John 1. 13. &
3. 5.
^d Jam. 1. 18.
1 John 3. 9.
* Or, *For that*.
^e Ps. 103. 15. Is.
40. 6. & 51. 12.
Jam. 1. 10.
^f Ps. 102. 12, 26.
Is. 40. 8. Luke
16. 17.
^g John 1. 1, 14.
1 John 1. 1, 3.

§ 5.

^a Eph. 4. 22, 25,
31. Col. 3. 8.
Heb. 12. 1. Jam.
1. 21. & 5. 9.
ch. 4. 2.
^b Matt. 18. 3.
Mark 10. 15.
Rom. 6. 4.
1 Cor. 14. 20.
ch. 1. 23.
^c 1 Cor. 3. 2.
Heb. 5. 12, 13.
^d Ps. 34. 8. Heb.
6. 5.
^e Ps. 118. 22.
Matt. 21. 42.
Acts 4. 11.
^f Eph. 2. 21, 22.
* Or, *be ye built*.
^g Heb. 3. 6.
^h Is. 61. 6. & 66.
21. ver. 9.
ⁱ Hos. 14. 2. Mal.
1. 11. Rom. 12. 1.
Heb. 13. 15, 16.
^j Phil. 4. 18. ch. 4.
11.
^k Is. 28. 16.
Rom. 9. 33.

† Or, *an honor*.
 l Ps. 118. 22.
 Matt. 21. 42.
 Acts 4. 11.
 m Is. 8. 14.
 Luke 2. 34.
 Rom. 9. 33.
 n 1 Cor. 1. 23.
 o Ex. 9. 16. Rom.
 9. 22. 1 Thess.
 5. 9. Jude 4.
 p Deut. 10. 15.
 ch. 1. 2.
 q Ex. 19. 5, 6.
 Rev. 1. 6. & 5. 10.
 r John 17. 19.
 1 Cor. 3. 17.
 2 Tim. 1. 9.

† Or, *a purchased people*.

s Deut. 4. 20. &
 7. 6. & 14. 2. &
 26. 18, 19. Acts
 20. 28. Eph. 1.
 14. Tit. 2. 14.

* Or, *virtues*.

t Acts 26. 18.
 Eph. 5. 8. Col.
 1. 13. 1 Thess.
 5. 4, 5.

u Hos. 1. 9, 10. &
 2. 23. Rom. 9.
 25.

§ 6.

a 1 Chron. 29.
 15. Ps. 39.
 12. & 119. 19.
 Heb. 11. 13. ch.
 1. 17.

b Rom. 13. 14.
 Gal. 5. 16.

c Jam. 4. 1.

d Rom. 12. 17.
 2 Cor. 8. 21.
 Phil. 2. 15.
 Tit. 2. 8. ch. 3.
 16.

* Or, *wherein*.

e Matt. 5. 16.

f Luke 19. 41.

g Matt. 22. 21.
 Rom. 13. 1. Tit.
 3. 1.

h Rom. 13. 4.

i Rom. 13. 3.

j Tit. 2. 8. ver. 12.

k Gal. 5. 1, 13.

† Gr. *having*.

l 1 Cor. 7. 22.

† Or, *Esteem*.

Rom. 12. 10.

Phil. 2. 3.

m Heb. 13. 1. ch.
 1. 22.

n Prov. 21. 21.

Matt. 22. 21.

Rom. 13. 7.

§ 7.

a Eph. 6. 5. Col.
 3. 22. 1 Tim. 6.
 1. Tit. 2. 9.

b Matt. 5. 10.
 Rom. 13. 5. ch.
 3. 14.

* Or, *thank*.

Luke 6. 32. ver.
 20.

c ch. 3. 14. & 4.
 14, 15.

† Or, *thank*.

d Matt. 16. 24.

Acts 14. 22.

1 Thess. 3. 3.

2 Tim. 3. 12.

e ch. 3. 18.

† Some read, *for*

you.

f John 13. 15. Phil.
 2. 5. 1 John 2. 6.

g Is. 53. 9. Luke

23. 46.

1 Is. 53. 5.

7 Unto you therefore which believe *he is* †precious: but unto them which be disobedient, (¹the Stone which the builders disallowed, the same is made the head of the corner,) ⁸and ^ma stone of stumbling, and a rock of offence: ⁿeven to them which stumble at the word, being disobedient; ^owhereunto also they were appointed. ⁹But ye are ^pa chosen generation, ^qa royal priesthood, ^ra holy nation, ^{†a}a ^speculiar people; that ye should show forth the ^{*}praises of Him who hath called you out of 'darkness into his marvellous light; ¹⁰which ^uin time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.

§ 6.—chap. ii. 11-17.

The Apostle, in allusion to the Israelites of old (Heb. xi. 13.), calls on them, as strangers and pilgrims (which they literally were in Asia, Pontus, &c.), having no inheritance on earth, to seek for a heavenly country, to abstain from carnal lusts, which bring into captivity or destroy the soul, living in such a manner that the calumnies of their enemies may be confuted by their good works—To submit to every human constitution of government for the Lord's sake, that they may put to silence the ignorance of those foolish men, who asserted that their religion made them averse from subjection to kings and magistrates—As the chosen people of God, the Jews boasted of being freemen, governed by their own laws; in reference to which, the Apostle calls upon them to be governed inwardly by the laws of their religion, but not to use their liberty as a covering for rebellion, as the Jews did, but as the servants of God.

¹¹DEARLY beloved, I beseech you ^aas strangers and pilgrims, ^babstain from fleshly lusts, ^cwhich war against the soul; ¹²having ^dyour conversation honest among the Gentiles: that, ^{*}whereas they speak against you as evil-doers, ^ethey may by your good works, which they shall behold, glorify God ^fin the day of visitation. ¹³Submit ^gyourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; ¹⁴or unto governors, as unto them that are sent by him ^hfor the punishment of evil-doers, and ⁱfor the praise of them that do well; ¹⁵(for so is the will of God, that ^jwith well-doing ye may put to silence the ignorance of foolish men:) ¹⁶as ^kfree, and not [†]using your liberty for a cloak of maliciousness, but as ^lthe servants of God. ¹⁷†Honor all *men*: ^mlove the brotherhood: ⁿfear God: honor the king.

§ 7.—chap. ii. 18, to the end.

The Apostle exhorts domestic Slaves and Servants to obey their Masters with submission and reverence, even the severe and perverse, not suffering their obedience to depend upon the characters of those they serve—To suffer for well-doing, after the example of Christ, who suffered for them that they might follow in his footsteps—In whom was no sin (Isa. liii. 6.)—Who bore the punishment due to sin, that he might deliver man from its power.

¹⁸SERVANTS, ^abe subject to your masters with all fear; not only to the good and gentle, but also to the froward. ¹⁹For this ^bis ^{*}thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. ²⁰For ^cwhat glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this is [†]acceptable with God. ²¹For ^deven hereunto were ye called, because ^eChrist also suffered [†]for us, ^fleaving us an example, that ye should follow his steps: ²²who ^gdid no sin, neither was guile found in his mouth; ²³who, ^hwhen he was reviled, reviled not again; when he suffered, he threatened not; ⁱbut ^{*}committed *himself* to Him that judgeth righteously; ²⁴who ^jhis own self bare our sins in his own body [†]on the tree, ^kthat we, being dead to sins, should live unto righteousness; ^lby whose stripes ye were healed. ²⁵For ^mye were as sheep going astray; but are now returned ⁿunto the Shepherd and Bishop of your souls.

23. 41. John 8. 46.

2 Cor. 5. 21.

Heb. 4. 15.

h Is. 53. 7.

Matt. 27. 39.

John 8. 48, 49.

Heb. 12. 3.

† Or, *committed his cause*.

j Is. 53. 4, 5, 6, 11.

Matt. 8. 17.

Heb. 9. 28.

† Or, *to*.

k Rom. 6. 2, 11. & 7. 6.

n Ezek. 34. 23. & 37. 24.

John 10. 11, 14, 16.

Heb. 13. 20.

ch. 5. 4.

§ 8.—chap. iii. 1-7.

St Peter proceeds by enforcing on them the higher relative duties—He enjoins Christian wives to submit to their husbands, although they were heathens, that they may gain them over by their holy conduct to the love and practices of the Gospel—To secure their husbands' affection, let them not confine their adorning to their outward persons only, but rather to the inner or hidden soul, after the example of Sara, who acknowledged her subjection to Abraham, by calling him lord, whose daughters they are as long as they act consistently with their Christian character—Christian husbands are commanded to conduct themselves towards their wives as becomes those who have been instructed in the duties of the Christian religion.

¹ LIKEWISE, ^aye wives, be in subjection to your own husbands: that if any obey not the word, ^bthey also may without the word ^cbe won by the conversation of the wives; ² while ^dthey behold your chaste conversation *coupled* with fear. ³ Whose ^eadorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; ⁴ but *let it be* ^fthe hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. ⁵ For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; ⁶ (even as Sara obeyed Abraham, ^gcalling him lord;) whose ^h*daughters ye are, as long as ye do well, and are not afraid with any amazement.

⁷ Likewise, ⁱye husbands, dwell with them according to knowledge, giving honor unto the wife, ^jas unto the weaker vessel, and as being heirs together of the grace of life; ^kthat your prayers be not hindered.

§ 9.—chap. iii. 8-17.

The Apostle, in conclusion, exhorts all, married or unmarried, to Christian unity, compassion, and love, returning evil and reproaches with blessings—Acting always according to the dictates of their conscience, that those who falsely speak against them as evil-doers, may be put to shame by their good behaviour in Christ—If the will of God appoint them sufferings, it is better to suffer for doing well, than for doing evil.

⁸ FINALLY, ^abe ye all of one mind, having compassion one of another, ^b*love as brethren, ^cbe pitiful, be courteous; ⁹ not ^drendering evil for evil, or railing for railing, but contrariwise blessing: knowing that ye are thereunto called, ^ethat ye should inherit a blessing.

¹⁰ For ^fhe that will love life, and see good days,

Let ^ghim refrain his tongue from evil,

And his lips that they speak no guile:

¹¹ Let him ^heschew evil, and do good;

Let ⁱhim seek peace, and ensue it.

¹² For the eyes of the Lord are over the righteous,

And ^jhis ears *are open* unto their prayers:

But the face of the Lord is *against* them that do evil.

¹³ And ^kwho *is* he that will harm you, if ye be followers of that which is good? ¹⁴ But ^land if ye suffer for righteousness' sake, happy *are ye!* and ^mbe not afraid of their terror, neither be troubled; ¹⁵ but sanctify the LORD God in your hearts.

And ⁿbe ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and ^ofear; ¹⁶ having ^pa good conscience, ^qthat, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. ¹⁷ For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

§ 10.—chap. iii. 18, to the end.

The Apostle, in a kind of digression, that their sufferings might not be regarded as a token of God's displeasure, encourages them with the consideration of the sufferings of Christ, who, though perfectly righteous, suffered for the sins of others, that he might

§ 8.

^a 1 Cor. 14. 34.
Eph. 5. 22. Col.
3. 18. Tit. 2. 5.

^b 1 Cor. 7. 16.

^c Matt. 18. 15.
1 Cor. 9. 19-22.

^d ch. 2. 12.

^e 1 Tim. 2. 9.
Tit. 2. 3, &c.

^f Ps. 45. 13.
Rom. 2. 29. & 7.
22. 2 Cor. 4. 16.

^g Gen. 18. 12.

* Gr. children.

^h 1 Cor. 7. 3.
Eph. 5. 25. Col.
3. 19.

ⁱ 1 Cor. 12. 23.
1 Thess. 4. 4.

^j See Job 42. 8.
Matt. 5. 23, 24.
& 18. 19.

§ 9.

^a Rom. 12. 16. &
15. 5. Phil. 3.
16.

* Or, *loving to the brethren.*
Rom. 12. 10.
Heb. 15. 1. ch. 2.
17.

^b Col. 3. 12. Eph.
4. 32.

^c Prov. 17. 13. &
20. 22. Matt. 5.
39. Rom. 12. 14,
17. 1 Cor. 4. 12.
1 Thess. 5. 15.

^d Matt. 25. 34.

^e Ps. 34. 12, &c.

^f Jam. 1. 26. ch.
2. 1, 22. Rev.
14. 5.

^g Ps. 37. 27. Is.
1. 16, 17. 3 John
11.

^h Rom. 12. 18. &
14. 19. Heb. 12.
14.

ⁱ John 9. 31. Jam.
5. 16.

† Gr. upon.

^j Prov. 16. 7.
Tobit 12. 7.
Rom. 8. 28.

^k Matt. 5. 10, 11,
12. ch. 2. 19, &
4. 14. Jam. 1.
12.

^l Is. 8. 12, 13.
Jer. 1. 8. John
14. 1, 27.

^m Ps. 119. 46.
Acts 4. 8. Col.
4. 6. 2 Tim. 2.
25.

† Or, *reverence.*
ⁿ Heb. 13. 18.

^o Tit. 2. 8. ch. 2.
12.

§ 10.

- a* Rom. 5. 6.
b Heb. 9. 26, 28.
 ch. 2. 21. & 4. 1
c 2 Cor. 13. 4.
d Col. 1. 21, 22.
e Rom. 1. 4. & 8.
 11.
f ch. 1. 12. & 4.
 6.
g Is. 42. 7. & 49.
 9. & 61. 1.
h Gen. 6. 3, 5,
 13.
i Heb. 11. 7.
j Gen. 7. 7. & 8.
 18. 2 Pet. 2. 5.
k Eph. 5. 26.
l See Note 24.
m Tit. 3. 5.
n Rom. 10. 10.
o ch. 1. 3.
p Ps. 110. 1.
 Rom. 8. 34.
 Eph. 1. 20. Col.
 3. 1. Heb. 1. 3.
q See Matt. 28. 18.
 Rom. 8. 38.
 1 Cor. 15. 24.
 Eph. 1. 21.

§ 11.

- a* ch. 3. 18.
b Rom. 6. 2, 7.
 Gal. 5. 24. Col.
 3. 3, 5.
c Rom. 14. 7. ch.
 2. 1.
d Gal. 2. 20. ch.
 1. 14.
e John 1. 13.
 Rom. 6. 11.
 2 Cor. 5. 15.
 Jam. 1. 18.
f Ezek. 44. 6. &
 45. 9. Acts 17.
 30.
g Eph. 2. 2. & 4.
 17. 1 Thess. 4.
 5. Tit. 3. 3. ch.
 1. 14.
h Acts 13. 45.
 & 18. 6. ch. 3.
 16.
i Acts 10. 42. &
 17. 31. Rom. 14.
 10, 12. 1 Cor. 15.
 51, 52. 2 Tim. 4.
 1. Jam. 5. 9.
j ch. 3. 19.

§ 12.

- a* Matt. 24. 13,
 14. Rom. 13. 12.
 Phil. 4. 5. Heb.
 10. 25. Jam. 5.
 8. 2 Pet. 3. 9, 11.
 1 John 2. 18.
b Matt. 26. 41.
 Luke 21. 34.
 Col. 4. 2. ch. 1.
 13. & 5. 8.
c Heb. 13. 1. Col.
 3. 14.
d Prov. 10. 12.
 1 Cor. 13. 7.
 Jam. 5. 20.
 * Or, *will*.
e Rom. 12. 13.
 Heb. 13. 2.

bring man to God—He was put to death in his human nature, but was made alive again by the Spirit of God; by which Spirit, giving spiritual power to Noah, he preached to those spirits which were now shut up or reserved, as it were, in prison under the divine justice, to receive the punishment due to their sins—The long-suffering of God delayed 120 years, to see if they would repent and be saved, while the ark was preparing (Gen. vi. 3.), when the family of Noah, who believed, was saved by water, which was a figure of the salvation of the family of Christ, in the ark of the Church, by the waters of baptism, by which they are admitted into a new state of being, and saved from the grave, through the resurrection of Jesus Christ; who having gone into heaven, angels and every denomination of beings, both in heaven and earth, are subjected to him, that he may bestow salvation on all who believe in him.

¹⁸ FOR Christ also hath ^aonce suffered for sins, the just for the unjust, that he might bring us to God: ^bbeing put to death ^cin the flesh, but ^dquickened by the Spirit; ¹⁹ by which also he went and ^epreached unto the spirits ^fin prison; ²⁰ which sometime were disobedient, ^gwhen once the long-suffering of God waited in the days of Noah, while ^hthe ark was a preparing, ⁱwherein few (that is eight) souls were saved by water. ²¹ The ^jlike figure whereunto *even* baptism doth also now save us, ^a(not the putting away of ^kthe filth of the flesh, ^lbut the answer of a good conscience toward God), ^mby the resurrection of Jesus Christ: ²² who is gone into heaven, and ⁿis on the right hand of God; ^oangels and authorities and powers being made subject unto him.

§ 11.—chap. iv. 1–6.

Christ having suffered a painful death in the flesh for man, the Apostle calls upon them to crucify also the flesh, for they that have mortified the flesh have ceased, or are dead to sin, living the remainder of their lives not according to its lusts, but agreeably to the will of God—For too much of their past life has been passed in the shameful abominations and vices to which the Gentiles were addicted, who are now astonished, and calumniate them for not continuing in the same profusion of riot, forgetting they are accountable to him who will judge both the righteous and the wicked—For which cause the Gospel was preached to the Gentiles, who were dead in trespasses and sins, that those who believed might be judged or condemned by men who are governed by the flesh, although they live according to the will of God in the spirit.

¹ FORASMUCH then ^aas Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, (for ^bhe that hath suffered in the flesh hath ceased from sin;) ² that ^che no longer ^dshould live the rest of his time in the flesh to the lusts of men, ^ebut to the will of God. ³ For ^fthe time past of *our* life may suffice [us] ^gto have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: ⁴ wherein they think it strange that ye run not with *them* to the same excess of riot, ^hspeaking evil of *you*: ⁵ who shall give account to Him that is ready ⁱto judge the quick and the dead. ⁶ For, for this cause ^jwas the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.

§ 12.—chap. iv. 7–11.

The Apostle comforts them with the assurance that the power of their bitter persecutors would soon be destroyed, in the approaching destruction of the Jewish people and polity, and admonishes them, that they may be saved from it to watchfulness against all impurity, and to prayer; having fervent love, which leads to bearing or blotting out the faults of each other; and in this time of persecution to be hospitable one to another, not regarding the inconvenience, every man ministering according to the gifts or providence and grace which he may have received from the Lord—If any discourse on God's word, let him do so according to the oracles of God—If any minister to the necessities of the poor, let him do so as of the means which God has bestowed on him, giving God the glory through Jesus Christ.

⁷ BUT ^athe end of all things is at hand. ^bBe ye therefore sober, and watch unto prayer. ⁸ And ^cabove all things have fervent charity among yourselves; for ^dcharity ^eshall cover *the* multitude of sins. ⁹ Use ^fhos-

pitality one to another, ^fwithout grudging. ¹⁰ As ^gevery man hath received the gift, *even so* minister the same one to another, ^has good stewards of ⁱthe manifold grace of God. ¹¹ If ^jany man speak, *let him speak* as the Oracles of God; ^kif any man minister, *let him do it* as of the ability which God giveth. That ^lGod in all things may be glorified through Jesus Christ; ^mto whom be praise and dominion for ever and ever! Amen.

§ 13.—chap. iv. 12, to the end.

The Apostle cautions the Christians not to be surprised at the calamities and persecutions coming upon them, which were intended as the trials of their faith; but rather to rejoice, as by them they are made partakers of the sufferings of Christ, that they may be glorified with him—They are happy who are reproached for being Christians, for the Divine Spirit, which rested on Jesus, rests also on them: by their persecutors Christ is blasphemed, but by their sufferings he is honored—On which account he admonishes them not to suffer for any crime of their own (mentioning those to which the unbelieving Jews were addicted), which brings neither glory nor reward—But if any suffer for being a Christian, let him not be ashamed, however ignominious the punishment, but let him rather glorify the Lord, who also suffered for being holy—The time is now come for the punishment of the Jews as a nation, which is to begin at the house of God (John xvi. 2. Matt. xxiii. 35. Ezek. ix. 6.); and if it begin first with the believing Jews, what fearful destruction will come upon those who obey not the Gospel!—And if Christians shall, with extreme difficulty, escape from the judgment of God on Jerusalem, how shall the ungodly and sinners hope for deliverance?—the Apostle enjoins Gentiles as well as Jews, who suffer for righteousness' sake, to commit their lives to God as to a faithful Creator, who will regard them as his creatures and children, giving them eternal life, if they continue in well-doing.

¹² BELOVED, think it not strange concerning ^athe fiery trial which is to try you, as though some strange thing happened unto you: ¹³but ^brejoice, inasmuch as ^cye are partakers of Christ's sufferings; ^dthat, when his glory shall be revealed, ye may be glad also with exceeding joy. ¹⁴ If ^eye be reproached for the name of Christ, happy *are ye!* for the Spirit of Glory and of God resteth upon you: ^fon their part he is evil spoken of, but on your part he is glorified. ¹⁵ But ^glet none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, ^hor as a busy-body in other men's matters: ¹⁶ yet if *any man* suffer as a Christian, let him not be ashamed; ⁱbut let him glorify God on this behalf. ¹⁷ For the time is *come* ^jthat judgment must begin at the House of God: and ^kif it first *begin* at us, ^lwhat shall the end be of them that obey not the Gospel of God! ¹⁸ And ^mif the righteous scarcely be saved, where shall the ungodly and the sinner appear! ¹⁹ Wherefore, let them that suffer according to the will of God ⁿcommit the keeping of their souls to Him in well doing, as unto a faithful Creator.

§ 14.—chap. v. 1-4.

The Apostle exhorts the elders, as one who was an eyewitness of the sufferings of Christ (in the garden, at his apprehension, and in the high priest's hall), and a beholder and partaker of the glory of the Transfiguration, faithfully to feed the flock of Christ, discharging the office of bishops, or superintendents, in these times of persecution, not by reason of importunity, but willingly; not for the sake of a maintenance, but with an active desire to promote the glory of God—Not lording it over the flocks, which are the heritage of God, but being to them ensamples of humility and every Christian grace—And when the Chief Shepherd shall appear, to whom the flocks belong, they who have discharged their duties shall receive from him a crown of glory.

¹ THE elders which are among you I exhort, who am also ^aan elder, and ^ba witness of the sufferings of Christ, and also ^ca partaker of the glory that shall be revealed: ² feed ^dthe flock of God ^ewhich is among you, taking the oversight *thereof*, ^fnot by constraint, but willingly; ^gnot for filthy lucre, but of a ready mind; ³ neither ^has ⁱbeing lords over ^jGod's heritage, but ^kbeing ensamples to the flock. ⁴ And when ^lthe Chief Shepherd shall appear, ye shall receive ^ma crown of glory ⁿthat faileth not away.

^f 2 Cor. 9. 7.
Phil. 2. 14.
Philemon 14.
^g Rom. 12. 6.
1 Cor. 4. 7.
^h Matt. 24. 45. &
25. 14, 21. Luke
12. 42. 1 Cor. 4.
1, 2. Tit. 1. 7.
ⁱ 1 Cor. 12. 4.
Eph. 4. 11
^j Jer. 23. 22.
^k Rom. 12. 6, 7,
8. 1 Cor. 3. 10.
^l Eph. 5. 20. ch.
2. 5.
^m 1 Tim. 6. 16.
ch. 5. 11. Rev.
1. 6.

§ 13.

^a 1 Cor. 3. 13.
ch. 1. 7.
^b Acts 5. 41.
Jam. 1. 2.
^c Rom. 8. 17.
2 Cor. 1. 7. & 4.
10. Phil. 3. 10.
Col. 1. 24.
2 Tim. 2. 12. ch.
5. 1, 10. Rev. 1.
9.
^d ch. 1. 5, 6.
^e Matt. 5. 11.
2 Cor. 12. 10.
Jam. 1. 12. ch.
2. 19, 20. & 3.
14.
^f ch. 2. 12. & 3.
16.
^g ch. 2. 20.
^h 1 Thess. 4. 11.
1 Tim. 5. 13.
ⁱ Acts 5. 41.
^j Is. 10. 12. Jer.
25. 29. & 49. 12.
Ezek. 9. 6. Mal.
3. 5.
^k Luke 23. 31.
^l Luke 10. 12, 14.
^m Prov. 11. 31.
Luke 23. 31.
ⁿ Ps. 31. 5. Luke
23. 46. 2 Tim. 1.
12.

§ 14.

^a Philemon 9.
^b Luke 24. 48.
Acts 1. 8, 22. &
5. 32. & 10. 39.
^c Rom. 8. 17, 18.
Rev. 1. 9.
^d John 21. 15, 16,
17. Acts 20. 28.
^e Or, *as much as*
in you is.
^f 1 Cor. 9. 17.
^g 1 Tim. 3. 3, 8.
Tit. 1. 7.
^h Ezek. 34. 4.
Matt. 20. 25, 26.
1 Cor. 3. 9.
2 Cor. 1. 24.
ⁱ Or, *overruling*
^j Ps. 33. 12. &
74. 2.
^k Phil. 3. 17.
2 Thess. 3. 9.
1 Tim. 4. 12.
Tit. 2. 7.
^l Heb. 13. 20.
^m 1 Cor. 9. 25.
2 Tim. 4. 8.
Jam. 1. 12.
ⁿ ch. 1. 4.

§ 15.—chap. v. 5–11.

The Apostle commands those who hold inferior offices in the Church to submit to the elders, and then calls on them all indiscriminately to be subject, or to strive and serve each other in the relative situation in which they stand, to be clothed, guarded, and protected by humility—As God opposes himself to the proud, they should humble themselves, and patiently submit to his dispensations under every danger and affliction, casting all their anxiety on God, who interests himself for them (Ps. lv. 22.), being anxious only for the government of their passions, temperate, and always watchful over themselves, because their spiritual adversary is going about in this time of their trials and calamities, seeking whom he may swallow down, hoping to make them apostatize; whom they must stand against, steadfast in the faith of the Son of God, knowing that it is the portion of Christ's disciples to suffer persecution from men and devils—The Apostle prays to God to strengthen and to make them perfect in the faith of Christ.

§ 15.

- a* Rom. 12. 10.
Eph. 5. 21.
Phil. 2. 3.
b Jam. 4. 6.
c 1s. 57. 15. & 66.
2.
d Jam. 4. 10.
e Ps. 37. 5. & 55.
22. Wisd. 12. 13.
Matt. 6. 25.
Luke 12. 11, 22.
Phil. 4. 6. Heb.
13. 5.
f Luke 21. 34, 36.
1 Thess. 5. 6.
ch. 4. 7.
g Job 1. 7. & 2.
2. Luke 22. 31.
Rev. 12. 12.
h Eph. 6. 11, 13.
Jam. 4. 7.
i Acts 14. 22.
1 Thess. 3. 3.
2 Tim. 3. 12. ch.
2. 21.
j 1 Cor. 1. 9.
1 Tim. 6. 12.
k 2 Cor. 4. 17. ch.
1. 6.
l Heb. 13. 21.
Jude 24.
m 2 Thess. 2. 17.
& 3. 3.
n ch. 4. 11. Rev.
1. 6.

§ 16.

- a* 2 Cor. 1. 19.
b Heb. 13. 22.
c Acts 20. 24.
1 Cor. 15. 1.
2 Pet. 1. 12.
d Acts 12. 12,
25.
e Rom. 16. 16.
1 Cor. 16. 20.
2 Cor. 13. 12.
1 Thess. 5. 26.
f Eph. 6. 23.

⁵ LIKEWISE, ye younger, submit yourselves unto the elder: yea, ^aall of you be subject one to another, and be clothed with humility; for ^bGod resisteth the proud, and ^cgiveth grace to the humble. ⁶ Humble ^dyourselves therefore under the mighty hand of God, that he may exalt you in due time. ⁷ Casting ^eall your care upon Him; for He careth for you. ⁸ Be ^fsober, be vigilant; because ^gyour adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour: ⁹ whom ^hresist steadfast in the faith, ⁱknowing that the same afflictions are accomplished in your brethren that are in the world.

¹⁰ But the God of all grace, ^jwho hath called us unto his eternal glory by Christ Jesus, after that ye have suffered ^ka while, ^lmake you perfect, ^mstablish, strengthen, settle you. ¹¹ To ⁿHim be glory and dominion for ever and ever! Amen.

§ 16.—chap. v. 12, to the end.

The Apostle informs them that he sends this Epistle by Silvanus (the same as Silas, Acts xv. 40. and xvi. 19.), he writes to them as he considers briefly, testifying to them that it is the genuine Gospel of Christ which has been preached—He desires them to salute each other, in testimony of their Christian love, and concludes with his apostolical benediction.

¹² BY ^aSilvanus, a faithful brother unto you, as I suppose, I have ^bwritten briefly, exhorting, and testifying ^cthat this is the true grace of God wherein ye stand. ¹³ The church that is at Babylon, elected together with you, saluteth you; and so doth ^dMarcus my son. ¹⁴ Greet ^eye one another with a kiss of charity. ^fPeace be with you all that are in Christ Jesus! [Amen.]

[END OF THE FIRST EPISTLE GENERAL OF PETER.]

SECTION XIV.—*St. Peter, under the impression of approaching Martyrdom, writes to the Jewish and Gentile Christians, dispersed in the Countries of Pontus, Galatia, Cappadocia, &c., to confirm the Doctrines and Instructions of his former Letter, to caution them against the Errors of the false Teachers, by reminding them of the Judgments of God on Apostates, and to encourage them under Persecution, by the Consideration of the happy Deliverance of those who trusted in him, and the final Dissolution both of this World and of the Jewish Dispensation.*^b

THE SECOND EPISTLE GENERAL OF PETER.

§ 1.—chap. i. 1–11.

The Apostle's address and benediction—He is commissioned an apostle both to Jews and Gentiles, by Jesus Christ, who has endowed the apostles with divine power by the gifts of the Holy Spirit, to enable them to bring men to a godly life, which is obtained through the knowledge of Christ Jesus (John xvii. 3.), who has called them to the glory of being his apostles, and infused into them strengthening energy and courage for that purpose, committing to them all the glorious promises of the Gospel, that man might become again a partaker of the holy and immortal nature, having escaped the cor-

SECT. XIV.

V. Æ. 66.

J. P. 4779.

Rome.

§ 1.

b See Note 25.

ruption of the world through lust—To join to their faith true fortitude and resolution of mind under persecution, with increasing knowledge of the doctrines of Christ—And to knowledge, moderation in all earthly enjoyments, patience under afflictions, and piety towards God—And to piety, love of their Christian brethren; and to love of the brethren, love to all men, not excepting their enemies—If these things abound in them, they will be neither inactive nor unfruitful in good works—But he who is deficient in good works, and active Christian graces, is wilfully blind, shutting his eyes against the light, assuming a forgetfulness of his baptismal vow to purify himself from his old sins—Seeing that this is the case with many, they are exhorted more earnestly to labor, to make sure their calling and election by the Gospel, to be the sons of God and his Church, by doing good works through faith; which things if they practise, God will support them by his grace, and minister to them an honorable and triumphant entrance into his everlasting kingdom.

¹ *SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained ^alike precious faith with us through the righteousness of God and our Saviour Jesus Christ! ² grace ^band peace be multiplied unto you through the knowledge of God, and of Jesus our Lord!

³ According as his divine power hath given unto us all things that pertain unto life and godliness, ^cthrough the knowledge of Him ^dthat hath called us [†]to glory and virtue; ⁴(whereby ^eare given unto us exceeding great and precious promises; that by these ye might be ^fpartakers of the Divine Nature, ^ghaving escaped the corruption that is in the world through lust;) ⁵and beside this, ^hgiving all diligence, add to your faith virtue; and to virtue ⁱknowledge; ⁶and to knowledge temperance; and to temperance patience; and to patience godliness; ⁷and to godliness brotherly kindness; and ^jto brotherly kindness charity. ⁸For if these things be in you, and abound, they make you *that ye shall* neither be ^kbarren ^lnor unfruitful in the knowledge of our Lord Jesus Christ; ⁹but he that lacketh these things ^mis blind, and cannot see afar off, and hath forgotten that he was ⁿpurged from his old sins. ¹⁰Wherefore the rather, brethren, give diligence ^oto make your calling and election sure: for if ye do these things, ^pye shall never fall. ¹¹For so an entrance shall be ministered unto you abundantly into the everlasting kingdom ^qof our Lord and Saviour Jesus Christ.

§ 2.—chap. i. 12, to the end.

As the practice of Christian virtues through faith is the only way by which they can enter into Christ's kingdom, St. Peter declares that he thinks it suitable to his apostleship, as long as he is in the body, to remind them of these truths, in which they are already established, and to stir them up to the practice of them; and knowing that his death is soon to take place (John xxi. 18, 19.), he endeavours, by thus writing to them, to enable them to have these things, after his going out of the body, always in their remembrance—For they did not publish cunningly-devised fables, after the manner of the heathen, concerning the appearance of their gods on earth in the human form, when they made known to them the power and the appearance of Jesus Christ; whose majesty he himself, with James and John, witnessed in the Holy Mount, when God, from his magnificent glory, declared him to be his Son; which voice, and the Transfiguration of his person, confirmed the prophecies of the Old Testament concerning Christ, to which they are to pay attention, as the light that guided mankind, during their state of spiritual ignorance, till the day of the Gospel should dawn, and the morning-star of righteousness arise in their souls—Knowing that no prophecy is of private impulse or invention; for prophecy was not brought of old to the minds of those that uttered it by the will of man; but holy men of God declared the purposes of his will as they were borne on or inspired by the Holy Ghost.

¹² WHEREFORE ^aI will not be negligent to put you always in remembrance of these things, ^bthough ye know them, and be established in the present truth. ¹³Yea, I think it meet, ^cas long as I am in this tabernacle, ^dto stir you up by putting you in remembrance; ¹⁴knowing ^ethat shortly I must put off *this* my tabernacle, even as ^four Lord Jesus Christ hath showed me. ¹⁵Moreover I will endeavour that ye may

* Or, *Symeon*.
Acts 15. 14.

a Rom. 1. 12.
2 Cor. 4. 13.
Eph. 4. 5. Tit.
1. 4.

† Gr. *of our God and Saviour*
Tit. 2. 13.

b Dan. 4. 1. & 6.
25. 1 Pet. 1. 2.
Jude 2.

c John 17. 3.

d 1 Thess. 2. 12.
& 4. 7. 2 Thess.
2. 14. 2 Tim. 1. 9.
1 Pet. 2. 9. & 3.
9.

† Or, *by*.

e 2 Cor. 7. 1.

f 2 Cor. 3. 18.
Eph. 4. 24.
Heb. 12. 10.
1 John 3. 2.

g ch. 2. 18, 20.
h ch. 3. 18.

i 1 Pet. 3. 7.

j Gal. 6. 10.
1 Thess. 3. 12.
& 5. 15. 1 John
4. 21.

* Gr. *idle*.

k John 15. 2.
Tit. 3. 14.

l 1 John 2. 9, 11.

m Eph. 5. 26.

Heb. 9. 14.

1 John 1. 7.

n 1 John 3. 19.

o ch. 3. 17.

c See Note 26.

§ 2.

a Rom. 15. 14, 15.
Phil. 3. 1. ch. 3.
1. 1 John 2. 21.
Jude 5.

b 1 Pet. 5. 12.
ch. 3. 17.

c 2 Cor. 5. 1, 4.
d ch. 3. 1.

e See Deut. 4.
21, 22. & 31. 14.
2 Tim. 4. 6.

f John 21. 18, 19.

g 1 Cor. 1. 17. &
2. 1, 4. 2 Cor. 2.
17. & 4. 2.
h Matt. 17. 1, 2.
Mark 9. 2. John
1. 14. 1 John 1.
1. & 4. 14.
d See Note 27.
i Matt. 3. 17. &
17. 5. Mark 1.
11. & 9. 7.
Luke 3. 22. & 9.
35.
j See Ex. 3. 5.
Josh. 5. 15.
Matt. 17. 6.
k Ps. 119. 105.
John 5. 35.
l Rev. 2. 28. &
22. 16. See
2 Cor. 4. 4, 6.
m Rom. 12. 6.
e See Note 23.
n 2 Tim. 3. 16.
1 Pet. 1. 11.
* Or, at any time.
o 2 Sam. 23. 2.
Luke 1. 70.
Acts 1. 16. & 3.
18.

§ 3.

a Deut. 13. 1.
b Matt. 24. 11.
Acts 20. 30.
1 Cor. 11. 19.
1 Tim. 4. 1.
2 Tim. 3. 1, 5.
1 John 4. 1.
Jude 18.
c Jude 4.
d 1 Cor. 6. 20.
Gal. 3. 13. Eph.
1. 7. Heb. 10. 29.
1 Pet. 1. 18.
Rev. 5. 9.
e Phil. 3. 19.
* Or, lascivious
ways, as some
copies read.
f Rom. 16. 18.
2 Cor. 12. 17,
18. 1 Tim. 6. 5.
Tit. 1. 11.
g 2 Cor. 2. 17.
ch. 1. 16.
h Deut. 32. 35.
Jude 4, 15.
i Job 4. 18. Jude
6.
j John 8. 44.
1 John 3. 8.
k Luke 8. 31.
Rev. 20. 2, 3.
l Gen. 7. 1, 7, 23.
Heb. 11. 7.
1 Pet. 3. 20.
m 1 Pet. 3. 19.
n ch. 3. 6.
o Gen. 19. 24.
Deut. 29. 23.
Jude 7.
p Num. 26. 10.
q Gen. 19. 16.
r Wisd. 19. 17.
s Ps. 119. 139,
158. Ezek. 9. 4
t Ps. 34. 17, 19.
1 Cor. 10. 13.
u Jude 4, 7, 8, 10,
16.
† Or, dominion.

be always able after my decease to have these things in remembrance. ¹⁶ For we have not followed ^ecunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but ^hwere eyewitnesses of his^d Majesty. ¹⁷ For he received from God the Father honor and glory, when there came such a Voice to him from the Excellent Glory, "This ⁱis my beloved Son, in whom I am well pleased." ¹⁸ And this Voice which came from heaven we heard, when we were with him in ^jthe Holy Mount: ¹⁹ we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto ^ka light that shineth in a dark place, until the day dawn, and ^lthe day-star arise in your hearts: ²⁰ knowing this first, that ^mno prophecy of the Scripture is of any private^e interpretation. ²¹ For ⁿthe prophecy came not ^{*}in old time by the will of man; ^obut holy men of God spake as *they were* moved by the Holy Ghost.

§ 3.—chap. ii. 1-9, and part of ver. 10.

The Apostle foretells, that as there were false prophets among the Jews who perverted many, denying God, who had redeemed them from the bondage of Egypt, so there shall be false teachers in the Christian Church, who will covertly introduce their heresies of destruction, denying the Lord who had bought them from the bondage of sin and death with his blood (Exod. xv. 16. Deut. xxxii. 6.), bringing on themselves destruction—They will be followed by many, who by their vicious lives will cause the Gospel to be blasphemed, making a merchandise of souls, whose punishment, denounced from the beginning against sin, lingers not, but will soon overtake them—For God spared not the angels who sinned, but cast them down to hell, confining them, till the day of judgment, in a place of wretchedness and darkness, from which they could not escape; and spared not the old world, nor the cities of Sodom and Gomorrah, but made them an example of the punishment to be inflicted on the ungodly at the last day—From the miraculous deliverance of Noah and Lot, the Apostle proves that God would as surely deliver from trials and dangers those who trust in Him, and are his faithful servants, as He would destroy with an everlasting destruction the false teachers and the disobedient.

¹ BUT ^athere were false prophets also among the people, even as ^bthere shall be false teachers among you, who privily shall bring in damnable heresies, even ^cdenying the Lord ^dthat bought them, ^eand bring upon themselves swift destruction: ² and many shall follow their ^{*}pernicious ways, (by reason of whom the way of truth shall be evil spoken of;) ³ and ^fthrough covetousness shall they with feigned words ^gmake merchandise of you: ^hwhose judgment now of a long time lingereth not, and their damnation slumbereth not. ⁴ For if God spared not ⁱthe angels ^jthat sinned, but ^kcast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; ⁵ and spared not the old world, but saved ^lNoah the eighth *person*, ^ma preacher of righteousness, ⁿbringing in the flood upon the world of the ungodly; ⁶ and ^oturning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, ^pmaking them an ensample unto those that after should live ungodly; ⁷ and ^qdelivered just Lot, vexed with the filthy conversation of the wicked, ⁸ (for ^rthat righteous man, dwelling among them, ^sin seeing and hearing vexed his righteous soul from day to day with their unlawful deeds;) ⁹ [*then*] the ^tLord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; ¹⁰ but chiefly ^uthem that walk after the flesh in the lust of uncleanness, and despise [†]government.

§ 4.—chap. ii. part of ver. 10, and 11-16.

The Apostle describes the character of the false teachers, who, like brute beasts, following the instinct of their animal nature, made to be taken and destroyed on account of their destructiveness, blaspheming what they do not understand, shall perish in their own corrupt doctrines and practices—They make an open display of their vices—They are

guilty of sensuality at their love-feasts—They beguile souls not established in the faith, with the idea that the Lord's Supper was instituted to promote carnal love, and are expert in all the arts of seduction and fraud—Following in the way of Balaam, who (Numb. xxxi. 16. Rev. ii. 14.) acted contrary to his knowledge and conscience, that he might obtain the promised hire of unrighteousness.

¹⁰ PRESUMPTUOUS ^aare they self-willed, they are not afraid to speak evil of dignities; ¹¹ whereas ^bangels, which are greater in power and might, bring not railing accusation ^{*}against them before the Lord. ¹² But these (as ^cnatural brute beasts, made to be taken and destroyed) speak evil of the things that they understand not; and shall utterly perish in their own corruption; ¹³ and ^dshall receive the reward of unrighteousness. As they *that* count it pleasure ^eto riot in the day time, (^fspots they are and blemishes!) sporting themselves with their own deceivings while ^gthey feast with you; ¹⁴ having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: ^ha heart they have exercised with covetous practices: cursed children! ¹⁵ which have forsaken the right way, and are gone astray, following the way of ⁱBalaam the son of Bosor, who loved the wages of unrighteousness; ¹⁶ but was rebuked for his iniquity—the dumb ass speaking with man's voice forbad the madness of the prophet.

§ 4.

a Jude 8.

b Jude 9.

* Some read, against themselves.

c Jer. 12. 3. Jude 10.

d Phil. 3. 19.

e See Rom. 13. 13.

f Jude 12.

g 1 Cor. 11. 20, 21.

† Gr. an adulteress.

h Jude 11.

i Num. 22. 5, 7, 21, 23, 28. Jude 11.

§ 5.—chap. ii. 17, to the end.

The Apostle compares the false teachers to wells without water, to clouds which promise rain, but, ending in a tempest, destroy instead of fulfilling the expectations of man, who, by permitting all kinds of lasciviousness, allure those to become their disciples, who had separated themselves from the heathens—They promised the liberty of gratifying their lusts without restraint, while their own conduct proved them the slaves of corruption—For he who is overcome by his lusts is by them enslaved—To those who have been converted by the knowledge of the Gospel from the idolatry and lasciviousness of the heathen world, and are again entangled with them, their latter pollutions will be more fatal than the first; for they have sinned against greater spiritual light and privileges.

§ 5.

¹⁷ THESE ^aare wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. ¹⁸ For when ^bthey speak great swelling words of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that ^cwere ^{*}clean escaped from them who live in error: ¹⁹ while they promise them ^dliberty, they themselves are ^ethe servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. ²⁰ For ^fif after they ^ghave escaped the pollutions of the world ^hthrough the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. ²¹ For ⁱit had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. ²² But it is happened unto them according to the true ^jproverb, “The dog has turned to his own vomit again;” and, “The sow that was washed, to her wallowing in the mire.”

a Jude 12, 13.

b Jude 16.

c Acts 2. 40. ch. 1. 4. ver. 20.

* Or, for a little, or, a while, as some read.

d Gal. 5. 13.

e 1 Pet. 2. 16.

f John 8. 34.

Rom. 6. 16.

g Matt. 12. 45.

Luke 11. 26.

h Heb. 6. 4, &c. & 10. 26, 27.

i ch. 1. 4. ver. 18.

h ch. 1. 2.

i Luke 12. 47, 48 John 9. 41. & 15. 22.

j Prov. 26. 11.

§ 6.—chap. iii. 1-7.

The Apostle shows that his design in writing his two Epistles was to remind them of the predictions of the ancient Prophets (Dan. xii. 2.), and of the doctrines and instructions of the apostles founded on them, knowing that the Prophets foretold the appearance of false teachers, who should deny the coming of Christ to judge the world (Jer. xvii. 15. Ezek. xii. 22-27. Jude 14, 15. Dan. xii. 2.), wilfully ignorant that the firmament, or atmosphere, and the earth, were formed by the word of God out of water; by means of which, owing to the wickedness of man, it had been already destroyed—That the present earth and its atmosphere, which exist by the same means, are liable to the same destruction from the same cause; but they are treasured up, and preserved from a deluge of water, that they may be consumed by a deluge of fire, at the day of retribution and judgment.

§ 6.

- a* ch. 1. 13.
b Jude 17.
c 1 Tim. 4. 1.
 2 Tim. 3. 1.
 Jude 18.
d ch. 2. 10.
e Is. 5. 19. Jer.
 17. 15. Ezek. 12.
 22, 27. Matt. 24.
 48. Luke 12. 45.
f Gen. 1. 6, 9.
 Ps. 33. 6. Heb.
 11. 3.
 * Gr. *consisting*.
g Ps. 24. 2 &
 136. 6. Col. 1.
 17.
h Gen. 7. 11, 21,
 22, 23. ch. 2. 5.
i ver. 10.
j Matt. 25. 41.
 2 Thess. 1. 8.

¹ THIS Second Epistle, beloved, I now write unto you ; in both which ^aI stir up your pure minds by way of remembrance : ² that ye may be mindful of the words which were spoken before by the Holy Prophets, ^band of the commandment of us the Apostles of the Lord and Saviour : ³ knowing ^cthis first, that there shall come in the last day's scoffers, ^dwalking after their own lusts, ⁴and saying, ^eWhere is the promise of his coming ? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

⁵ For this they willingly are ignorant of, that, ^fby the word of God, the heavens were of old, and the earth ^gstanding ^hout of the water and in the water ; ⁶ whereby ⁱthe world that then was, being overflowed with water, perished : ⁷ but ^jthe heavens and the earth, which are now, by the same word are kept in store, reserved unto ^kfire against the day of judgment and perdition of ungodly men.

§ 7.—chap. iii. 8–13.

The Apostle exhorts the Christian brethren not to be deceived by the scoffers, who inferred from God's delay that he wanted the power or the inclination to fulfil his promises—but to remember that no finite duration bears any proportion to the eternity of God ;—that no period of time can change his purposes (Psalm xc. 4.)—That the coming of the Lord is not delayed for the reason assigned by these teachers ; but from his long-suffering, and unwillingness that any should perish—The day of the Lord, however delayed, will surely and suddenly come, and will break in upon men as a thief in the night (Matt. xxiv. 43.), when the whole atmosphere, with its vapors, shall pass away by the application of fire, with tremendous noise and explosions, and the elements of which they are composed being ignited and separated, the whole material fabric, with all its works of nature and art, shall be utterly burned—Seeing that all earthly things shall be dissolved, they have the most powerful incentives to holiness of life, and piety towards God ; earnestly desiring, instead of fearing, the coming of the day of God, when this mundane system shall be melted ; for they, according to the promise God made to Abraham and to his spiritual seed (Rom. iv. 13–16. Isa. lxxv. 17–23. and lxxvi. 22.) are to look for new heavens and a new earth (Rev. xx. 11. and xxi. 1.), the endless abode of blessed spirits.

§ 7.

- a* Ps. 90. 4.
b Hab. 2. 3. Heb.
 10. 37.
c Is. 30. 18.
 1 Pet. 3. 20.
 ver. 15.
d Ezek. 18. 23,
 32. & 33. 11.
e Rom. 2. 4.
 1 Tim. 2. 4.
f Matt. 24. 43.
 Luke 12. 39.
 1 Thess. 5. 2.
 Rev. 3. 3. & 16.
 15.
g Ps. 102. 26. Is.
 51. 6. Matt. 24.
 35. Mark 13. 31.
 Rom. 8. 20.
 Heb. 1. 11. Rev.
 20. 11. & 21. 1.
h 1 Pet. 1. 15.
i 1 Cor. 1. 7. Tit.
 1. 13.
 * Or, *hasting the coming*.
j Ps. 50. 3. Is. 34.
 4.
k Mic. 1. 4. ver.
 10.
l Is. 65. 17. & 66.
 22. Rev. 21. 1,
 27.

⁸ BUT, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years. and ^aa thousand years as one day. ⁹ The ^bLord is not slack concerning his promise, as some men count slackness ; but ^cis long-suffering to us-ward, ^dnot willing that any should perish, but ^ethat all should come to repentance. ¹⁰ But ^fthe day of the Lord will come as a thief [in the night] ; in the which ^gthe heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also and the works that are therein shall be burned up.

¹¹ Seeing then *that* all these things shall be dissolved, what manner of persons ought ye to be ^hin all holy conversation and godliness ! ¹² looking ⁱfor and ^jhasting unto the coming of the day of God, wherein the heavens being on fire shall ^kbe dissolved, and the elements shall ^lmelt with fervent heat. ¹³ Nevertheless we, according to his promise, look for ^mnew heavens and a new earth, wherein dwelleth righteousness.

§ 8.—chap. iii. 14, to the end.

As all Christians are promised the inheritance of the everlasting Canaan, the new heavens and the new earth (Luke xx. 35.), the Apostle admonishes them earnestly to endeavour to be found of Christ, the Judge of quick and dead, holy, innocent, and useful in their lives, and at peace with him—They are to consider the delay of his coming as a proof of his design that all men should be saved ; as Paul, by divine inspiration, has written to them (Ephes. ii. 3–5. Coloss. i. 21. 1 Thess. iii. 13. iv. 14–18. 2 Thess. i. 7–10. Titus ii. 13.)—Resurrection of the dead (1 Cor. xv. 22. Phil. iii. 20, 21.)—Burning of the earth (2 Thess. i. 8.)—Heavenly country, abode of the righteous (1 Thess. iv. 17. Heb. iv. 9. and xii. 14, 18, 24.)—General Judgment (Rom. xiv. 10.), among which things some are difficult of comprehension to man, which the unlearned and unestablished in the faith distort, with other portions of Scripture, to

their own destruction—corrupting the morals of men—But they, having been forewarned by the apostles and prophets of these erroneous doctrines, are to be on their guard against them, daily increasing in the knowledge of the doctrines of Jesus Christ, and as rendering glory to him now, and to the day of eternity.

¹⁴ WHEREFORE, beloved, seeing that ye look for such things, ^abe diligent that ye may be found of him in peace, without spot, and blameless, ¹⁵and account *that* ^bthe long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; ¹⁶as also in all his Epistles, ^cspeaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction.

¹⁷Ye therefore, beloved, ^dseeing ye know *these things* before, ^ebe-ware! lest ye also, being led away with the error of the wicked, fall from your own steadfastness: ¹⁸but ^fgrow in grace, and in the knowl-edge of our Lord and Saviour Jesus Christ. ^gTo him be glory both now and for ever! Amen.

[END OF THE SECOND EPISTLE GENERAL OF PETER.]

SECTION XV.—*Jude writes his Epistle to caution the Christian Church against the dangerous Tenets of the false Teachers, who had now appeared, subverting the Doctrine of Grace to the encouragement of Licentiousness—and to exhort them to a steadfast Adherence to the Faith, and to Holiness of Life.*^f

THE GENERAL EPISTLE OF JUDE.

§ 1.—verse 1, 2.

The Apostle addresses his Epistle to all who are called and preserved and consecrated to God through faith in Jesus Christ—His benediction.

¹ JUDE, the servant of Jesus Christ, and ^abrother of James, to them that are sanctified by God the Father, and ^bpreserved in Jesus Christ and ^ccalled! ² Mercy unto you, and ^dpeace, and love, be multiplied!

§ 2.—verse 3–11.

The Apostle, having heard of the pernicious doctrines of the false teachers, exhorts Christians strenuously to contend for the faith which had been delivered to the apostles and prophets by Jesus Christ through the Spirit—For some ungodly men had crept into the Church, who taught that the goodness of God was so great, that men might sin with impunity, if they possessed faith, denying both the Father and Son (1 John ii. 22.), whose condemnation was foretold by the divine Law from the very beginning—To confute these dangerous doctrines, the Apostle reminds them of the punishment inflicted even on the chosen people of God for their sins (compare Numb. xiv. 23. with Heb. iii. 18, 19.), of that reserved for the angels, who, discontented with their station, attempted to advance themselves, leaving their assigned habitations, and of the utter and eternal destruction of the cities of Sodom and Gomorrah—He shows that these false teachers, and their followers, by the same sins of unbelief, disobedience, and licentiousness, will bring upon themselves the same punishment—these blaspheme, or revile, all established authority; although Michael, the archangel, so much greater than they, did not bring a railing accusation even against the Devil, but left him to the judgment of God—They revile laws and magistrates, not knowing their use and origin; are governed as brute beasts by instinct, destroying themselves by the indulgence of their animal propensities—They have followed after the example of Cain, destroying the souls of their brethren—Of Balaam, by corrupting the word of God for gain—Of Korah and his party, by opposing the apostles and ministers of Christ, as they did Moses and Aaron; and they shall as surely perish, as Korah and his associates did.

³ BELOVED, when I gave all diligence to write unto you ^aof the com-mon salvation, it was needful for me to write unto you, and exhort you that ^bye should earnestly contend for the faith which was once delivered unto the saints. ⁴ For ^cthere are certain men crept in un-awares, ^dwho were before of old ordained to this condemnation, un-

§ 8.

- a 1 Cor. 1. 8. & 15. 58. Phil. 1. 10. 1 Thess. 3. 13. & 5. 23.
- b Rom. 2. 4. 1 Pet. 3. 20. ver. 9.
- c Rom. 8. 19. 1 Cor. 15. 24. 1 Thess. 4. 15.
- d Mark 13. 23. ch. 1. 12.
- e Eph. 4. 14. ch. 1. 10, 11. & 2. 18.
- f Eph. 4. 15. 1 Pet. 2. 2.
- g 2 Tim. 4. 18. Rev. 1. 6.

SECT. XV.

V. Æ. 66.
J. P. 4779.
Syria.

§ 1.

f See Note 29.

- a Luke 6. 16. Acts 1. 13.
- b John 17. 11, 12, 15. 1 Pet. 1. 5.
- c Rom. 1. 7.
- d 1 Pet. 1. 2. 2 Pet. 1. 2.

§ 2.

- a Tit. 1. 4.
- b Phil. 1. 27. 1 Tim. 1. 18. & 6. 12. 2 Tim. 1. 13. & 4. 7.
- c Gal. 2. 4. 2 Pet. 2. 1.
- d Rom. 9. 21, 22 1 Pet. 2. 8.

e 2 Pet. 2. 10.
 f Tit. 2. 11. Heb. 12. 15.
 g Tit. 1. 16.
 2 Pet. 2. 1.
 1 John 2. 22.
 h 1 Cor. 10. 9.
 i Num. 14. 29.
 37. & 26. 64. Ps. 106. 26. Heb. 3. 17, 19.
 j John 8. 44.
 * Or, *principality*.
 k 2 Pet. 2. 4.
 l Rev. 20. 10.
 m Gen. 19. 24.
 Deut. 29. 23.
 2 Pet. 2. 6.
 † Gr. *other*.
 n 2 Pet. 2. 10.
 o Ex. 22. 28.
 p Dan. 10. 13. & 12. 1. Rev. 12. 7.
 q 2 Pet. 2. 11.
 g See Note 30.
 r Zech. 3. 2.
 s 2 Pet. 2. 12.
 t Gen. 4. 5.
 1 John 3. 12.
 u Num. 22. 7, 21.
 2 Pet. 2. 15.
 v Num. 16. 1, &c.
 h See Note 31.

§ 3.

a 2 Pet. 2. 13.
 b 1 Cor. 11. 21.
 c Prov. 25. 14.
 2 Pet. 2. 17.
 d Eph. 4. 14.
 e Matt. 15. 13.
 f Is. 57. 20.
 g Phil. 3. 19.
 h 2 Pet. 2. 17.
 i Gen. 5. 18.
 j See Note 32.
 Deut. 33. 2.
 Dan. 7. 10.
 Zech. 14. 5.
 Matt. 25. 31.
 2 Thess. 1. 7.
 Rev. 1. 7.

k 1 Sam. 2. 3.
 Ps. 31. 18. &
 94. 4. Mal. 3.
 13.

l 2 Pet. 2. 18.
 m Prov. 28. 21.
 Jam. 2. 1, 9.

godly men, ^eturning ^fthe grace of our God into lasciviousness, and ^gdenying the only Lord [God], and our Lord Jesus Christ.

⁵ I will therefore put you in remembrance, (though ye once knew this,) how that ^hthe Lord, having saved the people out of the land of Egypt, afterward ⁱdestroyed them that believed not; ⁶ and the ^jangels which kept not their ^{*}first estate, but left their own habitation, ^khe hath reserved in everlasting chains under darkness, ^lunto the judgment of the great day: ⁷ even as ^mSodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after [†]strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

⁸ Likewise ⁿalso these *filthy* dreamers defile the flesh, despise dominion, and ^ospeak evil of dignities. ⁹ Yet ^pMichael the archangel, when contending with the Devil he disputed about the body of Moses, ^qdurst not bring against him a railing accusation,^g but ^rsaid, “The Lord rebuke thee!” ¹⁰ But ^sthese speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. ¹¹ Woe unto them! for they have gone in the way ^tof Cain, and ^uran greedily after the error of Balaam for reward, and perished ^vin the gainsaying of Core.^h

§ 3.—verse 12–16.

The Apostle tells the Christians that these teachers are a disgrace to their love-feasts, pampering their appetites—He compares them to clouds without water (Deut. xxxii. 2.), their office promising good doctrine, yet giving none; carried about by their passions; so diseased themselves, that their doctrines must be corrupt; naturally and spiritually dead; rooted out as barren; fierce and violent, as the waves of the sea, foaming out their own wickedness; unsettled and irregular in their conduct (Rev. i. 16. and ii. 1.), and being destitute of light, they are reserved for eternal darkness; against whom also (according to the ancient tradition) Enoch the seventh from Adam (to distinguish him from Enoch the son of Cain, who was the third) prophesied, when he predicted the condemnation of the wicked in his own time, and their destruction by the deluge—For these false teachers, like the antediluvians, murmur at the allotments of Providence and the restraints imposed on them; but they are also proud and rebellious, flattering men for their own gain.

¹² THESE ^aare spots in your ^bfeasts of charity, when they feast with you without fear, feeding themselves; ^cclouds they are without water, ^dcarried about of winds; trees whose fruit withereth, without fruit, twice dead, ^eplucked up by the roots; ¹³ raging ^fwaves of the sea, ^gfoaming out their own shame; wandering stars, ^hto whom is reserved the blackness of darkness for ever. ¹⁴ And Enoch also, ⁱthe seventh from Adam, prophesied^j of these, ^jsaying,—

“Behold! the Lord cometh with ten thousand of his saints,

¹⁵ To execute judgment upon all,

And to convince all that are ungodly among them

Of all their ungodly deeds which they have ungodly committed,

And of all their ^khard *speeches*

Which ungodly sinners have spoken against him.”

¹⁶ These are murmurers, complainers, walking after their own lusts; and ^ltheir mouth speaketh great swelling *words*, ^mhaving men’s persons in admiration because of advantage.

§ 4.—verse 17–23.

The Apostle exhorts them, instead of following the false teachers, to remember the doctrines taught them by the apostles, who had also foretold the coming of these lascivious scoffers (2 Pet. iii. 2.), who, separating themselves from the true disciples of Christ, on the pretence of greater illumination, are mere animal men, not having the Spirit—But Christians are to establish themselves and each other in the doctrines of Christ and the Apostles, which make men spiritual and holy, praying to God under

the influence of the Holy Ghost, keeping themselves in constant love towards God, expecting pardon from Christ, together with eternal life—They are to make a difference between those who have been seduced by ignorance and weakness, and those who have erred from pride and corruption of heart—They are gently to reprove the former, and save others from the destruction of sin, by the power of terror, retaining the greatest hatred of their sins, lest they also should be infected by them.

¹⁷ BUT, ^abeloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; ¹⁸ how that they told you ^bthere should be mockers in the last time, who should walk after their own ungodly lusts.

¹⁹ These be they ^cwho separate themselves, ^dsensual, having not the Spirit. ²⁰ But ye, beloved, ^ebuilding up yourselves on your most holy faith, ^fpraying in the Holy Ghost, ²¹ keep yourselves in the love of God, ^glooking for the mercy of our Lord Jesus Christ unto eternal life. ²² And of some have compassion, making a difference; ²³ and others ^hsave with fear, ⁱpulling them out of the fire; hating even ^jthe garment spotted by the flesh.

§ 4.

- a 2 Pet. 3. 2.
- b 1 Tim. 4. 1.
- 2 Tim. 3. 1. &
- 4. 3. 2 Pet. 2. 1.
- & 3. 3.
- c Prov. 18. 1.
- Ezek. 14. 7.
- Ilos. 4. 14. & 9.
- 10. Heb. 10. 25.
- d 1 Cor. 2. 14.
- Jam. 3. 15.
- e Col. 2. 7.
- 1 Tim. 1. 4.
- f Rom. 8. 26.
- Eph. 6. 18.
- g Tit. 2. 13.
- 2 Pet. 3. 12.
- h Rom. 11. 14.
- 1 Tim. 4. 16.
- i Amos 4. 11.
- 1 Cor. 3. 15.
- Zech. 3. 2.
- j Zech. 3. 4, 5.
- Rev. 3. 4.

§ 5.—verse 24, to the end.

The Apostle concludes by recommending them to God, who alone can preserve them from the contagion of sin and error, and with his doxology to God our Saviour, whose glory and power will last throughout all time and eternity.

²⁴ NOW ^aunto Him that is able to keep you from falling, and ^bto present you faultless before the presence of his glory with exceeding joy, ²⁵ to ^cthe only wise God our Saviour, be glory and majesty, dominion and power, both now and ever! Amen.

§ 5.

- a Rom. 16. 25.
- Eph. 3. 20.
- b Col. 1. 22.
- c Rom. 16. 27.
- 1 Tim. 1. 17. &
- 2. 3.

[END OF THE GENERAL EPISTLE OF JUDE.]

SECTION XVI.—*Martyrdom of St. Peter and St. Paul.*

[As the Scripture is silent with respect to the martyrdom of St. Peter at Rome, many Protestant writers, Salmasius, Spanheim, Dr. Barrow, with Bishop Marsh, in his *Comparative View of the Churches of England and Rome*, have endeavoured to prove that St. Peter was never in that city. Upon this point we have already made some observations; the evidence from the fathers is too decisive to permit us to suppose there was no foundation for the general tradition that he was martyred in that city; neither are we even justified in attempting to weaken that evidence of the fathers, which we are willing to receive in other instances, when it confirms our opinions. The arrogant claims of the Church of Rome, that the bishop of that city is entitled, as the successor of St. Peter, to a spiritual supremacy over the other Churches and bishops of the Christian world, has not the shadow of support in Scripture, nor any solid foundation among the fathers of the three first centuries; as the learned ornament of the English Church, Bishop Jewell, has abundantly demonstrated. It cannot then be necessary to reject the authority of early ecclesiastical history, because its testimony has been perverted by a corrupt and apostate Church. The original authorities, upon which the belief that St. Peter was martyred at Rome about this time, are given at length by Dr. Hales. They are selected from Eusebius, and references are given to Dr. Lardner, wherever the passages had been previously selected by that theologian. He quotes Clemens Romanus, *Epist. 1. ad Corinth.* sect. 5.—Cotelerius, *Patres Apost.* vol. i. p. 148—Dionysius, bishop of Corinth—Euseb. *Eccles. Hist.* lib. xi. cap. 25, p. 68—Irenæus, bishop of Lyons—Pearson, *De annis primorum Romæ Episcoporum*, cap. 2—Bishop Burgess's *First Letter*, p. 10—Tertullian of Carthage—Lardner, vol. ii. p. 268—The Presbyter Caius, Euseb. *Hist. Eccl.* lib. ii. cap. 25, p. 67—Origen. Euseb. *Hist. Ec.* lib. iii. cap. 1, or Lardner, vol. vi. p. 541—Lactantius, Lardner, vol. vi. p. 541—Eusebius, bishop of Cæsarea, Lardner, vol. vi. p. 544—Ephrem. Syrus, Lardner, vol. iv. p. 437—Jerome, Lardner, vol. vi. p. 544—Chrysostom, Lardner, vol. vi. p. 544—Theodoret, Lardner, vol. v. p. 201—Isidore, Lardner, vol. v. p. 309—Nicephorus, Basnage, Anon. 42. Num. 10. Lardner, vol. vi. p. 543—Simeon Metaphrastes, Coteler. *Pat. Apost.*

SECT. XVI.

V. Æ. 66.

J. P. 4779.

Rome.

vol. i. p. 148. Not. 39—the united testimony of which is amply sufficient to warrant our reception of the general tradition, which is well given by Cave.

Some circumstances are related which are not supported by the best authorities, and which have too much the appearance of legendary fable. Our Lord, it is said, appeared to St. Peter as he was making his escape over the walls of Rome, at the request of the disciples, and told the Apostle that he was coming to Rome to be again crucified. St. Peter understood this as a reproof, and returned to prison and to death. The stone on which our Lord stood when he talked with St. Peter, bore, it is added, the impression of his feet, and has ever since been preserved as a sacred relic; it is still in the Church of St. Sebastian the Martyr.

Omitting all such narratives, there is sufficient evidence to induce us to receive the common opinion, that, having saluted his brethren, and taken his farewell of St. Paul, he was brought out of prison, and led to the top of the Vatican mount, where he was to be crucified. On his arrival there, he entreated the favor of the officers, that he might not be crucified in the usual manner, but with his head downwards, for he was unworthy to suffer in the same manner, in which our Lord had suffered.

There is sufficient traditionary evidence also, to render it highly probable that the anticipations of St. Paul were realized, and that he was sacrificed in the reign of Nero. Three of the soldiers who conducted him to execution are said to have been converted by his discourse, and became themselves martyrs for the faith. He was beheaded with a sword, crucifixion being esteemed a death too disgraceful for a Roman citizen. Some have asserted that he suffered on the same day with St. Peter; others, that he was executed the year after; others, that several years elapsed before his death. Bishop Pearson is of opinion that St. Paul was martyred during the absence of Nero in Greece, when the command of the pretorian guards was left to Tigellinus, and the government of the empire to Helius Cæsarianus, one of the most profligate and abandoned men of that wicked age. Clemens Romanus affirms, that St. Paul suffered death under the governors, and not under Nero; and Bishop Pearson places the utmost confidence in his testimony.

Cave quotes in confirmation of the tradition concerning St. Peter, Orig. lib. iii. in Genes. apud Euseb. *Hist. Eccles.* lib. iii. c. i. p. 71; Hieron. *de Script. Eccl. in Petr.* p. 262; Heges. p. 279; Prudent. *Peristeph. Hymn. xi.* in Pass. Petri, et Pauli; and Chrysostom, *Serm. in Petr. et Pauli*, p. 267, t. 6, and an equal number respecting St. Paul—See his *Lives of the Apostles*, and the Account in Dr. Lardner's *Supplement to the Credibility*.

As our Lord's prediction concerning the death of St. Peter is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place; and, among Christian writers of ancient times, no other place was named beside Rome; nor did any other city ever glory in the martyrdom of St. Peter. There were in the second and third centuries disputes between the bishop of Rome and other bishops and Churches, about the time of keeping Easter, and about the baptism of heretics, yet none denied the bishop of Rome to have what they called the chair of St. Peter.

Eusebius, both in his *Demonstration* and in his *Ecclesiastical History*, bears witness to the same things—not now to insist on his *Chronicle*. In the former he says, “that St. Peter was crucified at Rome, with his head downwards, and St. Paul beheaded.” In his *Ecclesiastical History*, speaking of Nero as the first persecutor of the Christians, he says, “that he put to death the apostles, at which time St. Paul was beheaded at Rome, and St. Peter crucified, as history relates. And the account,” he says, “is confirmed by the monuments still seen in the cemeteries of that city, with their names inscribed upon them.” And in another chapter of the same work he says, “that Linus was the first bishop of Rome after the martyrdom of Paul and Peter.” It is needless to refer to any more of the many places of this learned bishop of Cæsarea, where he appears to have been fully persuaded, that these two Apostles accomplished their martyrdom at Rome.]

SECT. XVII.

SECTION XVII.—*Destruction of Jerusalem.*

V. Æ. 70.
J. P. 4783.
Jerusalem.

[OUR Lord had solemnly declared, “All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven in this world,” &c. The expression, “in this world,” may possibly refer to the destruc-

tion of Jerusalem. After the ascension of Christ, the Jews lived under the miraculous dispensation of the Holy Spirit, which constantly appealed to them by miracles and by prophecy, as it had occasionally done among their fathers. They persevered, however, for forty years, wilfully and obstinately rejecting the truth of God, till the prediction of their rejected Messiah was fulfilled, and wrath came upon them to the uttermost. The accounts which are given to us by Josephus of the dreadful devastation of their country, the famine and bloodshed, the distress and total ruin of the whole nation, by which the prophecies of Moses and Christ were fulfilled, are so familiar, that it cannot be necessary to enter into the narrative. The fall of Jerusalem has left this memorable lesson to the world—that nations and churches, however highly they may have been favored by the protecting providence of God, will assuredly be laid aside, and fall from their political greatness, if they neglect the service and obedience of Him by whom kings reign, and empires flourish or decay.

SECTION XVIII.—*St. John writes the Apocalypse to supply the Place of a continued Succession of Prophets in the Christian Church, till the second Coming of Christ to judge the World.*^m

THE REVELATION [OF ST. JOHN THE DIVINE.]

§ 1.—chap. i. 1-3.

All mankind are commanded to study the Apocalypse.

¹ THE REVELATION of Jesus Christ, ^awhich God gave unto him, to show unto his servants things which ^bmust shortly come to pass; and ^cHe sent and signified it by his angel unto his servant John: ² who ^dbare record of the word of God, and of the testimony of Jesus Christ, and of all things ^ethat he saw. ³ Blessed ^fis he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for ^gthe time *is* at hand.

§ 2.—chap. i. 4-8.

St. John salutes the Churches, and asserts the Deity of their Saviour, who should come to judge the world.

⁴ JOHN to the Seven Churches which are in Asia! Grace be unto you, and peace, from Him ^awhich is, and ^bwhich was, and which is to come; ^cand from the Seven Spirits which are before his throne; ⁵ and from Jesus Christ, ^dwho is the Faithful Witness, and the ^eFirst-begotten of the dead, and ^fthe Prince of the kings of the earth! Unto Him ^gthat loved us, ^hand washed us from our sins in his own blood, ⁶ and hath ⁱmade us kings and priests unto God and his Father; ^jto him be glory and dominion for ever and ever! Amen. ⁷ Behold! ^kHe cometh with clouds; and every eye shall see Him, and ^lthey also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen. ⁸ I ^mam Alpha and Omega, [The Beginning and The Ending,] saith the Lord, ⁿwhich is, and which was, and which is to come, The Almighty.

§ 3.—chap. i. 9, to the end.

St. John relates the appearance of Christ to him in the Isle of Patmos, and his prophetic commission.

⁹ I JOHN (who also am your brother, and ^acompanion in tribulation, and ^bin the kingdom and patience of Jesus Christ), was in the isle that is called Patmos, ^cfor the word of God, and for the testimony of Jesus [Christ]. ¹⁰ I ^dwas in the Spirit on ^ethe Lord's day, and heard behind me ^fa great voice, as of a trumpet, ¹¹ saying, "I ^gam Alpha and Omega, ^hThe First and The Last:" and, "What thou seest, write in a book, and send *it* unto the Seven Churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

SECT. XVIII.

V. Æ. 96.

J. P. 4799.

Patmos.

§ 1.

^m See Note 35.

^a John 3. 32. &

8. 26. & 12. 49.

^b ch. 4. 1. ver. 3.

^c ch. 22. 16.

^d 1 Cor. 1. 6.

ch. 6. 9. & 12.

17. ver. 9.

^e 1 John 1. 1.

^f Luke 11. 28. ch.

22. 7.

^g Rom. 13. 11.

Jam. 5. 8. 1 Pet.

4. 7. ch. 22. 10.

§ 2.

^a Ex. 3. 14. ver.

8.

^b John 1. 1.

^c Zech. 3. 9. & 4.

10. ch. 3. 1. & 4.

5. & 5. 6.

^d John 8. 14.

1 Tim. 6. 13. ch.

3. 14.

^e 1 Cor. 15. 20.

Col. 1. 18.

^f Eph. 1. 20. ch.

17. 14. & 19. 16.

^g John 13. 34. &

15. 9. Gal. 2. 20.

^h Heb. 9. 14.

1 John 1. 7.

ⁱ 1 Pet. 2. 5. 9.

ch. 5. 10. & 20.

6.

^j 1 Tim. 6. 16.

Heb. 13. 21.

1 Pet. 4. 11. &

5. 11.

^k Dan. 7. 13.

Matt. 24. 30. &

26. 64. Acts 1.

11.

^l Zech. 12. 10.

John 19. 37.

^m Is. 41. 4. & 44.

6. & 48. 12. ver.

17. ch. 2. 8. &

21. 6. & 22. 13.

ver. 11.

ⁿ ver. 4. ch. 4.

8. & 11. 17. &

16. 5.

§ 3

^a Phil. 1. 7. & 4.

14. 2 Tim. 1. 8.

^b Rom. 8. 17.

2 Tim. 2. 12.

^c ch. 6. 9. ver.

2.

^d Acts 10. 10.

2 Cor. 12. 2. ch.

4. 2. & 17. 3. &

21. 10.

^e John 20. 26.

Acts 20. 7.

1 Cor. 16. 2.

^f ch. 4. 1. & 10

8.

^g ver. 8.

^h ver. 17.

i ver. 20. Ex. 25.
37. Zech. 4. 2.
j ch. 2. 1.
k Ezek. 1. 26.
Dan. 7. 13. & 10.
16. See John 1.
51. ch. 14. 14.
l Dan. 10. 5.
m ch. 15. 6.
n Dan. 7. 9.
o Dan. 10. 6. ch.
2. 18. & 19. 12.
p Ezek. 1. 7.
Dan. 10. 6. ch. 2.
18.
q Ezek. 43. 2.
Dan. 10. 6. ch.
14. 2. & 19. 6.
r ver. 20. ch. 2.
1. & 3. 1.
s 1s. 49. 2. Eph.
6. 17. Heb. 4. 12.
ch. 2. 12, 16. &
19. 15, 21.
t Acts 26. 13. ch
10. 1.
u Ezek. 1. 28.
v Dan. 8. 18. &
10. 10.
w 1s. 41. 4. & 44.
6. & 48. 12. ch.
2. 8. & 22. 13.
ver. 11.
x Rom. 6. 9.
y ch. 4. 9. & 5.
14.
z Ps. 68. 20. ch.
20. 1.
a ver. 12, &c.
b ch. 2. 1, &c.
c ch. 4. 1, &c.
d ver. 16.
e ver. 12.
f Mal. 2. 7. ch.
2. 1, &c.
g Zech. 4. 2.
Matt. 5. 15.
Phil. 2. 15.

§ 4.

a ch. 1. 16, 20.
b ch. 1. 13.
c Ps. 1. 6. ver. 9,
13, 19. ch. 3. 1,
8, 15.
d 1 John 4. 1.
e 2 Cor. 11. 13.
2 Pet. 2. 1.
f Gal. 6. 9. Heb.
12. 3, 5.
g Matt. 21. 41,
43.
h ver. 15.
i Matt. 11. 15. &
13. 9, 43. ver. 11,
17, 29. ch. 3. 6,
13, 22. & 13. 9.
j ch. 22. 2, 14.
k Gen. 2. 9.

§ 5.

a ch. 1. 8, 17, 18.
b ver. 2.
c Luke 12. 21.
1 Tim. 6. 18.
Jam. 2. 5.
d Rom. 2. 17, 28,
29 & 9. 6.
e ch. 3. 9.
f Matt. 10. 22.
g Matt. 24. 13.
h Jam. 1. 12. ch.
3. 11.
i ver. 7. ch. 13.
9.
j ch. 20. 14. & 21.
8.

¹² And I turned to see the Voice that spake with me; and, being turned, ⁱI saw seven golden candlesticks, ¹³ and ^jin the midst of the seven candlesticks ^kOne like unto the Son of Man, ^lclothed with a garment down to the foot, and ^mgirt about the paps with a golden girdle. ¹⁴ His head and ⁿhis hairs were white like wool, as white as snow; and ^ohis eyes were as a flame of fire; ¹⁵ and ^phis feet like unto fine brass, as if they burned in a furnace; and ^qhis voice as the sound of many waters. ¹⁶ And ^rhe had in his right hand seven stars: and ^sout of his mouth went a sharp two-edged sword: ^tand his countenance was as the sun shineth in his strength. ¹⁷ And ^uwhen I saw him, I fell at his feet as dead; and ^vhe laid his right [hand] upon me, saying [unto me], "Fear not; ^wI am The First and The Last, ¹⁸ ^xI ^{am} he that liveth; and was dead, and behold! ^yI am alive for evermore, [Amen;] and ^zhave the keys of Hell and of Death. ¹⁹ Write ^athe things which thou hast seen, and ^bthe things which are, ^cand the things which shall be hereafter; ²⁰ the mystery ^dof the seven stars which thou sawest in my right hand, ^eand the seven golden candlesticks. The seven stars are ^fthe angels of the seven churches; and ^gthe seven candlesticks which thou sawest are the seven churches.

§ 4.—chap. ii. 1-7.

Address to the Church at Ephesus, and to all Churches which are beginning to apostatize.

¹ "UNTO the Angel of the Church of EPHESUS write:—These things saith ^aHe that holdeth the seven stars in his right hand, ^bwho walketh in the midst of the seven golden candlesticks; ² I ^cknow thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and ^dthou hast tried them ^ewhich say they are apostles, and are not, and hast found them liars: ³ and hast borne, and hast patience, and for my name's sake hast labored, and hast ^fnot fainted. ⁴ Nevertheless I have *somewhat* against thee, because thou hast left thy first love. ⁵ Remember therefore from whence thou art fallen, and repent, and do the first works; ⁶ or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. ⁶ But this thou hast, that thou hatest the deeds of ^hthe Nicolaitanes which I also hate.

⁷ "He ⁱthat hath an ear, let him hear what the Spirit saith unto the Churches:—To him that overcometh will I give ^jto eat of ^kthe tree of life, which is in the midst of the Paradise of God.

§ 5.—chap. ii. 8-11.

Address to the Church of Smyrna, and to all Churches under persecution and affliction.

⁸ "AND unto the Angel of the Church in SMYRNA write:—These things saith ^aThe First and The Last, which was dead, and is alive; ⁹ I ^bknow thy works, and tribulation, and poverty, (but thou art ^crich,) and ^dI know the blasphemy of ^ethem which say they are Jews, and are not, ^fbut are the synagogue of Satan. ¹⁰ Fear ^gnone of those things which thou shalt suffer. Behold! the Devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: ¹¹ ^hbe thou faithful unto death, and I will give thee ⁱa crown of life. ¹² "He ^jthat hath an ear, let him hear what the Spirit saith unto the Churches:—He that overcometh shall not be hurt of ^kthe second death.

§ 6.—chap. ii. 12-17.

Address to the Church of Pergamos, and to all Churches which, by relaxing their discipline, have admitted erroneous teachers.

¹² "AND to the Angel of the Church in PERGAMOS write:—These

things saith ^aHe which hath the sharp sword with two edges; ¹³ I ^bknow thy works, and where thou dwellest, *even* ^cwhere Satan's seat is: and thou holdest fast my Name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. ¹⁴ But I have a few things against thee, because thou hast there them that hold the doctrine of ^dBalaam, who taught Balak to cast a stumblingblock before the children of Israel, ^eto eat things sacrificed unto idols, ^fand to commit fornication. ¹⁵ So hast thou also them that hold the doctrine ^gof the Nicolaitanes, which thing I hate. ¹⁶ Repent; or else I will come unto thee quickly, and ^hwill fight against them with the sword of my mouth.

¹⁷ "He ⁱthat hath an ear, let him hear what the Spirit saith unto the Churches:—To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone ^ja new name written, which no man knoweth saving he that receiveth it.

§ 8.

a ch. 1. 16
b ver. 2.
c ver. 9.
d Num. 24. 14. & 25. 1. & 31. 16.
 2 Pet. 2. 15.
 Jude 11.
e ver. 20. Acts 15. 29. 1 Cor. 8. 9, 10. & 10. 19, 20.
f 1 Cor. 6. 13, &c.
g ver. 6.
h Is. 11. 4.
 2 Thess. 2. 8.
 ch. 1. 16. & 19. 15, 21.
i ver. 7, 11.
j ch. 3. 12. & 19. 12.

§ 7.—chap. ii. 18, to the end.

Address to the Church at Thyatira, and to all Churches which retain the profession of the true faith, and abound in many respects in good works, yet still permit immorality and idolatry to continue among them.

¹⁸ "AND unto the Angel of the Church in THYATIRA write:—These things saith ^athe Son of God, ^bwho hath [his] eyes like unto a flame of fire, and his feet *are* like fine brass; ¹⁹ I ^cknow thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. ²⁰ Notwithstanding I have [a few things] against thee, because thou sufferest that woman ^dJezebel, which calleth herself a prophetess, to teach and to seduce my servants ^eto commit fornication, and to eat things sacrificed unto idols. ²¹ And I gave her space ^fto repent of her fornication; and she repented not. ²² Behold! I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds, ²³ and I will kill her children with death: and all the churches shall know that ^gI am He which searcheth the reins and hearts; and ^hI will give unto every one of you according to your works. ²⁴ But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, (as they speak.) I ⁱwill put upon you none other burden; ²⁵ but ^jthat which ye have *already* hold fast till I come.

²⁶ "And he that overcometh, and keepeth ^kmy works unto the end, ²⁷ to him will I give power over the nations; (and ^lhe shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father;) ²⁸ and I will give him ^mthe morning star. ²⁹ He ⁿthat hath an ear, let him hear what the Spirit saith unto the Churches!

§ 7.

a Sec Mark 1. 1.
b ch. 1. 14, 15.
c ver. 2.
d 1 Kings 16. 31. & 21. 25.
 2 Kings 9. 7.
e Ex. 34. 15.
 Acts 15. 20, 29.
 1 Cor. 10. 19, 20. ver. 14.
f Rom. 2. 4. ch. 9. 20.
g 1 Sam. 16. 7.
 1 Chr. 28. 9. & 29. 17. 2 Chr. 6. 30. Ps. 7. 9. Jer. 11. 20. & 17. 10. & 20. 12. John 2. 24, 25. Acts 1. 24. Rom. 8. 27.
h Ps. 62. 12.
 Matt. 16. 27.
 Rom. 2. 6. & 14. 12. 2 Cor. 5. 10.
 Gal. 6. 5.
 ch. 20. 12.
i Acts 15. 28.
j ch. 3. 11.
k John 6. 29.
 1 John 3. 23.
l Matt. 19. 28.
 Luke 22. 29, 30.
 1 Cor. 6. 3. ch. 3. 21. & 20. 4.
m Ps. 2. 8, 9. & 49. 14. Dan. 7. 22. ch. 12. 5. & 19. 15.
n 2 Pet. 1. 19. ch. 22. 16.
o ver. 7.

§ 8.—chap. iii. 1-6.

Address to the Church of Sardis, and to all Churches which permit their zeal and faithfulness to decline.

¹ "AND unto the Angel of the Church in SARDIS write:—These things saith He ^athat hath the seven Spirits of God, and the seven stars; ^bI know thy works, that thou hast a name that thou livest, ^cand art dead. ² Be watchful, and strengthen the things which remain, that are ready to die. For I have not found thy works perfect before God. ³ Remember ^dtherefore how thou hast received and heard, and hold fast, and ^erepent. ^fIf therefore thou shalt not watch, I will come [on thee] as a thief, and thou shalt not know what hour I will come upon thee. ⁴ Thou hast ^ga few names even in Sardis which have not

§ 8.

a ch. 1. 4, 16.
 4. 5. & 5. 6.
b ch. 2. 2.
c Eph. 2. 1, 5.
 1 Tim. 5. 6.
d 1 Tim. 6. 20.
 2 Tim. 1. 13.
 ver. 11.
e ver. 19.
f Matt. 24. 42, 43. & 25. 13.
 Mark 13. 33.
 Luke 12. 39, 40.
 1 Thess. 5. 2, 6
 2 Pet. 3. 10. ch. 16. 15.
g Acts 1. 15.

h Jude 23.
i ch. 4. 4. & 6.
11. & 7. 9. 13.
j ch. 19. 8.
k Ex. 32. 32. Ps.
69. 28.
l Phil. 4. 3. ch.
13. 8. & 17. 8.
& 20. 12. & 21.
27.
m Matt. 10. 32.
Luke 12. 8.
n ch. 2. 7.

^hdefiled their garments; and they shall walk with me ⁱin white: for they are worthy.

⁵ “He that overcometh, ^jthe same shall be clothed in white raiment; and I will not ^kblot out his name out of the ^lBook of Life, but ^mI will confess his name before my Father, and before his angels. ⁶ He ⁿthat hath an ear, let him hear what the Spirit saith unto the Churches!

§ 9.—chap. iii. 7–13.

Address to the Church at Philadelphia, and to all Churches which act with zeal and fidelity, according to their opportunities and power.

§ 9.

a Acts 3. 14.
b 1 John 5. 20.
ver. 14. ch. 1. 5.
& 6. 10. & 19.
11.
c Is. 22. 22. Luke
1. 32. ch. 1. 18.
d Matt. 16. 19.
e Job 12. 14.
f ver. 1.
g 1 Cor. 16. 9.
2 Cor. 2. 12.
h ch. 2. 9.
i Is. 49. 23. & 60.
14.
j 2 Pet. 2. 9.
k Luke 2. 1
l Is. 24. 17.
m Phil. 4. 5. ch.
1. 3. & 22. 7, 12,
20.
n ver. 3. ch. 2. 10,
25.
o 1 Kings 7. 21.
Gal. 2. 9. ch. 2.
17. & 14. 1. &
22. 4.
p Gal. 4. 26.
11eb. 12. 22. ch.
21. 2, 10.
q ch. 22. 4.
r ch. 2. 7.

⁷ “AND to the Angel of the Church in PHILADELPHIA write:—These things saith ^aHe that is holy, ^bHe that is true, He that hath ^cthe key of David, ^dHe that openeth, and no man shutteth; and ^eshutteth, and no man openeth; ⁸ I ^fknow thy works: behold! I have set before thee ^gan open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name. ⁹ Behold! I will make ^hthem of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold! ⁱI will make them to come and worship before thy feet, and to know that I have loved thee. ¹⁰ Because thou hast kept the word of my patience, ^jI also will keep thee from the hour of temptation, which shall come upon ^kall the world, to try them that dwell ^lupon the earth. ¹¹ Behold! ^mI come quickly: ⁿhold that fast which thou hast, that no man take thy crown.

¹² “Him that overcometh will I make ^oa pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* ^pNew Jerusalem, which cometh down out of heaven from my God; ^qand *I will write upon him* my new name. ¹³ He ^rthat hath an ear, let him hear what the Spirit saith unto the Churches!

§ 10.—chap. iii. 14, to the end.

Address to the Church at Laodicea, and to all Churches which are wealthy, proud, and lukewarm.

§ 10.

* Or, in Laodicea.
a Is. 65. 16.
b ch. 1. 5. & 19.
11. & 22. 6. ver.
7.
c Col. 1. 15.
d ver. 1.
e Hos. 12. 8.
1 Cor. 4. 8.
f Is. 55. 1. Matt.
13. 44. & 25. 9.
g 2 Cor. 5. 3. ch.
7. 13. & 16. 15.
& 19. 8.
h Job 5. 17.
Prov. 3. 11, 12.
Heb. 12. 5. 6.
Jam. 1. 12.
i Cant. 5. 2.
j Luke 12. 37.
k John 14. 23.
l Matt. 19. 28.
Luke 22. 30.
1 Cor. 6. 2.
2 Tim. 2. 12. ch.
2. 26, 27.
m ch. 2. 7.

¹⁴ “AND unto the Angel of the Church ^{*}of the LAODICEANS write:—^aThese things saith the Amen, ^bthe faithful and true Witness, ^cthe Beginning of the creation of God; ¹⁵ I ^dknow thy works, that thou art neither cold nor hot. I would thou wert cold or hot! ¹⁶ So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. ¹⁷ Because thou sayest, ^eI am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; ¹⁸ I counsel thee ^fto buy of me gold tried in the fire, that thou mayest be rich; and ^gwhite raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. ¹⁹ As ^hmany as I love, I rebuke and chasten: be zealous therefore, and repent. ²⁰ Behold! ⁱI stand at the door, and knock: ^jif any man hear my voice, and open the door, ^kI will come in to him, and will sup with him, and he with me.

²¹ “To him that overcometh ^lwill I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in his throne. ²² He ^mthat hath an ear, let him hear what the Spirit saith unto the Churches!”

§ 11.—chap. iv.

The visions of St. John begin with a representation of the whole creation uniting in the worship of Jesus Christ the God of Christianity.

¹ AFTER this I looked, and, behold! a door was opened in heaven;

and ^athe first voice which I heard *was* as it were of a trumpet talking with me ; which said, “Come ^bup hither, ^cand I will show thee things which must be hereafter.”

² And immediately ^dI was in the Spirit : and, behold ! ^ea throne was set in heaven, and *One* sat on the throne. ³ And He that sat was to look upon like a jasper and a sardine-stone : ^fand *there was* a rainbow round about the throne, in sight like unto an emerald. ⁴ And ^ground about the throne were four and twenty seats : and upon the seats I saw four and twenty Elders sitting, ^hclothed in white raiment ; ⁱand they had on their heads crowns of gold. ⁵ And out of the throne proceeded ^jlightnings and thunderings and voices : ^kand there were seven lamps of fire burning before the throne, which ^lare the Seven Spirits of God ; ^mand before the throne there was ⁿa sea of glass like unto crystal ; ^oand in the midst of the throne, and round about the throne, were four Beasts full of eyes before ^pand behind. ⁷ And ^qthe first Beast was like a lion, and the second Beast like a calf, and the third Beast had a face as a man, and the fourth Beast was like a flying eagle. ⁸ And the four Beasts had each of them ^rsix wings about *him* ; and *they were* full of eyes ^swithin : and ^tthey rest not day and night, saying, “Holy ! ^uholy ! ^vholy ! ‘Lord God Almighty ! ” which was, and is, and is to come ! ” ⁹ And when those Beasts give glory and honor and thanks to Him that sat on the throne, ^wwho liveth for ever and ever, ^xthe ^yfour and twenty Elders fall down before Him that sat on the throne, ^zand worship Him that liveth for ever and ever, ^aand cast their crowns before the throne, saying, ^b“Thou ^cart worthy, O Lord ! to receive glory and honor and power : ^dfor Thou hast created all things, and for thy pleasure they are and were created ! ”

§ 12.—chap. v. 1-3.

St. John sees in his vision a book with seven seals, containing the future history of the Church of God, which no human being was able to open.

¹ AND I saw in the right hand of Him that sat on the throne ^aa book written within and on the back side, ^bsealed with seven seals. ² And I saw a strong Angel proclaiming with a loud voice, “Who [is] worthy to open the book, and to loose the seals thereof ? ” ³ And no man ^cin heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

§ 13.—chap. v. 4, to the end.

The Son of God, represented under the figure of a lamb in the act of being sacrificed, opens the book, to explain to the Church the history of its providential government to the end of time ;—the whole creation renew their praise and homage to the sacrificed Lamb of God.

⁴ AND I wept much, because no man was found worthy to open and to read the book, neither to look thereon. ⁵ And one of the Elders saith unto me, “Weep not : behold ! ^athe Lion of the tribe of Juda, ^bthe Root of David, hath prevailed to open the book, ^cand to loose the seven seals thereof.”

⁶ And I beheld, and, lo ! in the midst of the throne and of the four Beasts, and in the midst of the Elders, stood ^da Lamb as it had been slain, having seven horns and ^eseven eyes, which are ^fthe Seven Spirits of God, sent forth into all the earth. ⁷ And he came and took the book out of the right hand ^gof Him that sat upon the throne. ⁸ And when he had taken the book, ^hthe four Beasts and four and twenty Elders fell down before the Lamb, having every one of them ⁱharps, and golden vials full of ^jodors, ^kwhich are the prayers of saints ; ⁹ and ^lthey sung a new song, saying, “Thou ^mart worthy to take the book, and to open the seals thereof ; ⁿfor thou wast slain, and ^ohast re-

§ 11.

- a* ch. 1. 10.
- b* ch. 11. 12.
- c* ch. 1. 19. & 22. 6.
- d* ch. 1. 10. & 17. 3. & 21. 10.
- e* Is. 6. 1. Jer. 17. 12. Ezek. 1. 26. & 10. 1. Dan. 7. 9.
- f* Ezek. 1. 28.
- g* ch. 11. 16.
- h* ch. 3. 4. 5. & 6. 11. & 7. 9. 13. 14. & 19. 14.
- i* ver. 10.
- j* ch. 8. 5. & 16 18.
- k* Ex. 37. 23. 2 Chr. 4. 20. Ezek. 1. 13. Zech. 4. 2.
- l* ch. 1. 4. & 3. 1. & 5. 6.
- m* Ex. 38. 8. ch. 15. 2.
- n* Ezek. 1. 5.
- o* ver. 8.
- p* Num. 2. 2. & c. Ezek. 1. 10. & 10. 14.
- q* Is. 6. 2.
- r* [Or, *wings round about and within full of eyes.*—ED.] ver. 6.
- s* Gr. *they have no rest.*
- t* Is. 6. 3.
- u* ch. 1. 8.
- v* ch. 1. 4.
- w* ch. 1. 18. & 5. 14. & 15. 7.
- x* ch. 5. 8, 14.
- y* ver. 9.
- z* ver. 4.
- a* ch. 5. 12.
- b* Gen. 1. 1. Acts 17. 24. Eph. 3. 9. Col. 1. 16. ch. 10. 6.

§ 12.

- a* Ezek. 2. 9, 10.
- b* Is. 29. 11. Dan. 12. 4.
- c* ver. 13.

§ 13.

- a* Gen. 49. 9, 10. Heb. 7. 14.
- b* Is. 11. 1, 10. Rom. 15. 12. ch. 22. 16.
- c* ver. 1. ch. 6. 1.
- d* Is. 53. 7. John 1. 29, 36. 1 Pet. 1. 19. ch. 13. 8. ver. 9, 12.
- e* Zech. 3. 9. & 4. 10.
- f* ch. 4. 5.
- g* ch. 4. 2.
- h* ch. 4. 8, 10.
- i* ch. 14. 2. & 15. 2.
- j* Or, *incense.*
- k* Ps. 141. 2. ch. 8. 3, 4.
- l* Ps. 40. 3. ch. 14. 3.
- m* ch. 4. 11.
- n* ver. 6.
- o* Acts 20. 28. Rom. 3. 24. 1 Cor. 6. 20. & 7. 23. Eph. 1. 7. Col. 1. 14. Heb. 9. 12. 1 Pet. 1. 18, 19. 2 Pet. 2. 1. 1 John 1. 7. ch. 14. 4.

o Dan. 4. 1. & 6.
25. ch. 7. 9. &
11. 9. & 14. 6.
p Ex. 19. 6.
1 Pet. 2. 5. 9.
ch. 1. 6. & 20. 6.
& 22. 5.
q ch. 4. 4. 6.
r Ps. 68. 17. Dan.
7. 10. Heb. 12.
22.
s ch. 4. 11.
t Phil. 2. 10. ver.
5.
u 1 Chr. 29. 11.
Rom. 9. 5. & 16.
27. 1 Tim. 6. 16.
1 Pet. 4. 11. & 5.
11. ch. 1. 6.
v ch. 6. 16. & 7.
10.
w ch. 19. 4.
x ch. 4. 9, 10

deemed us to God by thy blood ^oout of every kindred, and tongue, and people, and nation; ¹⁰and ^phast made us unto our God kings and priests; and we shall reign on the earth.” ¹¹And I beheld, and I heard the voice of many angels ^qround about the throne and the Beasts and the Elders: and the number of them was ^rten thousand times ten thousand, and thousands of thousands; ¹²saying ^swith a loud voice, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!” ¹³And ^tevery creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, “Blessing, ^uand honor, and glory, and power, be unto Him ^vthat sitteth upon the throne, and unto the Lamb for ever and ever.” ¹⁴And ^wthe four Beasts said, “Amen.” And the [four and twenty] Elders fell down and worshipped [Him ^xthat liveth for ever and ever].

§ 14.—chap. vi. 1, 2.

The First Seal is opened—The vision which follows announces the general conquest of the Gospel over Jews and Gentiles.

§ 14.

a ch. 5. 5, 6, 7.
b ch. 4. 7.
c Zech. 6. 3. ch.
19. 11.
d Ps. 45. 4, 5.
LXX.
e Zech. 6. 11. ch.
14. 14.

¹AND ^aI saw when the Lamb opened One of the Seals, and I heard, as it were the noise of thunder, ^bone of the four Beasts, saying, “Come and see!” ²And I saw, and behold ^ca white horse! ^dand He that sat on him had a bow; ^eand a crown was given unto him: and he went forth conquering, and to conquer.

§ 15.—chap. vi. 3, 4.

The Second Seal is opened—The savage persecutions and total dispersion of the Jews, under Trajan and Adrian, are announced. A. D. 102 to A. D. 138.

§ 15.

a ch. 4. 7.
b Zech. 6. 2.

³AND when He had opened the Second Seal, ^aI heard the second Beast say, “Come [and see]!” ⁴And ^bthere went out another horse *that was red*; and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

§ 16.—chap. vi. 5, 6.

The Third Seal is opened—The peace and plenty of the reign of the Septimian family are announced. A. D. 193 to A. D. 235.

§ 16.

a ch. 4. 7.
b Zech. 6. 2.
* The word *chāniz* signifieth a measure containing one wine quart, and the twelfth part of a quart.
c ch. 9. 4.

⁵AND when He had opened the Third Seal, ^aI heard the third Beast say, “Come [and see]!” And I beheld, and, lo! ^ba black horse! and he that sat on him had a pair of balances in his hand. ⁶And I heard a voice in the midst of the four Beasts say, “A ^{*}measure of wheat for a penny, and three measures of barley for a penny; and ^c*see* thou hurt not the oil and the wine.”

§ 17.—chap. vi. 7, 8.

The Fourth Seal is opened—The cruel wars, the famines, persecutions, and pestilences, which prevailed in the reigns of Maximin, Decius, and Valerian, are announced. A. D. 255 to A. D. 271.

§ 17.

a ch. 4. 7.
b Zech. 6. 3.

* Or, *to him*.
c Ezek. 14. 21.
d 2 Esd. 15. 5.
e Lev. 26. 22.

⁷AND when He had opened the Fourth Seal, ^aI heard the voice of the fourth Beast say, “Come [and see]!” ⁸And ^bI looked, and behold a pale horse! and his name that sat on him was Death, and Hell followed with him. And power was given ^{*}unto them over the fourth part of the earth, ^cto kill with sword, and with hunger, ^dand with death, ^eand with the beasts of the earth.

§ 18.—chap. vi. 9–11.

The Fifth Seal is opened—The last heathen persecution of Christianity, and the apprehensions of the Christians are announced. A. D. 286 to A. D. 304.

§ 18.

a ch. 8. 3. & 9.
13. & 14. 18.

⁹AND when He had opened the Fifth Seal, I saw under ^athe altar

^bthe souls of them that were slain ^cfor the word of God, and for ^dthe testimony which they held : ¹⁰and they cried with a loud voice, ^esaying, “ How long, O Lord, ^fholy and true ! ^gdost Thou not judge and avenge our blood on them that dwell on the earth ? ” ¹¹And ^hwhite robes were given unto every one of them ; and it was said unto them, ⁱthat they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.

b ch. 20. 4.
c ch. 1. 9.
d 2 Tim. 1. 8. ch. 12. 17. & 19. 10.
e See Zech. 1. 12.
f ch. 3. 7.
g ch. 11. 18. & 19. 2.
h ch. 3. 4, 5. & 7. 9, 14.
i Heb. 11. 40. ch. 14. 13.

§ 19.—chap. vi. 12, to the end, and chap. vii.

The Sixth Seal is opened—The convulsions of the Roman empire are represented at the final overthrow of paganism, and the triumphant establishment of the Christian Church in its place—In this part of the vision also is pointed out the eternal happiness of the early martyrs, and the praise which they render to God and the Lamb. A. D. 323.

§ 19.

¹²AND I beheld, when He had opened the Sixth Seal, ^aand, lo ! there was a great earthquake ! and ^bthe sun became black as sackcloth of hair, and the moon became as blood ; ¹³and ^cthe stars of heaven fell unto the earth, even as a fig tree casteth her ^duntimely figs, when she is shaken of a mighty wind ; ¹⁴and ^ethe heaven departed as a scroll when it is rolled together ; and ^fevery mountain and island were moved out of their places ; ¹⁵and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, ^ghid themselves in the dens and in the rocks of the mountains ; ¹⁶and ^hsaid to the mountains and rocks, “ Fall on us ! and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb ! ” ¹⁷For ⁱthe great day of his wrath is come ; ^jand who shall be able to stand ? ”

a ch. 16. 18.
b Joel 2. 10, 31. & 3. 15. Matt. 24. 29. Acts 2. 20.
c ch. 8. 10. & 9. 1.
d Or, green figs.
e Ps. 102. 26. Is. 34. 4. Heb. 1. 12, 13.
f Jer. 3. 23. & 4. 21. ch. 16. 20.
g Is. 2. 19.
h Hos. 10. 8. Luke 23. 30. ch. 9. 6.
i Is. 13. 6, &c. Zeph. 1. 14, &c. ch. 16. 14.
j Ps. 76. 7.

¹And after these things I saw four Angels standing on the four corners of the earth, ^aholding the four winds of the earth, ^bthat the wind should not blow on the earth, nor on the sea, nor on any tree. ²And I saw another Angel ascending from the east, having the seal of the living God : and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, ³saying, “ Hurt ^cnot the earth, neither the sea, nor the trees, till we have ^dsealed the servants of our God ^ein their foreheads ! ” ⁴And ^fI heard the number of them which were sealed : and there were sealed ^gan hundred and forty and four thousand of all the tribes of the children of Israel. ⁵Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. ⁷Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. ⁸Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

j Dan. 7. 2.
k ch. 9. 4.
l ch. 6. 6. & 9. 4.
m Ezek. 9. 4. ch. 14. 1.
n ch. 22. 4.
o ch. 9. 16.
p ch. 14. 1.

⁹After this I beheld, and, lo ! ^aa great multitude, which no man could number, ^bof all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lamb, ^cclothed with white robes, and palms in their hands ; ¹⁰and cried with a loud voice, saying, “ Salvation ^dto our God ^ewhich sitteth upon the throne, and unto the Lamb ! ” ¹¹And ^fall the angels stood round about the throne, and ^gabout the Elders and the four Beasts, and fell before the throne on their faces, and worshipped God, ¹²saying, “ Amen : ^hBlessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever ! [Amen.] ” ¹³And one of the

q Rom. 11. 25.
r ch. 5. 9.
s ch. 3. 5, 18. & 4. 4. & 6. 11. ver. 14.
t Ps. 3. 8. Is. 43. 11. Jer. 3. 23. Hos. 13. 4. ch. 19. 1.
u ch. 5. 13.
v ch. 4. 6.
w ch. 5. 13, 14.

x ver. 9.

y ch. 6. 9. & 17. 6.

z Is. 1. 18. Heb. 9. 14. 1 John 1. 7. ch. 1. 5. See Zech. 3. 3, 4, 5.

a Is. 4. 5, 6. ch. 21. 3.

b Is. 49. 10.

c Ps. 121. 6. ch. 21. 4.

d Ps. 23. 1. & 36. 8. John 10. 11, 14.

e Is. 25. 8. ch. 4. 21.

Elders answered, saying unto me, "What are these which are arrayed in ^xwhite robes? and whence came they?" ¹⁴ And I said unto him, "Sir, thou knowest." And he said to me, "These ^yare they which came out of great tribulation, and have ^zwashed their robes, and made them white in the blood of the Lamb. ¹⁵ Therefore are they before the throne of God, and serve him day and night in his temple: and He that sitteth on the throne shall ^adwell among them. ¹⁶ They ^bshall hunger no more, ^cneither thirst any more; neither shall the sun light on them, nor any heat: ¹⁷ for the Lamb which is in the midst of the throne ^dshall feed them, and shall lead them unto living fountains of waters; ^eand God shall wipe away all tears from their eyes."

§ 20.—chap. viii. 1-5.

The Seventh Seal is opened—Seven Angels, with the seven trumpets, appear in heaven—The grateful prayers of the Christians who are now at rest, and the acceptance of their prayers, are announced, with the approaching desolation of the Empire by the Barbarians.

§ 20.

a ch. 6. 1.

b Tob. 12. 15.

Matt. 18. 10.

Luke 1. 19.

c 2 Chron. 29. 25-28.

* Or, *add it to the prayers.*

d ch. 5. 8.

e Ex. 30. 1. ch. 6. 9.

f Ps. 141. 2.

Luke 1. 10.

† Or, *upon.*

g ch. 16. 18.

h 2 Sam. 22. 8.

1 Kings 19. 11.

Acts 4. 31.

¹ AND ^awhen he had opened the Seventh Seal, there was silence in heaven about the space of half an hour. ² And ^bI saw the Seven Angels which stood before God; ^cand to them were given seven trumpets. ³ And another Angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should ^{*}offer *it* with ^dthe prayers of all saints upon ^ethe golden altar which was before the throne. ⁴ And ^fthe smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the Angel's hand. ⁵ And the Angel took the censer, and filled it with fire of the altar, and cast it ^ginto the earth: and ^hthere were voices, and thunderings, and lightnings, ⁱand an earthquake.

§ 21.—chap. viii. 6, 7.

A new æra of the overthrow of the Roman power, which had hitherto depressed the Man of Sin, now commences with the sounding of the seven trumpets—The First Trumpet sounds—The prodigies which ensue prefigure the invasion of the Roman Empire by the barbarous nations of the North. A. D. 323 to A. D. 412.

§ 21.

a Ezek. 38. 22.

b ch. 16. 2.

c Is. 2. 13. ch. 9. 4.

⁶ AND the Seven Angels which had the seven trumpets prepared themselves to sound.

⁷ The First [Angel] sounded, ^aand there followed hail and fire mingled with blood, and they were cast ^bupon the earth: and the third part ^cof trees was burnt up, and all green grass was burnt up.

§ 22.—chap. viii. 8, 9.

The Second Trumpet sounds—The Vandals and Alani under Genseric destroy the political power of the Western Roman Empire. A. D. 395 to A. D. 455.

§ 22.

a Jer. 51. 25.

Amos 7. 4.

b ch. 16. 3.

c Ezek. 14. 19.

d ch. 16. 3.

⁸ AND the Second Angel sounded, ^aand as it were a great mountain burning with fire was cast into the sea: ^band the third part of the sea ^cbecame blood; ⁹and ^dthe third part of the creatures [which were] in the sea, and had life, died; and the third part of the ships were destroyed.

§ 23.—chap. viii. 10, 11.

The Third Trumpet sounds—The deposition of Augustulus, the last Roman Emperor of the West, or the apostacy or corruption of ambitious churchmen, or the prevalence of the opinions of Augustine, which more than any others have embittered the waters of life, and destroyed Christian union, may be here prefigured. A. D. 455 to A. D. 476.

§ 23.

a Is. 14. 12. ch. 9. 1.

b ch. 16. 4.

c Ruth 1. 20.

d Ex. 15. 23. Jer. 9. 15. & 23. 15.

¹⁰ AND the Third Angel sounded, ^aand there fell a great star from heaven, burning as it were a lamp, ^band it fell upon the third part of the rivers, and upon the fountains of waters. ¹¹ And ^cthe name of the star is called Wormwood: ^dand the third part of the waters

became wormwood ; and many men died of the waters, because they were made bitter.

§ 24.—chap. viii. 12.

The Fourth Trumpet sounds—The wars in Italy between the conquerors of Rome, the generals of Justinian, and the Goths, and the Establishment of the Exarchate of Ravenna, which annihilated all the remaining authority of Rome, are now predicted to A. D. 606.

§ 24.

a Is. 13. 10.
Amos 8. 9.

¹² AND ^athe Fourth Angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

§ 25.—chap. viii. 13.

Another memorable period in the history of mankind is now ushered in—The general corruption among Christians and the political weakness of the Empire prepare the way for the Two Great Apostacies, which should continue for the space of 1260 years, and rise together in the Eastern and Western Empires. A. D. 606.

§ 25.

a ch. 14. 6. & 19.
17.
b ch. 9. 12. & 11.
14.

¹³ (AND I beheld, ^aand heard an Angel flying through the midst of heaven, saying with a loud voice, “ Woe ! ^bwoe ! woe ! to the inhabitants of the earth by reason of the other voices of the trumpet of the three Angels, which are yet to sound !)”

§ 26.—chap. ix. 1–11.

The rise, progress, and eventual overthrow of the two Synchronical Apostacies of the two great enemies of the peace, knowledge, and happiness of mankind, Popery and Mahometanism, are described by the two first woe trumpets, and by the third woe trumpet, as far as the sixth vial, which was poured out under the latter—The Fifth Trumpet, or first woe trumpet, is sounded—The fall of a star—the corruptions of the Eastern Church, introduces the apostacy of Mahomet, and the Saracens, who conquer the erroneous Christians 150 years—A. D. 606 to A. D. 762.^a

§ 26.

n See Note 36.
a Luke 10. 18.
ch. 8. 10.
b Luke 8. 31. ch.
17. 8. & 20. 1.
ver. 2. 11.
c Joel 2. 2, 10.
d Ex. 10. 4.
Judg. 7. 12.
e ver. 10.
f ch. 6. 6. & 7.
3.
g ch. 8. 7.
h ch. 7. 3.
See Exod. 12.
23. Ezek. 9. 4.
i ch. 11. 7. ver.
10.
j Job 3. 21. Is. 2.
19. Jer. 8. 3. ch.
6. 16.
k Joel 2. 4.
l Nah. 3. 17.
m Dan. 7. 8.
n Joel 1. 6.
o Joel 2. 5, 6, 7.

¹ AND the Fifth Angel sounded, ^aand I saw a star fall from heaven unto the earth ; and to him was given the key of ^bthe bottomless pit, ²and he opened the bottomless pit. And ^cthere arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit. ³And there came out of the smoke ^dlocusts upon the earth ; and unto them was given power, ^eas the scorpions of the earth have power : ⁴and it was commanded them ^fthat they should not hurt ^gthe grass of the earth, neither any green thing, neither any tree ; but only those men which have not ^hthe seal of God in their foreheads. ⁵And to them it was given that they should not kill them, ⁱbut that they should be tormented five months : and their torment was as the torment of a scorpion, when he striketh a man. ⁶And in those days ^jshall men seek death, and shall not find it ; and shall desire to die, and death shall flee from them. ⁷And ^kthe shapes of the locusts *were* like unto horses prepared unto battle ; ^land on their heads *were* as it were crowns like gold, ^mand their faces *were* as the faces of men ; ⁸and they had hair as the hair of women, and ⁿtheir teeth were as *the teeth* of lions ; ⁹and they had breastplates, as it were breastplates of iron ; and the sound of their wings *was* ^oas the sound of chariots of many horses running to battle. ¹⁰And they had tails like unto scorpions, and there were stings in their tails : ^pand their power *was* to hurt men five months. ¹¹And ^qthey had a king over them, *which is* ^rthe Angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name ^{*}Apollyon.

p ver. 5.
q Eph. 2. 2.
r ver. 1.

^{*} That is to say,
a Destroyer.

§ 27.—chap. ix. 12, to the end.

The Sixth Trumpet sounds after a long interval—The four sultanies of the Mahometan

power, whose capitals were Bagdad, Damascus, Aleppo, and Iconium, begin to leave their territories near the Euphrates, and attack the Christians, their first victory being gained in 1281—They destroy the Greek Empire, for which they had been prepared, 1453—Their last acquisition of territory was made in 1672.

§ 27.

a ch. 8. 13.

¹² ONE ^awoe is past; and, behold! there come two woes more hereafter.

b ch. 16. 12.

* Or, *at*.

c Ps. 68. 17. Dan. 7. 10.

d Ezek. 38. 4.

e ch. 7. 4.

f 1 Chr. 12. 8. Is. 5. 28, 29.

g Is. 9. 15.

h Deut. 31. 29.

i Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. 1 Cor. 10. 20.

j Ps. 115. 4. & 135. 15. Dan. 5. 23.

k ch. 22. 15.

¹³ And the Sixth Angel sounded, and I heard a voice from the four horns of the golden altar which is before God, ¹⁴saying to the Sixth Angel which had the trumpet, “Loose the four Angels which are bound ^bin the great river Euphrates.” ¹⁵ And the four Angels were loosed, which were prepared ^{*}for an hour, and a day, and a month, and a year, for to slay the third part of men. ¹⁶ And ^cthe number of the army ^dof the horsemen were two hundred thousand thousand: ^eand I heard the number of them. ¹⁷ And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; ^fand the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. ¹⁸ By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. ¹⁹ For their power is in their mouth, and in their tails: ^gfor their tails were like unto serpents, and had heads, and with them they do hurt. ²⁰ And the rest of the men which were not killed by these plagues, ^hyet repented not of the works of their hands, that they should not worship ⁱdevils, ^jand idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: ²¹ neither repented they of their murders, ^knor of their sorceries, nor of their fornication, nor of their thefts.

§ 28.—chap. x.

The history of the Eastern Empire having been predicted, the prophecy proceeds to the history of the Western Empire during the same period of 1260 years—This portion of the prophecy is given to St. John by another Angel, as a separate book, to distinguish it from the events predicted by the two woe trumpets.

§ 28.

a Ezek. 1. 28.

b Matt. 17. 2. ch. 1. 16.

c ch. 1. 15.

d Matt. 23. 18.

e ch. 8. 5.

f Dan. 8. 26. & 12. 4, 9.

g Ex. 6. 8. Dan. 12. 7.

h Neh. 9. 6. ch. 4. 11. & 14. 7.

i Dan. 12. 7. ch. 16. 17.

j ch. 11. 15.

k ver. 4.

l Jer. 15. 16. Ezek. 2. 8. & 3. 1, 2, 3.

m Ezek. 3. 3.

n Ezek. 2. 10.

¹ AND I saw another mighty Angel come down from heaven, clothed with a cloud, ^aand a rainbow was upon his head, and ^bhis face was as it were the sun, and ^chis feet as pillars of fire, ²and he had in his hand a little book open; ^dand he set his right foot upon the sea, and his left foot on the earth, ³and cried with a loud voice, as *when* a lion roareth. And when he had cried, ^eseven thunders uttered their voices. ⁴ And when the seven thunders had uttered [their voices], I was about to write: and I heard a voice from heaven saying unto me, “Seal ^fup those things which the seven thunders uttered, and write them not.” ⁵ And the Angel, which I saw stand upon the sea and upon the earth, ^glifted up his hand to heaven, ^hand swore by Him that liveth for ever and ever, ⁱwho created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, ^jthat there should be time no longer; ⁷but ^jin the days of the voice of the Seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. ⁸ And ^kthe voice which I heard from heaven spake unto me again, and said, “Go *and* take the little book which is open in the hand of the Angel which standeth upon the sea and upon the earth.” ⁹ And I went unto the Angel, and said unto him, “Give me the little book.” And he said unto me, “Take ^lit, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.” ¹⁰ And I took the little book out of the Angel’s hand, and ate it up; ^mand it was in my mouth sweet as honey; and as soon as I had eaten it, ⁿmy belly was bitter. ¹¹ And he

said unto me, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

§ 29.—chap. xi. 1-14.

The Little Book, containing the prophetic history of the Western Church, is divided into five portions—The First Portion represents the separation between nominal and spiritual Christians—the contempt, and general neglect and hatred of the Scriptures and their right interpreters, under the description of Two Witnesses prophesying in sackcloth—It is predicted that these Witnesses will prophesy nearly 1260 years, till the approaching close of their testimony in sackcloth, when they will be killed, and rise again, and triumph over those who rejoiced at their death—This will take place before the sounding of the seventh trumpet—This portion of the Apocalypse is very obscure: it may be that it is a general introduction to the contents of the little book. A. D. 606 to A. D. 1866.

¹ AND there was given me ^aa reed like unto a rod: and the Angel stood, saying, "Rise, ^band measure the temple of God, and the altar, and them that worship therein; ² but ^cthe court which is without the temple ^{*}leave out, and measure it not; ^dfor it is given unto the Gentiles; and the holy city shall they ^etread under foot ^fforty and two months.

³ "And [†]I will give power unto my two ^gwitnesses, ^hand they shall prophesy ⁱa thousand two hundred and threescore days, clothed in sackcloth. ⁴ These are the ^jtwo olive trees, and the two candlesticks standing before the God of the earth. ⁵ And if any man will hurt them, ^kfire proceedeth out of their mouth, and devoureth their enemies; ^land if any man will hurt them, he must in this manner be killed. ⁶ These ^mhave power to shut heaven, that it rain not in the days of their prophecy; and ⁿhave power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. ⁷ And when they ^oshall have finished their testimony, ^pthe Beast that ascendeth ^qout of the bottomless pit ^rshall make war against them, and shall overcome them, and kill them. ⁸ And their dead bodies *shall lie* in the street of ^sthe great city, which spiritually is called Sodom and Egypt, ^twhere also our Lord was crucified. ⁹ And ^uthey of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, ^vand shall not suffer their dead bodies to be put in graves. ¹⁰ And ^wthey that dwell upon the earth shall rejoice over them, and make merry, ^xand shall send gifts one to another; ^ybecause these two prophets tormented them that dwelt on the earth. ¹¹ And ^zafter three days and a half ^athe Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. ¹² And they heard a great voice from heaven saying unto them, Come up hither! ^bAnd they ascended up to heaven ^cin a cloud; ^dand their enemies beheld them. ¹³ And the same hour ^ewas there a great earthquake, ^fand the tenth part of the city fell, and in the earthquake were slain ^gof men seven thousand: and the remnant were affrighted, ^hand gave glory to the God of heaven.

¹⁴ "The ⁱsecond woe is past; *and*, behold! the third woe cometh quickly."

§ 30.—chap. xi. 15-18.

The Seventh Trumpet sounds—The rejoicing of the universal Church at the anticipated triumph of the Witnesses, at the end of the 1260 years.

¹⁵ AND ^athe Seventh Angel sounded; ^band there were great voices in heaven, saying, "The ^ckingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; ^dand he shall reign for ever and ever!" ¹⁶ And ^ethe four and twenty Elders, which sat before God on their seats, fell upon their faces, and worshipped God, ¹⁷ saying, "We give thee thanks, O Lord God Almighty, ^fwhich art, and wast, and

§ 29.

- a* Ezek. 40. 3, &c. Zech. 2. 1. ch. 21. 15.
b Num. 23. 18.
c Ezek. 40. 17, 20.
** Gr. cast out.*
d Ps. 79. 1. Luke 21. 24.
e Dan. 8. 10. 1 Mac. 3. 51.
f ch. 13. 5.
† Or, I will give unto my two witnesses that they may prophesy.
g ch. 20. 4.
h ch. 19. 10.
i ch. 12. 6.
j Ps. 52. 8. Jer. 11. 16. Zech. 4. 3, 11, 14.
k 2 Kings 1. 10, 12. Jer. 1. 10. & 5. 14. Ezek. 43. 3. Hos. 6. 5.
l Num. 16. 29.
m 1 Kings 17. 1. James 5. 16, 17.
n Ex. 7. 19.
o Luke 13. 32.
p ch. 13. 1, 11. & 17. 8.
q ch. 9. 2.
r Dan. 7. 21. Zech. 14. 2.
s ch. 14. 8. & 17. 1, 5. & 18. 10.
t Heb. 13. 12. ch. 18. 24.
u ch. 17. 15.
v Ps. 79. 2, 3.
w ch. 12. 12. & 13. 8.
x Esth. 9. 19, 22.
y ch. 16. 10.
z ver. 9.
a Ezek. 37. 5, 9, 10, 14.
b Is. 14. 13. ch. 12. 5.
c Is. 60. 8. Acts 1. 9.
d 2 Kings 2. 1, 5, 7.
e ch. 6. 12.
f ch. 16. 19.
† Gr. names of men. ch. 3. 4.
g Josh. 7. 19. ch. 14. 7. & 15. 4.
h ch. 8. 13. & 9. 12. & 15. 1.

§ 30.

- a* ch. 10. 7.
b Is. 27. 13. ch. 16. 17. & 19. 6.
c ch. 12. 10.
d Dan. 2. 44. & 7. 14, 18, 27.
e ch. 4. 4. & 5. 8. & 19. 4.
f ch. 1. 4, 8. & 4. 8. & 16. 5.

g ch. 19. 6.
 h ver. 2. 9.
 i Dan. 7. 9, 10.
 ch. 6. 10.
 j ch. 19. 5.
 k ch. 13. 10. &
 18. 6.
 * Or, *corrupt*.

art to come ! because Thou hast taken to thee thy great power, ^gand hast reigned ! ¹⁸ And ^hthe nations were angry, and thy wrath is come, ⁱand the time of the dead, that they should be judged, and that Thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, ^jsmall and great ; ^kand shouldest destroy them which ^{*}destroy the earth.

§ 31.—chap. xi. 19. and xii.

The Second Division of the little book—Under the figures of a woman bringing forth with pain a Man-Child, and being driven by a Dragon with seven heads and ten horns into the wilderness, is prophesied the persecution of the Church of Christ, which brings forth true and faithful Christians, by the evil Spirit, which first introduced evil into this world—This contest continues also 1260 years, from 606 to 1866.

§ 31.

a ch. 15. 5, 8.
 b ch. 8. 5. & 16.
 18.
 c ch. 16. 21.
 * Or, *sign*.

¹⁹ AND ^athe temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and ^bthere were lightnings, and voices, and thunderings, and an earthquake, ^cand great hail.

d Is. 66. 7. Gal.
 4. 19.
 † Or, *sign*.
 e ch. 17. 3.
 f ch. 17. 9, 10.
 g ch. 13. 1.
 h ch. 9. 10, 19.
 i ch. 17. 18.
 j Dan. 8. 10.
 k ver. 2.
 l Ex. 1. 16.
 m Ps. 2. 9. ch. 2.
 27. & 19. 15.
 n ver. 4.
 o ch. 11. 3.

¹ And there appeared a great ^{*}wonder in heaven ; a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars : ² and she being with child cried, ^dtravailing in birth, and pained to be delivered. ³ And there appeared another [†]wonder in heaven ; and behold ! ^ea great red Dragon, ^fhaving seven heads and ten horns, ^gand seven crowns upon his heads ; ⁴ and ^hhis tail drew the third part ⁱof the stars of heaven, ^jand did cast them to the earth. And the Dragon stood ^kbefore the Woman which was ready to be delivered, ^lfor to devour her child as soon as it was born. ⁵ And she brought forth a Man-Child, ^mwho was to rule all nations with a rod of iron : and her Child was caught up unto God, and ^{to} his throne. ⁵ And ⁿthe Woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there ^oa thousand two hundred and threescore days.

p Dan. 10. 13, 21.
 & 12. 1.
 q ver. 3. ch. 20.
 2.
 r Luke 10. 18.
 John 12. 31.
 s Gen. 3. 1, 4. ch.
 20. 2.
 t ch. 20. 3.
 u ch. 9. 1.
 v ch. 11. 15. &
 19. 1.
 w Job 1. 9. & 2.
 5. Zech. 3. 1.
 x Rom. 8. 33, 34,
 37. & 16. 20.
 y Luke 14. 26.
 z Ps. 96. 11. Is.
 49. 13. ch. 18.
 20.
 a ch. 8. 13. & 11.
 10.
 b ch. 10. 6.
 c ver. 5.
 d Ex. 19. 4.
 1 Mac. 2. 29, 30,
 31.
 e ver. 6.
 f ch. 17. 3.
 g Dan. 7. 25. &
 12. 7.
 h Is. 59. 19.

⁷ And there was war in heaven : ^rMichael and his angels fought ^qagainst the Dragon ; and the Dragon fought and his angels, ⁸ and prevailed not ; neither was their place found any more in heaven ; ⁹ and ^rthe great Dragon was cast out, ^sthat old Serpent, called the Devil, and Satan, ^twhich deceiveth the whole world : ^uhe was cast out into the earth, and his angels were cast out with him. ¹⁰ And I heard a loud voice saying in heaven, “ Now ^vis come salvation, and strength, and the kingdom of our God, and the power of his Christ ! for the Accuser of our brethren is cast down, ^wwhich accused them before our God day and night. ¹¹ And ^xthey overcame him by the blood of the Lamb, and by the word of their testimony ; ^yand they loved not their lives unto the death. ¹² Therefore ^zrejoice, *ye* heavens, and ye that dwell in them ! ^aWoe to the inhabitants of the earth and of the sea ! for the Devil is come down unto you, having great wrath, ^bbecause he knoweth that he hath but a short time.”

i Gen. 3. 15. ch.
 11. 7. & 13. 7.
 j ch. 14. 12.
 k 1 Cor. 2. 1.
 1 John 5. 10. ch.
 1. 2, 9. & 6. 9.
 & 20. 4.

¹³ And when the Dragon saw that he was cast unto the earth, he persecuted ^cthe Woman which brought forth the Man-Child. ¹⁴ And ^dto the Woman were given two wings of a great eagle, ^ethat she might fly ^finto the wilderness, into her place, where she is nourished ^gfor a time, and times, and half a time, from the face of the Serpent. ¹⁵ And the Serpent ^hcast out of his mouth water as a flood after the Woman, that he might cause her to be carried away of the flood. ¹⁶ And the earth helped the Woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth. ¹⁷ And the Dragon was wroth with the Woman, ⁱand went to make war with the remnant of her seed, ^jwhich keep the commandments of God, and have ^kthe testimony of Jesus Christ.

§ 32.—chap. xiii. 1-10.

The Third Division of the little book, in which the agent of the evil Spirit, which persecuted the true Church of God 1260 years, is described by characteristics exclusively applicable to the power of "Rome."

¹ AND I stood upon the sand of the sea, and saw ^ba Beast rise up out of the sea, ^chaving seven heads and ten horns, and upon his horns ten crowns, and upon his heads the ^{*}name of Blasphemy. ² And ^dthe Beast which I saw was like unto a leopard, ^eand his feet were as *the feet* of a bear, ^fand his mouth as the mouth of a lion. And ^gthe Dragon gave him his power, ^hand his seat, ⁱand great authority; ³ and I saw one of his heads ^jas it were [†]wounded to death; and his deadly wound was healed. And ^kall the world wondered after the Beast, ⁴and they worshipped the Dragon which gave power unto the Beast; and they worshipped the Beast, saying, "Who ^lis like unto the Beast? who is able to make war with him?" ⁵ And there was given unto him a ^mmouth speaking great things, and blasphemies; and power was given unto him [‡]to continue ⁿforty and two months. ⁶ And he opened his mouth in blasphemy against God, to blaspheme his name, ^oand his tabernacle, and them that dwell in heaven. ⁷ And it was given unto him ^pto make war with the saints, and to overcome them: ^qand power was given him over all kindreds, and tongues, and nations. ⁸ And all that dwell upon the earth shall worship him, ^rwhose names are not written in the Book of Life of the Lamb slain ^sfrom the foundation of the world. ⁹ If ^tany man have an ear, let him hear. ¹⁰ He ^uthat leadeth into captivity shall go into captivity: ^vhe that killeth with the sword must be killed with the sword. ^wHere is the patience and the faith of the saints.

§ 33.—chap. xiii. 11, to the end.

The Fourth Division of the little book, in which is represented the spiritual dominion of the Church of Rome, supported and sanctioned by the secular powers of Europe during 1260 years.

¹¹ AND I beheld another Beast ^acoming up out of the earth; and he had two horns like a lamb, and he spake as a dragon; ¹² and he exerciseth all the power of the first Beast before him, and causeth the earth and them which dwell therein to worship the first Beast, ^bwhose deadly wound was healed; ¹³ and ^che doeth great wonders, ^dso that he maketh fire come down from heaven on the earth in the sight of men. ¹⁴ And ^edeceiveth them that dwell on the earth ^fby *the means of* those miracles which he had power to do in the sight of the Beast; saying to them that dwell on the earth, that they should make an Image to the Beast, which had the wound by a sword, ^gand did live. ¹⁵ And he had power to give ^hlife unto the Image of the Beast, that the Image of the Beast should both speak, ⁱand cause that as many as would not worship the Image of the Beast should be killed. ¹⁶ And he caused all, both small and great, rich and poor, free and bond, [†]to ^jreceive a mark in their right hand, or in their foreheads; ¹⁷ [and] that no man might buy or sell, save he that had the mark, or ^kthe name of the Beast, ^lor the number of his name. ¹⁸ Here ^mis wisdom; let him that hath understanding count ⁿthe number of the Beast: ^ofor it is the number of a man, and his number *is* Six hundred threescore and six.

§ 34.—chap. xiv. 1-13.

The Fifth Division of the little book contains a representation of the depressed condition of the spiritual Church of God during the 1260 years—The Reformation by Luther—The present efforts of Protestants to enlighten mankind, and a future still more successful opposition to Popery, are probably predicted under the representation of three Angels appealing to mankind.

§ 32.

^a The Editor takes this opportunity to say, once for all, that his views of the application of the Apocalypse are quite different from those of Mr. Townsend. As St. John says in his preface to the book, that it was to relate to "*things which must shortly come to pass*," he feels constrained to adopt the idea, that its application is much less extensive than is supposed. He prefers the hypothesis of Professor Lee.

^b Dan. 7. 2, 7.

^c ch. 12. 3. & 17. 3, 9, 12.

^{*} Or, *names*. ch. 17. 3.

^d Dan. 7. 6.

^e Dan. 7. 5.

^f Dan. 7. 4.

^g ch. 12. 9.

^h ch. 16. 10.

ⁱ ch. 12. 4.

^j ver. 12, 14.

[†] Gr. *slain*.

^k ch. 17. 8.

^l ch. 13. 18.

^m Dan. 7. 8, 11, 25. & 11. 36.

[‡] Or, *to make war*.

ⁿ ch. 11. 2. & 12. 6.

^o John I. 14. Col. 2. 9.

^p Dan. 7. 21. ch. 11. 7. & 12. 17.

^q ch. 11. 18. & 17. 15.

^r Ex. 32. 32. Dan. 12. 1. Phil. 4. 3. ch. 3. 5. & 20. 12, 15. & 21. 27.

^s ch. 17. 8.

^t ch. 2. 7.

^u Is. 33. 1.

^v Gen. 9. 6. Matt. 26. 52.

^w ch. 14. 12.

§ 33.

^a ch. 11. 7.

^b ver. 3.

^c Deut. 13. 1, 2,

3. Matt. 24. 24.

2 Thess. 2. 9.

ch. 16. 14.

^d 1 Kings 18. 38.

2 Kings 1. 10,

12.

^e ch. 12. 9. & 19.

20.

^f 2 Thess. 2. 9,

10.

^g 2 Kings 20. 7.

^{*} Gr. *breath*.

^h ch. 16. 2. & 19.

20. & 20. 4.

[†] Gr. *to give them*.

ⁱ ch. 14. 9. & 19.

20. & 20. 4.

^j ch. 14. 11.

^k ch. 15. 2.

^l ch. 17. 9.

^m ch. 15. 2.

ⁿ ch. 21. 17.

§ 34.

a ch. 5. 5.
 b ch. 7. 4.
 c ch. 7. 3. & 13. 16.
 d ch. 1. 15. & 19. 6.
 e ch. 5. 8.
 f ch. 5. 9. & 15. 3.
 g ver. 1.
 h 2 Cor. 11. 2.
 i ch. 3. 4. & 7. 15, 17. & 17. 14.
 j ch. 5. 9.
 * Gr. *were bought*.
 k Jam. 1. 18.
 l Ps. 32. 2. Zeph. 3. 13.
 m Eph. 5. 27. Jude 24.
 n ch. 8. 13.
 o Eph. 3. 9, 10, 11. Tit. 1. 2.
 p ch. 13. 7.
 q ch. 11. 18. & 15. 4.
 r Neh. 9. 6. Ps. 33. 6. & 124. 8. & 146. 5, 6. Acts 14. 15. & 17. 24.
 s Is. 21. 9. Jer. 51. 8. ch. 18. 2.
 t Jer. 51. 7. ch. 11. 8. & 16. 19. & 17. 2, 5. & 18. 3, 10, 18, 21. & 19. 2.
 u ch. 13. 14, 15, 16.
 v Ps. 75. 8. Is. 51. 17. Jer. 25. 15.
 w ch. 18. 6.
 x ch. 16. 19.
 y ch. 20. 10.
 z ch. 19. 20.
 a Is. 34. 10. ch. 19. 3.
 b ch. 13. 10.
 c ch. 12. 17.
 d Eccles. 4. 1, 2. ch. 20. 6.
 e 1 Cor. 15. 18. 1 Thess. 4. 16.
 † Or, *from henceforth saith the Spirit, Yea*.
 f 2 Thess. 1. 7. Heb. 4. 9, 10. ch. 6. 11.

§ 35.

a Ezek. 1. 23. Dan. 7. 13. See John 1. 51. ch. 1. 13.
 b ch. 6. 2.
 c ch. 16. 17.
 d Joel 3. 13. Matt. 13. 39.
 e Jer. 51. 33. ch. 13. 12.
 * Or, *dried*.
 f ch. 16. 8.
 g Joel 3. 13.

¹ AND I looked, and, lo! ^aa Lamb stood on the Mount Sion, and with him ^ba hundred forty and four thousand, ^chaving his Father's name written in their foreheads. ² And I heard a voice from heaven, ^das the voice of many waters, and as the voice of a great thunder; and I heard the voice of ^eharpers harping with their harps, ³ and ^fthey sung as it were a new song before the Throne, and before the four Beasts, and the Elders; and no man could learn that song ^gbut the hundred and forty and four thousand, which were redeemed from the earth. ⁴ These are they which were not defiled with women, ^hfor they are virgins: these are they ⁱwhich follow the Lamb whithersoever he goeth. ^jThese ^{*}were redeemed from among men, ^kbeing the firstfruits unto God and to the Lamb; ⁵ and ^lin their mouth was found no guile, for ^mthey are without fault [before the throne of God].

⁶ And I saw another Angel ⁿfly in the midst of heaven, ^ohaving the everlasting Gospel to preach unto them that dwell on the earth, ^pand to every nation, and kindred, and tongue, and people, ⁷saying with a loud voice, "Fear ^qGod, and give glory to Him! for the hour of his judgment is come: ^rand worship Him that made heaven, and earth, and the sea, and the fountains of waters."

⁸ And there followed another Angel, saying, "Babylon ^sis fallen! is fallen! ^tthat great city, because she made all nations drink of the wine of the wrath of her fornication."

⁹ And the Third Angel followed them, saying with a loud voice, "If ^uany man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, ¹⁰ the same ^vshall drink of the wine of the wrath of God, which is ^wpoured out without mixture into ^xthe cup of his indignation; and ^yhe shall be tormented with ^zfire and brimstone in the presence of the holy angels, and in the presence of the Lamb. ¹¹ And ^athe smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his image, and whosoever receiveth the mark of his name."

¹² Here ^bis the patience of the saints, ^c[here are they] that keep the commandments of God, and the faith of Jesus. ¹³ And I heard a voice from heaven saying unto me, "Write, ^dBlessed are the dead ^ewhich die in the Lord, ^ffrom henceforth;" ("Yea," saith the Spirit;) "that ^gthey may rest from their labors; and their works do follow them."

§ 35.—chap. xiv. 14, to the end, and xv. 1-4.

The contents of the little book having been related, the prophet proceeds to the sounding of the third woe trumpet, when the Seven Vials are to be poured out, or the seven thunders to sound, which the angel forbade St. John to write (Rev. x. 4.) till he had revealed the predictions of the little book—It was declared (chap. x. 7.) that the mystery of God should be completed in the days of the voice of the Seventh Angel—The terrible events which shall precede the establishment of the kingdom of Christ, at the end of the 1260 years, are related under the emblems of the vintage, and the harvest of the wrath of God; and the triumph of the Church of God, after the completion of his judgments, is anticipated.

¹⁴ AND I looked, and behold a white cloud, and upon the cloud ^aOne sat ^blike unto the Son of Man, ^chaving on his head a golden crown, and in his hand a sharp sickle. ¹⁵ And another Angel ^dcame out of the temple, crying with a loud voice to him that sat on the cloud, "Thrust ^ein thy sickle and reap! for the time is come for thee to reap; for the harvest ^fof the earth is ^gripe." ¹⁶ And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

¹⁷ And another Angel came out of the temple which is in heaven, he also having a sharp sickle. ¹⁸ And another Angel came out from the altar, ^gwhich had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, "Thrust ^hin thy sharp sickle, and

gather the clusters of the vine of the earth ! for her grapes are fully ripe." ¹⁹ And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into ^hthe great winepress of the wrath of God. ²⁰ And ⁱthe winepress was trodden ^jwithout the city, and blood came out of the winepress, ^keven unto the horse-bridles, by the space of a thousand and six hundred furlongs.

chap. xv. 1-4.

¹ And ^lI saw another sign in heaven, great and marvellous, ^mseven angels having the seven last plagues ; ⁿfor in them is filled up the wrath of God. ² And I saw as it were ^oa sea of glass ^pmingled with fire : and them that had gotten the victory over the beast, ^qand over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, ^rhaving the harps of God. ³ And they sing ^sthe song of Moses the servant of God, and the song of the Lamb, ^tsaying,—

"Great and marvellous *are* thy works ! Lord God Almighty !

Just ^uand true *are* thy ways, thou King of ^vsaints !

⁴ Who ^wshall not fear thee, O Lord ! and glorify thy name ?

For *Thou* only *art* holy :

For ^xall nations shall come and worship before Thee ;

For thy judgments are made manifest."

h ch. 19. 15
i Is. 63. 3. Lam. 1. 15.
j ch. 11. 8. Heb. 13. 12.
k ch. 19. 14.
l ch. 12. 1, 3.
m ch. 16. 1. & 21. 9.
n ch. 14. 10.
o ch. 4. 6. & 21. 18.
p Matt. 3. 11.
q ch. 13. 15, 16, 17.
r ch. 5. 8. & 14. 2.
s Ex. 15. 1. Deut. 31. 30. ch. 14. 3.
t Deut. 32. 4. Ps. 111. 2. & 139. 14.
u Ps. 145. 17. Hos. 14. 9. ch. 16. 7.
v Or, *nations*, or, *ages*.
w Ex. 15. 14, 15. Jer. 10. 7.
x Is. 66. 22.

§ 36.—chap. xv. 5. to the end, and xvi. 1.

The seventh woe trumpet, which was described, in the first part of the vision concerning the 1260 years, as sounding after the completion of the progress of the Mahometan powers, (which finally ceased in 1698, Rev. xi. 15-19.), and which closed the prophetic history of the Eastern Empire, till the time of the overthrow of that religion, now sounds ; and Seven Angels are represented as preparing the vials of God's wrath, to punish the earth, the Mahometan, Papal, and Infidel powers, before the day of universal Christianity begins. A. D. 1698 to A. D. 1860.

⁵ AND after that I looked, and, behold ! ^athe temple of the tabernacle of the testimony in heaven was opened ; ^band ^cthe Seven Angels came out of the temple, having the seven plagues, ^dclothed in pure and white linen, and having their breasts girded with golden girdles. ⁷ And ^eone of the four Beasts gave unto the Seven Angels seven golden vials full of the wrath of God, ^fwho liveth for ever and ever. ⁸ And ^gthe temple was filled with smoke ^hfrom the glory of God, and from his power ; and no man was able to enter into the temple till the seven plagues of the Seven Angels were fulfilled.

¹ And I heard a great voice out of the temple, saying ⁱto the Seven Angels, "Go your ways, and pour out the vials ^jof the wrath of God upon the earth !"

§ 36.
a ch. 11. 19. See Num. 1. 50.
b ver. 1.
c Ex. 28. 6, 8. Ezek. 44. 17, 18. ch. 1. 13.
d ch. 4. 6.
e 1 Thess. 1. 9. ch. 1. 9. & 10. 6.
f Ex. 40. 34. 1 Kings 8. 10. 2 Chron. 5. 14. Is. 6. 4.
g 2 Thess. 1. 9.
h ch. 15. 1.
i ch. 14. 10. & 15. 7.

§ 37.—chap. xvi. 2.

The First Vial is poured out, and the harvest of the wrath of God begins—Some severe calamity, between the completion of the progress of Mahometanism and the approaching end of the 1260 years is predicted—We consider the pouring out of this vial to be predictive of the French Revolution ; that event being the most terrible calamity which has hitherto happened to the votaries of the Papal religion, which in its effects is still agitating the whole civilized world—The sore, which is predicted as afflicting the Papacy, may be Infidelity. A. D. 1789 to A. D. 1791.

AND the First went, and poured out his vial ^aupon the earth ; and ^bthere fell a noisome and grievous sore upon the men ^cwhich had the mark of the Beast, and upon them ^dwhich worshipped his Image.

§ 37.
a ch. 8. 7.
b Ex. 9. 9, 10, 11.
c ch. 13. 15, 17.
d ch. 13. 14.

§ 38.—chap. xvi. 3.

The Second Vial is poured out—The sea becomes blood—This figure may describe the sanguinary wars and massacres which then afflicted the world, A. D. 1791 to A. D. 1794.

AND the Second [Angel] poured out his vial ^aupon the sea ; and it

§ 38.
a ch. 8. 8.

d Ex. 7. 17, 20.
c ch. 8. 9.

^b became as the blood of a dead *man*; ^c and every living soul died in the sea.

§ 39.—chap. xvi. 4-7.

The Third Vial is poured out, the rivers and fountains become blood—By these emblems may be denoted the pollutions of Infidelity on the sources of knowledge, and the devastations of the lesser states of Europe during the revolutionary wars, A. D. 1794 to A. D. 1801.

§ 39.

a ch. 8. 10.
b Ex. 7. 20.
c ch. 15. 3.
d ch. 1. 4, 8. &
4. 8. & 11. 17.
e Matt. 23. 34,
35. ch. 13. 15.
f ch. 11. 18. & 18.
20.
g Is. 49. 26.
h ch. 15. 3.
i ch. 13. 10. & 14.
10. & 19. 2.

⁴ AND the Third [Angel] poured out his vial ^a upon the rivers and fountains of waters; ^b and they became blood. ⁵ And I heard the Angel of the waters say, “Thou ^c art righteous, [O Lord!] ^d which art, and wast, and shalt be, because Thou hast judged thus! ^e for ^f they have shed the blood ^g of saints and prophets, ^h and Thou hast given them blood to drink; for they are worthy!” ⁷ And I heard another out of the altar say, “Even so, ^h Lord God Almighty, ⁱ true and righteous are thy judgments!”

§ 40.—chap. xvi. 8, 9.

The Fourth Vial is poured out—The world is represented as scorched with the heat of the sun—As this is the well-known emblem of sovereignty, the empire of Napoleon may be represented. A. D. 1801 to A. D. 1814.

§ 40.

a ch. 8. 12.
b ch. 9. 17, 18. &
14. 18.
* Or, *burned*.
c ver. 11, 21.
d Dan. 5. 22, 23.
ch. 9. 20.
e ch. 11. 13. &
14. 7.

⁸ AND the Fourth [Angel] poured out his vial ^a upon the sun; ^b and power was given unto him to scorch men with fire. ⁹ And men were ^{*} scorched with great heat, and ^c blasphemed the name of God, which hath power over these plagues: ^d and they repented not ^e to give Him glory.

§ 41.—chap. xvi. 10, 11.

The Fifth Vial is poured out—The votaries of the Papacy are represented in a distressed and agonized condition—We are now living under this vial—Possibly by this emblem may be intended the hatred of Papal Rome to that increasing and irresistible progress of knowledge, which demonstrates the absurdities and errors of the Papal religion, without producing reformation and repentance.

§ 41.

a ch. 13. 2.
b ch. 9. 2.
c ch. 11. 10.
d ver. 9, 21.
e ver. 2.
f ver. 9.

¹⁰ AND the Fifth [Angel] poured out his vial ^a upon the seat of the Beast; ^b and his kingdom was full of darkness; ^c and they gnawed their tongues for pain, ^d and ^e blasphemed the God of heaven, because of their pains and ^f their sores, ^g and repented not of their deeds.

§ 42.—chap. xvi. 12-16.

The Sixth Vial is poured out—By this time the end of the 1260 years approaches—The emblems under this vial represent the nearer, though still gradual downfall of the Turkish Empire, the preparation for the restoration of the Jews, and the commencement of the great confederacy of the Antichristian powers against the Church of Christ in Palestine, under the influence of evil principles or false religions.

§ 42.

a ch. 9. 14.
b See Jer. 50. 38.
& 51. 36.
c Is. 41. 2, 25.
d 1 John 4. 1, 2,
3.
e ch. 12. 3, 9.
f ch. 19. 20. & 20.
10.
g 1 Tim. 4. 1.
Jam. 3. 15.
h 2 Thess. 2. 9.
ch. 13. 13, 14. &
19, 20.
i Luke 2. 1.
j ch. 17. 14. & 19.
19. & 20. 8.
k Matt. 24. 43.
1 Thess. 5. 2.
2 Pet. 3. 10. ch.
3. 3.
l 2 Cor. 5. 3. ch.
3. 4, 18.
m [Or, *they*.—
Ed.] ch. 19. 19.

¹² AND the Sixth [Angel] poured out his vial ^a upon the great river Euphrates; ^b and the water thereof was dried up, ^c that the way of the kings of the East might be prepared. ¹³ And I saw three unclean ^d spirits like frogs *come* out of the mouth of ^e the Dragon, and out of the mouth of the Beast, and out of the mouth of ^f the False Prophet; ¹⁴ (for ^g they are the spirits of devils, ^h working miracles;) which go forth unto the kings of the earth, ⁱ and of the whole world, to gather them to ^j the battle of that great day of God Almighty. ¹⁵ (Behold! ^k I come as a thief. Blessed is he that watcheth, and keepeth his garments, ^l lest he walk naked, and they see his shame!) ¹⁶ And ^m he gathered them together into a place called in the Hebrew tongue Armageddon.

§ 43.—chap. xvi. 17, to the end.

The Seventh Vial is poured out—The 1260 years are now past—The vintage of the wrath of God, long predicted by the ancient prophets, now begins—Great convulsions, long wars over the earth—The decision of the long contest between good and evil

now arrives—the union of the false religions of the Papacy and Infidelity against the remnant of the Church, against the Jews who assemble for their long-promised restoration, and against the great maritime nation, probably England, till the battle of Armageddon, in Palestine, now takes place. It is probable that many years may be included under this vial.

¹⁷ AND the Seventh Angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, “It ^ais done!” ¹⁸ And ^bthere were voices, and thunders, and lightnings; ^cand there was a great earthquake, ^dsuch as was not since men were upon the earth, so mighty an earthquake, *and* so great. ¹⁹ And ^ethe great city was divided into three parts, and the cities of the nations fell: and great Babylon ^fcame in remembrance before God, ^gto give unto her the cup of the wine of the fierceness of his wrath. ²⁰ And ^hevery island fled away, and the mountains were not found. ²¹ And ⁱthere fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and ^jmen blasphemed God because of ^kthe plague of the hail; for the plague thereof was exceeding great.

§ 44.—chap. xvii.

After the general annunciation of these great events, the Prophet is shown the history and state of the Papacy before its final overthrow.

¹ AND there came ^aone of the Seven Angels which had the seven vials, and talked with me, saying unto me, “Come hither; ^bI will show unto thee the judgment of ^cthe great Whore ^dthat sitteth upon many waters: ²with ^ewhom the kings of the earth have committed fornication, and ^fthe inhabitants of the earth have been made drunk with the wine of her fornication.” ³ So he carried me away in the Spirit ^ginto the wilderness: and I saw a Woman sit ^hupon a scarlet-colored beast, full of ⁱnames of blasphemy, ^jhaving seven heads and ^kten horns. ⁴ And the Woman ^lwas arrayed in purple and scarlet color, ^mand ⁿdecked with gold and precious stones and pearls, ^ohaving a golden cup in her hand ^pfull of abominations and filthiness of her fornication, ⁵and upon her forehead *was* a name written, “MYSTERY, ^qBABYLON ^rTHE GREAT, ^sTHE MOTHER OF ^tHARLOTS AND ABOMINATIONS OF THE EARTH.” ⁶ And I saw ^uthe Woman drunken ^vwith the blood of the saints, and with the blood of ^wthe martyrs of Jesus: and when I saw her, I wondered with great admiration.

⁷ And the Angel said unto me, “Wherefore didst thou marvel? I will tell thee the mystery of the Woman, and of the Beast that carrieth her, which hath the seven heads and ten horns. ⁸The Beast that thou sawest was, and is not, and ^xshall ascend out of the bottomless pit, and ^ygo into perdition; and they that dwell on the earth ^zshall wonder, ^awhose names were not written in the Book of Life from the foundation of the world, when they behold the Beast that was, and is not, and yet is. ⁹ And ^bhere is the mind which hath wisdom. ^cThe seven heads are seven mountains, on which the Woman sitteth; ¹⁰and [there] are seven kings. Five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. ¹¹ And the Beast that was, and is not, even he is the eighth, and is of the seven, ^dand goeth into perdition. ¹² And ^ethe ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the Beast. ¹³ These have one mind, and shall give their power and strength unto the Beast. ¹⁴ These ^fshall make war with the Lamb, ^gand the Lamb shall overcome them; (for ^hhe is Lord of lords, and King of kings :) ⁱand they that are with Him *are* called, and chosen, and faithful.” ¹⁵ And he saith unto me, “The ^jwaters which thou sawest, where the Whore sitteth, ^kare peo-

§ 43.

- a ch. 21. 6.
- b ch. 4. 5. & 8. 5. & 11. 19.
- c ch. 11. 13.
- d Dan. 12. 1.
- e ch. 14. 8. & 17. 18.
- f ch. 18. 5.
- g Is. 51. 17, 23. Jer. 25. 15, 16. ch. 14. 10.
- h ch. 6. 14.
- i ch. 11. 19.
- j ver. 9, 11.
- k See Ex. 9. 23, 24, 25.

§ 44.

- a ch. 21. 9.
- b ch. 16. 19. & 18. 16, 17, 19.
- c Nah. 3. 4. ch. 19. 2.
- d Jer. 51. 13. ver. 15.
- e ch. 18. 3.
- f Jer. 51. 7. ch. 14. 8. & 18. 3.
- g ch. 12. 6, 14.
- h ch. 12. 3.
- i ch. 13. 1.
- j ver. 9.
- k ver. 12.
- l ch. 18. 12, 16.
- m Dan. 11. 38.
- * Gr. *gilded*.
- n Jer. 51. 7. ch. 18. 6.
- o ch. 14. 8.
- p 2 Thess. 2. 7.
- q ch. 11. 8. & 14. 8. & 16. 19. & 18. 2, 10, 21.
- r ch. 18. 9. & 19. 2.
- † Or, *fornications*.
- s ch. 18. 21.
- t ch. 13. 15. & 16. 6.
- u ch. 6. 9, 10. & 12. 11.
- v ch. 11. 7. & 13. 1.
- w ch. 13. 10. ver. 11.
- x ch. 13. 3.
- y ch. 13. 8.
- z ch. 13. 18.
- a ch. 13. 1.
- b ver. 8.
- c Dan. 7. 20. Zech. 1. 18, 19, 21. ch. 13. 1.
- d ch. 16. 14. & 19. 19.
- e [Or, *and the Lamb, and they that are with him, viz. the called and chosen and faithful, shall overcome, &c.—Ed.*]
- f Deut. 10. 17. 1 Tim. 6. 15. ch. 19. 16.
- g Jer. 50. 44, 45. ch. 14. 4.
- h Is. 8. 7. ver. 1.
- i ch. 13. 7.

j Jer. 50. 41, 42.
ch. 16. 12.
k Ezek. 16. 37–
 44. *ch.* 18. 16.
l *ch.* 18. 8.
m 2 Thess. 2. 11.
n *ch.* 10. 7.
o *ch.* 16. 19.
p *ch.* 12. 4.

ples, and multitudes, and nations, and tongues. ¹⁶ And the ten horns which thou sawest upon the Beast, ^jthese shall hate the Whore, and shall make her desolate ^kand naked, and shall eat her flesh, and ^lburn her with fire. ¹⁷ For ^mGod hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, ⁿuntil the words of God shall be fulfilled. ¹⁸ And the Woman which thou sawest ^ois that great city, ^pwhich reigneth over the kings of the earth.”

§ 45.—*chap.* xviii.

The Downfall of the Papacy and Irreligion is described at length.

§ 45.

a *ch.* 17. 1.
b Ezek. 43. 2.
c Is. 13. 19. & 21.
 9. Jer. 51. 8. *ch.*
 14. 8.
d Is. 13. 21. & 21.
 8. & 34. 14. Jer.
 50. 39. & 51. 37.
e Is. 14. 23. & 34.
 11. Mark 5. 2, 3.
f *ch.* 14. 8. & 17.
 2.
g ver. 11, 15. Is.
 47. 15.
 * Or, *power*.
h Is. 48. 20. & 52.
 11. Jer. 50. 8. &
 51. 6, 45. 2 Cor.
 6. 17.
i Gen. 18. 20, 21.
 Jer. 51. 9.
 Jonah 1. 2.
j *ch.* 16. 19.
k Ps. 137. 8. Jer.
 50. 15, 29. & 51.
 24, 49. 2 Tim. 4.
 14. *ch.* 13. 10.
l *ch.* 14. 10.
m *ch.* 16. 19.
n Ezek. 28. 2,
 & c.
o Is. 47. 7, 8.
 Zeph. 2. 15.
p Is. 47. 9. ver.
 10.
q *ch.* 17. 16.
r Jer. 50. 34. *ch.*
 11. 17.
s Ezek. 26. 16,
 17. *ch.* 17. 2.
 ver. 3.
t Jer. 50. 46.
u ver. 18. *ch.* 19.
 3.
v Is. 21. 9. *ch.*
 14. 8.
w ver. 17, 19.
x Ezek. 27. 27–
 36. ver. 3.
y *ch.* 17. 4.
 † Or, *sweet*.
 ‡ Or, *bodies*.
z Ezek. 27. 13.

¹ AND “after these things I saw another Angel come down from heaven, having great power; ^band the earth was lightened with his glory. ² And he cried mightily with a strong voice, saying, “Babylon ^cthe great is fallen! is fallen! and ^dis become the habitation of devils, and the hold of every foul spirit, and ^ea cage of every unclean and hateful bird. ³ For all nations ^fhave drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, ^gand the merchants of the earth are waxed rich through the ^habundance of her delicacies.”

⁴ And I heard another voice from heaven, saying, “Come ⁱout of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; ⁵ for ^jher sins have reached unto heaven, and ^kGod hath remembered her iniquities. ⁶ Reward ^lher even as she rewarded you, and double unto her double according to her works: ^min the cup which she hath filled, ⁿfill to her double: ⁷ how ^omuch she hath glorified herself, and lived deliciously, so much torment and sorrow give her. For she saith in her heart, I sit a ^pqueen, and am no widow, and shall see no sorrow; ⁸ therefore shall her plagues come ^qin one day—death and mourning and famine; and ^rshe shall be utterly burned with fire: ^sfor strong is the Lord God who judgeth her.

⁹ “And ^tthe kings of the earth, who have committed fornication and lived deliciously with her, ^ushall bewail her, and lament for her, ^vwhen they shall see the smoke of her burning, ^wstanding afar off for the fear of her torment, saying, Alas! ^xalas! that great city Babylon! that mighty city! ^yfor in one hour is thy judgment come!

¹¹ “And ^zthe merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more—¹² the ^amerchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet—and all ^bthyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble—¹³ and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep—and horses, and chariots, and ^cslaves, and ^dsouls of men. ¹⁴ And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. ¹⁵ The ^emerchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, ¹⁶ [and] saying, Alas! alas! that great city, ^fthat was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! ¹⁷ for ^gin one hour so great riches is come to nought!

“And ^hevery shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, ¹⁸ and ⁱcried when they saw the smoke of her burning, saying, What ^jcity is like unto this great city! ¹⁹ And ^kthey cast dust on their heads, and cried, weeping and wailing, saying, Alas! alas! that great city, wherein were made

a ver. 3, 11.

b *ch.* 17. 4.

c ver. 10.

d Is. 23. 14

Ezek. 27. 29.

e Ezek. 27. 30,

31. ver. 9.

f *ch.* 13. 4.

g Josh. 7. 6.

1 Sam. 4. 12.

Job 2. 12. Ezek.

27. 30.

rich all that had ships in the sea by reason of her costliness! ^hfor in one hour is she made desolate!

²⁰ “Rejoice ⁱover her, *thou* Heaven! and *ye* holy Apostles and Prophets! for ^jGod hath avenged you on her.”

²¹ And a mighty Angel took up a stone like a great millstone, and cast *it* into the sea, saying, “Thus ^kwith violence shall that great city Babylon be thrown down, and ^lshall be found no more at all. ²² And ^mthe voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee—and no craftsman, of whatsoever craft *he be*, shall be found any more in thee—and the sound of a millstone shall be heard no more at all in thee—²³ and ⁿthe light of a candle shall shine no more at all in thee—and ^othe voice of the bridegroom and of the bride shall be heard no more at all in thee—for ^pthy merchants were the great men of the earth; ^qfor by thy sorceries were all nations deceived. ²⁴ And ^rin her was found the blood of prophets, and of saints, and of all that ^swere slain upon the earth.”

§ 46.—chap. xix. 1–10.

Rejoicing of the spiritual Church over the Downfall of its idolatrous and persecuting enemies.

¹ AND after these things ^aI heard a great voice of much people in heaven, saying, “Alleluia! ^bSalvation, and glory, [and honor,] and power, unto the Lord our God! ²for ^ctrue and righteous are his judgments; for he hath judged the great Whore, which did corrupt the earth with her fornication, and ^dhath avenged the blood of his servants at her hand.” ³ And again they said, “Alleluia!” and ^eher smoke rose up for ever and ever. ⁴ And ^fthe four and twenty Elders and the four Beasts fell down and worshipped God, that sat on the throne, saying, “Amen! ^gAlleluia!” ⁵ And a voice came out of the throne, saying, “Praise ^hour God, all ye his servants, and ye that fear Him, ⁱboth small and great!”

⁶ And ^jI heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, “Alleluia! for ^kthe Lord God omnipotent reigneth! ⁷Let us be glad and rejoice, and give honor to him: for ^lthe marriage of the Lamb is come, and his wife hath made herself ready; ⁸and ^mto her was granted that she should be arrayed in fine linen, clean and ⁿ*white: (for ^othe fine linen is the righteousness of saints.)”

⁹ And he saith unto me, “Write, ^pBlessed are they which are called unto the marriage supper of the Lamb!” And he saith unto me, “These ^qare the true sayings of God.” ¹⁰ And ^rI fell at his feet to worship him; and he said unto me, “See ^s*thou do it not*; I am thy fellow-servant, and of thy brethren ^tthat have the testimony of Jesus: worship God! (For the testimony of Jesus is ^u‘the spirit of prophecy.’)”

§ 47.—chap. xix. 11, to the end.

Probable visible manifestation of the Son of God at the final overthrow of evil, as he had appeared to the Patriarchs, and to the Apostles after his resurrection—and the commencement of a new dispensation, and the triumph of a spiritual Church.

¹¹ AND ^aI saw heaven opened, and behold, ^ba white horse! and He that sat upon him *was* called ^cFaithful and True, and ^din righteousness He doth judge and make war; ¹² his ^eeyes were as a flame of fire, ^fand on his head were many crowns; ^gand He had a name written, that no man knew, but He himself; ¹³ and ^hHe was clothed with a vesture dipped in blood: and his name is called ⁱTHE WORD OF GOD. ¹⁴ And ^jthe armies *which were* in heaven followed Him upon white horses, ^kclothed in fine linen, white and clean. ¹⁵ And ^lout of his mouth goeth a sharp sword, that with it He should smite the nations, and ^mHe

h ver. 8.
i Is. 44. 23. & 49.
13. Jer. 51. 48.
j Luke 11. 49, 50.
ch. 19. 2.
k Jer. 51. 64.
l ch. 12. 8. & 16.
20.
m Is. 24. 8. Jer.
7. 34. & 16. 9.
& 25. 10. Ezek.
26. 13.
n Jer. 25. 10.
o Jer. 7. 34. & 16.
9. & 25. 10. &
33. 11.
p Is. 23. 8.
q 2 Kings 9. 22.
Nah. 3. 4. ch.
17. 2, 5.
r ch. 17. 6.
s Jer. 51. 49.

§ 46.

a ch. 11. 15.
b ch. 4. 11. & 7.
10, 12. & 12. 10.
c ch. 15. 3. & 16.
7.
d Dent. 32. 43.
ch. 6. 10. & 18. 20.
e Is. 34. 10. ch.
14. 11. & 18. 9, 18.
f ch. 4. 4, 6, 10.
& 5. 14.
g 1 Chron. 16.
36. Neh. 5. 13.
& 8. 6. ch. 5. 14.
h Ps. 134. 1. &
135. 1.
i ch. 11. 18. & 20.
12.
j Ezek. 1. 24. &
43. 2. ch. 14. 2.
k ch. 11. 15, 17.
& 12. 10. & 21.
22.
l Matt. 22. 2. &
25. 10. 2 Cor. 11.
2. Eph. 5. 32.
ch. 21. 2, 9.
m Ps. 45. 13, 14.
Ezek. 16. 10.
ch. 3. 18.
* Or, *bright*.
n Ps. 132. 9.
o Matt. 22. 2, 3.
Luke 14. 15, 16.
p ch. 21. 5. & 22. 6.
q ch. 22. 8.
r Acts 10. 26. &
14. 14, 15. ch.
22. 9.
s 1 John 5. 10.
ch. 12. 17.
t i. e. the burden
or substance of
prophecy: this
being the case,
the angel, and
the ancient pro-
phets, and John
had all substan-
tially the same
duty, and were
thus fellow-ser-
vants and breth-
ren.—Ed.

§ 47.

a ch. 15. 5.
b ch. 6. 2.
c ch. 3. 14.
d Is. 11. 4.
e ch. 1. 14. & 2. 18.
f ch. 6. 2.
g ch. 2. 17. ver.
16.
h Is. 63. 2, 3.
i John 1. 1.
1 John 5. 7.
j ch. 14. 20.
k Matt. 28. 3. ch.
4. 4. & 7. 9.
l Is. 11. 4.
2 Thess. 2. 8.
ch. 1. 16. ver.
21.
m Ps. 2. 9. ch. 2.
27. & 12. 5.

n Is. 63. 3. ch. 14.
19, 20.
o ver. 12.
p Din. 2. 47.
1 Tim. 6. 15. ch.
17. 14.

shall rule them with a rod of iron; and ⁿHe treadeth the winepress of the fierceness and wrath of Almighty God. ¹⁶ And ^oHe hath on his vesture and on his thigh a name written, "KING ^pOF KINGS, AND LORD OF LORDS."

q ver. 21.
r Ezek. 39. 17.
s Ezek. 39. 18,
20.

¹⁷ And I saw an Angel standing in the sun; and he cried with a loud voice, saying ^qto all the fowls that fly in the midst of heaven, "Come ^rand gather yourselves together unto the supper of the Great God; ¹⁸ that ^sye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great."

t ch. 16. 16. & 17.
13, 14.

¹⁹ And ^tI saw the Beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army. ²⁰ And ^uthe Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and ^vthem that worshipped his image. ^wThese both were cast alive into a lake of fire ^xburning with brimstone. ²¹ And the remnant ^ywere slain with the sword of Him that sat upon the horse, which *sword* proceeded out of his mouth: ^zand all the fowls ^awere filled with their flesh.

u ch. 16. 13, 14.

v ch. 13. 12, 15.
w ch. 20. 10. See
Dan. 7. 11.

x ch. 14. 10. &
21. 8.

y ver. 15.

z ver. 17, 18.

a ch. 17. 16.

§ 48.—chap. xx. 1-6.

After the long convulsions, and wars, and revolutions, which attended the overthrow of evil, a long millennial period of repose commences, which is represented by the binding down of Satan—As the spirits of many arose with Christ at his resurrection, the spirits of the martyrs and of the faithful Church are said to live again with Christ during his visible manifestation at this period. A. D. 2000 to A. D. 3000.

§ 48.

a ch. 1, 18. & 9.
1.

b ch. 12. 9. See
2 Pet. 2. 4. Jude
6.

c Tobit 8. 3.

d Dan. 6. 17.

e ch. 16. 14, 16.
ver. 8.

f Dan. 7. 9, 22,
27. Matt. 19. 23.
Luke 22. 30.

g 1 Cor. 6. 2, 3.

h ch. 6. 9.

i ch. 13. 12.

j ch. 13. 15, 16.

k Rom. 8. 17.

2 Tim. 2. 12.
ch. 5. 10.

l ch. 2. 11. & 21.
8.

m Is. 61. 6.
1 Pet. 2. 9, ch.
1. 6. & 5. 10.

n ver. 4.

¹ AND I saw an Angel come down from heaven, ^ahaving the key of the bottomless pit and a great chain in his hand. ² And he laid hold on ^bthe Dragon, that old Serpent (which is the Devil, and Satan), ^cand bound him a thousand years, ³and cast him into the bottomless pit, and shut him up, and ^dset a seal upon him, ^ethat he should deceive the nations no more, till the thousand years should be fulfilled: [and] after that he must be loosed a little season.

⁴ And I saw ^fthrones, and they sat upon them, and ^gjudgment was given unto them: and *I saw* ^hthe souls of them that were beheaded for the witness of Jesus, and for the word of God, and ⁱwhich had not worshipped the Beast, ^jneither his image, neither had received his mark upon [their] foreheads, or in their hands; and they lived and ^kreigned with Christ a thousand years: ⁵but the rest of the dead lived not again until the thousand years were finished. This is the First Resurrection. ⁶ Blessed and holy is he that hath part in the first resurrection: on such ^lthe Second Death hath no power, but they shall be ^mpriests of God and of Christ, ⁿand shall reign with him a thousand years.

§ 49.—chap. xx. 7, to the end.

Towards the end of the millennial dispensation the spirit of evil begins to revive, but its further progress is stopped by the general resurrection, and the final judgment of mankind.

§ 49.

a ver. 2.

b ver. 3, 10.

c Ezek. 38. 2. &
39. 1.

d ch. 16. 14.

e Is. 8. 8. Ezek.
38. 9, 16.

f ver. 8.

g ch. 19. 20.

⁷ AND when the thousand years are expired, ^aSatan shall be loosed out of his prison, ⁸and shall go out ^bto deceive the nations which are in the four quarters of the earth, ^cGog and Magog, ^dto gather them together to battle; the number of whom is as the sand of the sea. ⁹ And ^ethey went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them: ¹⁰and ^fthe Devil that deceived them was cast into the lake of fire and brimstone, ^gwhere the

Beast and the False Prophet are, and ^hshall be tormented day and night for ever and ever.

¹¹ And I saw a great white throne, and Him that sat on it, from whose face ⁱthe earth and the heaven fled away; ^jand there was found no place for them. ¹² And I saw the dead, ^ksmall and great, stand before God, ^land the books were opened; and another ^mbook was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, ⁿaccording to their works. ¹³ And the sea gave up the dead which were in it; ^oand Death and ^{*}Hell delivered up the dead which were in them: ^pand they were judged every man according to their works; ¹⁴and ^qDeath and Hell were cast into the lake of fire: ^rthis is the Second Death. ¹⁵ And whosoever was not found written in the Book of Life ^swas cast into the lake of fire.

§ 50.—chap. xxi. 1-4.

Description of the future eternal happiness, when death, and evil, and grief, shall exist no more among mankind.

¹ AND "I saw a new heaven and a new earth: ^bfor the first heaven and the first earth were passed away; and there was no more sea. ² And I John saw ^cthe holy city, New Jerusalem, coming down from God out of heaven, prepared ^das a bride adorned for her husband. ³ And I heard a great voice out of heaven, saying, "Behold! ^ethe tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God; ⁴ and ^f[God] shall wipe away all tears from their eyes, and ^gthere shall be no more death, ^hneither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

§ 51.—chap. xxi. 5-8.

Christ declares the certainty and truth of this representation; and invites all men to partake of this happiness.

⁵ AND "He that sat upon the throne said, "Behold! ^bI make all things new." And He said unto me, "Write: for ^cthese words are true and faithful." ⁶ And he said unto me, "It ^dis done! I ^eam Alpha and Omega, The Beginning and The End. ^fI will give unto him that is athirst of the fountain of the water of life freely: ^ghe that overcometh shall inherit ^{*}all things; and ^hI will be his God, and he shall be my son. ⁸ But ⁱthe fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in ^jthe lake which burneth with fire and brimstone: which is the second death."

§ 52.—chap. xxi. 9, to the end, and xxii. 1-9.

The spiritual happiness of the heavenly Church, which has been collected from among all mankind, is further represented under the emblems of a New Jerusalem, and another Paradise; the well-known types of the heavenly state under the two former dispensations.

⁹ AND there came unto me one of ^athe Seven Angels which had the seven vials full of the seven last plagues, and talked with me, saying, "Come hither, I will show thee ^bthe Bride, the Lamb's wife." ¹⁰ And he carried me away ^cin the Spirit to a great and high mountain, and showed me ^dthat [great] city, the Holy Jerusalem, descending out of heaven from God, ¹¹having ^ethe glory of God.—And her light was like unto a stone most precious, even like a jasper stone, clear as crystal; ¹²and had a wall great and high, and had ^ftwelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. ¹³ On ^gthe east,

h ch. 14. 10, 11.
i 2 Pet. 3. 7, 10, 11. ch. 21. 1.
j Dan. 2. 35.
k ch. 19. 5.
l Dan. 7. 10.
m Ps. 69. 28.
Dan. 12. 1. Phil. 4. 3. ch. 3. 5. & 13. 8. & 21. 27.
n Jer. 17. 10. & 32. 19. Matt. 16. 27. Rom. 2. 6. ch. 2. 23. & 22. 12. ver. 13.
o ch. 6. 8.
*** Or, *the Grave*.
p ver. 12.
q 1 Cor. 15. 26, 54, 55.
r ver. 6. ch. 21. 8.
s ch. 19. 20.

§ 50.

a Is. 65. 17. & 66. 22. 2 Pet. 3. 13.
b ch. 20. 11.
c Is. 52. 1. Gal. 4. 26. Heb. 11. 10. & 12. 22. & 13. 14. ch. 3. 12. ver. 10.
d Is. 54. 5. & 61. 10. 2 Cor. 11. 2.
e Lev. 26. 11, 12. Ezek. 43. 7. 2 Cor. 6. 16. ch. 7. 15.
f Is. 25. 8. ch. 7. 17.
g 1 Cor. 15. 26, 54. ch. 20. 14.
h Is. 35. 10. & 61. 3. & 65. 19.

§ 51.

a ch. 4. 2, 9. & 5. 1. & 20. 11.
b Is. 43. 19. 2 Cor. 5. 17.
c ch. 19. 9.
d ch. 16. 17.
e ch. 1. 8. & 22. 13.
f Is. 12. 3. & 55. 1. John 4. 10, 14. & 7. 37. ch. 22. 17.
*** Or, *these things*.
g Zech. 8. 8. Heb. 8. 10.
h 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. ch. 22. 15.
i ch. 20. 14, 15.

§ 52.

a ch. 15. 1, 6, 7.
b ch. 19. 7. ver. 2.
c ch. 1. 10. & 17. 3.
d Ezek. 48. ver. 2.
e ch. 22. 5. ver. 23.
f Ezek. 48. 31-34.
g Ezek. 48. 31. -34.

h Matt. 16. 18.
Gal. 2. 9. Eph.
2. 20.

i Ezek. 40. 3.
Zech. 2. 1. ch.
11. 1

j Is. 54. 11.

k ch. 22. 2.

l John 4. 23.

m Is. 24. 23. &
60. 19, 20. ch.
22. 5. ver. 11.

n Is. 60. 3, 5, 11.
& 66. 12. Tob.
13. 11.

o Is. 60. 11.

p Is. 60. 20.
Zech. 14. 7. ch.
22. 5.

q ver. 24.

r Is. 35. 8. & 52.
1. & 60. 21. Joel
3. 17. ch. 22. 14,
15.

s Phil. 4. 3. ch.
3. 5. & 13. 8. &
20. 12.

t Ezek. 47. 1.
Zech. 14. 8.

u Ezek. 47. 12.
ch. 21. 21.

v Gen. 2. 9. ch.
2. 7.

w ch. 21. 24.

x Zech. 14. 11.

y Ezek. 43. 35.

z Matt. 5. 8.
1 Cor. 13. 12.
1 John 3. 2.

a ch. 3. 12. & 14.
1.

b ch. 21. 23, 25.

c Ps. 36. 9. & 84.
11.

d Dan. 7. 27.
Rom. 5. 17.
2 Tim. 2. 12. ch.
3. 21.

e ch. 19. 9. & 21.
5.

f ch. 1. 1.

g ch. 3. 11. ver.
10, 12, 20.

h ch. 1. 3.

i ch. 19. 10.

three gates; on the north, three gates; on the south, three gates; and on the west, three gates. ¹⁴ And the wall of the city had twelve foundations, and ^hin them the names of the twelve apostles of the Lamb.—¹⁵ And he that talked with me ⁱhad a golden reed to measure the city, and the gates thereof, and the wall thereof. ¹⁶ And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height of it are equal. ¹⁷ And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the Angel.—¹⁸ And the building of the wall of it was *of* jasper; and the city was pure gold, like unto clear glass. ¹⁹ And ^jthe foundations of the wall of the city were garnished with all manner of precious stones: the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; ²⁰ the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. ²¹ And the twelve gates were twelve pearls; every several gate was of one pearl; ^kand the street of the city was pure gold, as it were transparent glass.—²² And ^lI saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. ²³ And ^mthe city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. ²⁴ And ⁿthe nations [of them which are saved] shall walk in the light of it: and the kings of the earth do bring their glory [and honor] into it. ²⁵ And ^othe gates of it shall not be shut at all by day; (for ^pthere shall be no night there;) ²⁶ and ^qthey shall bring the glory and honor of the nations into it. ²⁷ And ^rthere shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's ^sBook of Life.

¹ And he showed me 'a [pure] river of water of life, clear chap. xxii. 1-9. as crystal, proceeding out of the throne of God and of the Lamb. ² In ^tthe midst of the street of it, and on either side of the river, was ^uthere ^vthe tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit [every] month: and the leaves of the tree were ^wfor the healing of the nations. ³ And ^xthere shall be no more curse; ^ybut the throne of God and of the Lamb shall be in it, and his servants shall serve him; ⁴and ^zthey shall see his face, and ^ahis name shall be in their foreheads. ⁵ And ^bthere shall be no night there, and they need no candle, neither light of the sun, for ^cthe Lord God giveth them light; ^dand they shall reign for ever and ever.

⁶ And he said unto me, "These ^esayings are faithful and true; and the LORD God [of the holy] prophets ^fsent his Angel to show unto his servants the things which must shortly be done. ⁷ Behold! ^gI come quickly. ^hBlessed is he that keepeth the sayings of the prophecy of this book." ⁸ And I John saw these things, and heard them; and when I had heard and seen, ⁱI fell down to worship before the feet of the Angel which showed me these things. ⁹ Then saith he unto me, "See *thou do it* not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book:—worship God!"

§ 53.

a Dan. 8. 26. &
12. 4, 9. ch. 10.
4.

b ch. 1. 3.

c Ezek. 3. 27.
Dan. 12. 10.
2 Tim. 3. 13.

§ 53.—chap. xxii. 10-15.

Christ declares that the prophecies of the Revelation are not to be sealed up, as they are intended for the knowledge and improvement of the whole human race.

¹⁰ AND ^ahe saith unto me, "Seal not the sayings of the prophecy of this book: ^b[for] the time is at hand. ¹¹ He ^cthat is unjust, let him be

unjust still—and he which is filthy, let him be filthy still—and he that is righteous, let him be righteous still—and he that is holy, let him be holy still.

¹² “ And, ^dbehold ! I come quickly, and ‘my reward is with me, ^fto give every man according as his work shall be. ¹³ I ^gam Alpha and Omega, The Beginning and The End, The First and The Last.

¹⁴ “ Blessed ^hare they that do his commandments, that they may have right ⁱto the tree of life, and may enter in through the gates into the city. ¹⁵ For ^jwithout are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.

d ver. 7.
e Is. 40. 10. & 62 11.
f Rom. 2. 6. & 14 12. ch. 20. 12.
g Is. 41. 4. & 44 6. & 48. 12. ch. 1. 8, 11. & 21. 6.
h Dan. 12. 12. 1 John 3. 24.
i Gen. 2. 9. & 3. 22. ver. 2. ch. 2. 7. & 21. 27.
j 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Col. 3. 6. Phil. 3. 2. ch. 9. 20, 21. & 21. 8.

§ 54.—chap. xxii. 16–19, and former part of ver. 20.

Christ now makes his last appeal by the Spirit of prophecy to the world, by again declaring both his divinity and humanity, inviting all mankind into the Christian Church, commanding them to make the Scriptures their guide, and announcing his future advent.

¹⁶ “ I ^aJESUS have sent mine Angel to testify unto you these things in the Churches. ^bI am the root and the offspring of David, and ^cthe bright and morning Star.

¹⁷ “ And the Spirit and ^dthe Bride say, Come ! And let him that heareth say, Come ! ^eAnd let him that is athirst come ; and whosoever will, let him take the water of life freely.

¹⁸ “ For I testify unto every man that heareth the words of the prophecy of this book, ^fIf any man shall add unto these things, God shall add unto him the plagues that are written in this book ; ¹⁹ and if any man shall take away from the words of the book of this prophecy, ^gGod shall take away his part ^hout of the Book of Life, and out of ⁱthe holy city, and ^jfrom the things which are written in this book.”

²⁰ He which testifieth these things saith, “ Surely ⁱI come quickly ; ^jAmen.”

§ 54.
a ch. 1. 1.
b ch. 5. 5.
c Num. 24. 17. Zech. 6. 12. 2 Pet. 1. 19. ch. 2. 28.
d ch. 21. 2, 9.
e Is. 55. 1. John 7. 37. ch. 21. 6.
f Deut. 4. 2. & 12. 32. Prov. 30. 6.
g Ex. 32. 33. Ps. 69. 28. ch. 3. 5. & 13. 8.
h Or, from the tree of life. Gen. 2. 9. & 3. 22.
i ch. 21. 2. ver. 14.
j ver. 12. John 21. 25.

§ 55.—chap. xxii. last part of ver. 20, and 21.

St. John concludes the Apocalypse with an ardent aspiration for the coming of Christ, and a prayer for a blessing on the Churches.

²⁰ Even ^aso, come, Lord Jesus ! ²¹ The ^bgrace of our Lord Jesus Christ be with you all ! [Amen.]

§ 55.
a 2 Tim. 4. 8
b Rom. 16. 20, 24. 2 Thess. 3. 18.

[END OF THE REVELATION.]

SECTION XIX.—*St. John writes his First Epistle^o to confute the Errors of the false Teachers, and their different Sects—against the Docetæ, who denied the Humanity of Christ (chap. iv. 3.), asserting that his Body and Sufferings were not real, but imaginary—against the Cerinthians and Ebionites, who contended that he was a mere Man, and that his Divinity was only adventitious, and therefore separated from him at his Passion (chap. ii. 22.), and against the Nicolaitanes (Rev. ii. 15.) or Gnostics, who taught that the Knowledge of God and Christ was sufficient for Salvation ; that being justified by Faith, and freed from the Restraints of the Law, they might indulge in Sin with impunity—He cautions Christians against being seduced by these Doctrines and Practices, by condemning them in the strongest terms—He contrasts them with the Truths and Doctrines of the Gospel, in which they had been instructed, and in which they are exhorted to continue.*

SECT. XIX.
V. Æ. 96.
J. P. 4799.
Ephesus.
§ 1.
^o See Note 37.

THE FIRST EPISTLE OF JOHN.

§ 1.—chap. i. 1–4.

The Apostle begins by asserting, in opposition to the false teachers, that Jesus Christ, who was from eternity, had as man a real body ; in proof of which he declares they had

heard him speak, they had looked on him and handled him after his resurrection, and were convinced by the testimony of their senses of the identity of his person—The Fountain of Life, the Son, or Word of God, was made manifest in the flesh to all, and was seen by the apostles, who bear witness of the eternal life possessed by Him with the Father, which was made known to them at his baptism and transfiguration—The apostles declare the miracles and doctrines they had seen and heard; that all who believe their testimony may enter with them into communion with God and Christ; which union with the Divine Nature should make their joy complete.

¹ THAT ^awhich was from the beginning, which we have heard, which we have seen with our eyes, ^bwhich we have looked upon, and ^cour hands have handled, of the Word of Life; ² (for ^dthe Life ^ewas manifested, and we have seen it, ^fand bear witness, ^gand show unto you that Eternal Life, ^hwhich was with the Father, and was manifested unto us;) ³ that ⁱwhich we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly ^jour fellowship is with the Father, and with his Son Jesus Christ. ⁴ And these things write we unto you, ^kthat your joy may be full.

§ 2.—chap. i. 5, to the end.

To confute the doctrines of those who perverted the grace of God to licentiousness, St. John declares that God is perfect light, therefore perfect knowledge and unspotted holiness, without the least imperfection or ignorance—Those, therefore, who profess to have a communication with God, and lead a sinful life, act as contrary to his holy nature as darkness is to light—Those who walk after the light received from him, who is essentially and perfectly pure and holy, have communion with God, and the atoning blood of Christ will cleanse them from sin—Those who say they have no sin, and therefore have no need of a Saviour, have no knowledge of their own hearts, or of the great truth of the Gospel, the fall and recovery of man—But those who from a deep sense of guilt confess their sins to God, who is faithful to his promises of mercy (Ps. xxxii. 5. Prov. xxviii. 13.) and just to his own perfections, Christ having made an atonement to the divine justice, will have their sins forgiven, and their hearts cleansed by the sanctifying influences of the Holy Spirit—Those who assert they have not sinned make God a liar, and can have no knowledge of his word, which has declared throughout Revelation, that all mankind are in a degenerate state under guilt and condemnation.

§ 2.

⁵ THIS ^athen is the message which we have heard of him, and declare unto you, that ^bGod is Light, and in Him is no darkness at all. ⁶ If ^cwe say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; ⁷ but if we walk in the light, as He is in the light, we have fellowship one with another, and ^dthe blood of Jesus Christ his Son cleanseth us from all sin.

⁸ If ^ewe say that we have no sin, we deceive ourselves, ^fand the truth is not in us. ⁹ If ^gwe confess our sins, He is faithful and just to forgive us our sins, and to ^hcleanse us from all unrighteousness. ¹⁰ If we say that we have not sinned, we make Him a liar, and his word is not in us.

§ 3.—chap. ii. 1-6.

The Apostle, as their spiritual father, addresses himself to the newly converted, showing that the mercies of God in redemption, by the blood of Christ, should prevent instead of encourage them to sin (Ps. cxxx. 4.)—Those who sin from infirmity have an advocate abiding with the Father, who is the sacrifice of atonement for the sins of all believers, both Jews and Gentiles—The only sure mark of a true faith and true knowledge of God is the keeping of his commandments—For he who asserts he has a knowledge of God (as the Gnostics did) and indulges in sin is a liar, and acts contrary to the truth; but those who observe his doctrines, in them the design of the love of God in the death of Christ is made perfect, and they know they have communion with him by the influence of his Spirit in their hearts and lives: for he that professes to be united to Christ, through his Spirit, ought to walk or behave as Christ did while he was on earth.

§ 3.

¹ MY little children, these things write I unto you, that ye sin not; and if any man sin, ^awe have an Advocate with the Father, Jesus Christ the righteous; ² and ^bhe is the Propitiation for our sins, and not for ours only, but ^calso for the sins of the whole world.

³ And hereby we do know that we know Him, if we keep his commandments. ⁴ He ^dthat saith, I know Him, and keepeth not his commandments, ^eis a liar, and the truth is not in him. ⁵ But ^fwhoso keepeth his word, ^gin him verily is the love of God perfected. ^hHereby know we that we are in Him. ⁱHe ^jthat saith he abideth in Him, ^kought himself also so to walk, even as He walked.

^d ch. 1. 6. & 4.
20.
^e ch. 1. 8.
^f John 14. 21,
23.
^g ch. 4. 12.
^h ch. 4. 13.
ⁱ John 15. 4, 5.
^j Matt. 11. 29.
John 13. 15.
1 Pet. 2. 21.

§ 4.—chap. ii. 7–17.

St. John, in exhorting them to holiness and obedience to Christ, writes no new commandment, but what was inculcated by the law of nature, and by the Mosaic Dispensation (Deut. xviii. 15.)—On the other hand it may be called a new commandment, as being renewed and enforced by higher motives and obligations, for the typical representations of the Mosaic Dispensation were now past, and the light of truth is shining, pointing out their signification and accomplishment—He who hates his brother has no fellowship with God, but, like the Jews who hated the Gentiles, he is in darkness and ignorance, whatever are his pretensions—But he that loves his brother gives proof that he lives in Christ; and being in the light he can see his way, and is preserved from stumbling, or giving offence (John xi. 9.)—But he that walketh in darkness is in the greatest danger of falling, to his own destruction, not knowing whither he goeth—He writes to the infants, or those newly born into the family of their heavenly Father, because their sins are forgiven for Christ's sake—To those who had been of the longest standing in the Christian faith, because they had attained to the greatest knowledge of the doctrines and manner of life of Christ, who was from eternity—To those who are in the vigor of their spiritual life, because they had overcome the Wicked One—To those who had not made much progress, because they were adopted sons, and had received the Holy Spirit—He cautions the whole household of God, in their different gradations, not to love the world, or earthly things, which are incompatible with the love of God and man; for all its gratifications, magnificence, and honors, neither come from nor lead to God, but are excited by the things of the world, which passes away with its followers; but they who do the will of God, mortifying their worldly lusts, shall live for ever.

§ 4.

⁷ BRETHREN, ^aI write no new commandment unto you, but an old commandment ^bwhich ye had from the beginning; the old commandment is the word which ye have heard [from the beginning]. ⁸ Again, ^ca new commandment I write unto you, which thing is true in Him and in you: ^dbecause the darkness is past, and ^ethe true light now shineth. ⁹ He ^fthat saith he is in the light, and hateth his brother, is in darkness even until now. ¹⁰ He ^gthat loveth his brother abideth in the light, and ^hthere is none ⁱoccasion of stumbling in him; ¹¹ but he that hateth his brother is in darkness, and ^jwalketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

^a 2 John 5.
^b ch. 3. 11.
2 John 5.
^c John 13. 34. &
15. 12.
^d Rom. 13. 12.
Eph. 5. 8.
1 Thess. 5. 5, 8.
^e John 1. 9. & 8.
12. & 12. 35.
^f 1 Cor. 13. 2.
2 Pet. 1. 9. ch.
3. 14, 15.
^g ch. 3. 14.
^h 2 Pet. 1. 10.
ⁱ Gr. *scandal*.
^j John 12. 35.
^k Luke 24. 47.
Acts 4. 12. & 10.
43. & 13. 38.
ch. 1. 7.
k ch. 1. 1.

¹² I write unto you, little children, because ^lyour sins are forgiven you for his Name's sake. ¹³ I write unto you, fathers, because ye have known Him ^mthat is from the beginning. I write unto you, young men, because ye have overcome the Wicked One: I write unto you, little children, because ye have known the Father. ¹⁴ I have written unto you, fathers, because ye have known Him ⁿthat is from the beginning: I have written unto you, young men, because ^oye are strong, and the word of God abideth in you, and ye have overcome the Wicked One.

^l Eph. 6. 10.

¹⁵ Love ^pnot the world, neither the things ^qthat are in the world. ^rIf any man love the world, the love of the Father is not in him; ¹⁶ for all that is in the world, the lust of the flesh, ^sand the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷ And ^tthe world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

^m Rom. 12. 2.
ⁿ Matt. 6. 24.
Gal. 1. 10. Jam.
4. 4.
^o Eccles. 5. 11.
^p 1 Cor. 7. 31.
Jam. 1. 10. & 4.
14. 1 Pet. 1. 24.

§ 5.—chap. ii. 18, to the end.

The Apostle assures his converts that the end of the Apostolic Age had come—He reminds them of Christ's prediction (Matt. vii. 15. and xxiv. 11, 12, 24, 25.), which

was now accomplished in their false teachers, who went out from the Christian Church, having, to serve their own purpose, joined themselves to it—He writes to them not because they are ignorant of the truths of the incarnation of the Word, and the necessity of a holy life, but because they know it, and can testify that every opposite doctrine must be false—Who then is the liar, or false prophet, predicted by our Saviour, but he who denies Jesus who came in the flesh to be the Christ, the Messiah of God—He is Antichrist who denies that God is the Father of the Lord Jesus Christ, and who denies the divine and human nature of the Son—He who denies Jesus to be the Son of God hath no regard to the Father, who has declared him to be so at his baptism and transfiguration; but he who acknowledges him is accepted of the Father also—He exhorts them to continue in the doctrines they had received concerning Christ from the apostles, and they shall be in fellowship with the Son and the Father, and be made partakers of God's promise of eternal life through the Son—He has written these things concerning those who would attempt to seduce them, to caution them against these impostors; although they had received the Holy Ghost, and needed not to be taught how to judge between the true and false doctrines, for the Spirit had fully instructed them in the truth, in which they must abide, and be united to Christ through the same Spirit, if they would have confidence before him at his coming—For as they know that God is perfectly righteous, those only who practise righteousness are born or generated by his Holy Spirit, and become his children.

§ 5.

a John 21. 5.

b [Or, *a last time*.
—Ed.] Heb. 1.
2.

c 2 Thess. 2. 3,
&c. 2 Pet. 2. 1.
ch. 4. 3.

d Matt. 24. 5,
24. 2 John 7.

e 1 Tim. 4. 1.
2 Tim. 3. 1.

f Deut. 13. 13.
Ps. 41. 9. Acts
20. 30.

g Matt. 24. 24.
John 6. 37. & 10.
28. 29. 2 Tim. 2.
19.

h 1 Cor. 11. 19.

i 2 Cor. 1. 21.
Heb. 1. 9. ver.
27.

j Mark 1. 24.
Acts 3. 14.

k John 10. 4, 5.
& 14. 26. & 16.
13. ver. 27.

l ch. 4. 3. 2 John
7.

m John 15. 23.
2 John 9.

n This clause is
restored to the
text on the autho-
rity of both
Griesbach and
Knapp.—Ed.
John 14. 7, 9,
10. ch. 4. 15.

o 2 John 6.

p John 14. 23.
ch. 1. 3.

q John 17. 3. ch.
1. 2. & 5. 11.

r ch. 3. 7. 2 John
7.

s ver. 20.

t Jer. 31. 33, 34.
Heb. 8. 10, 11.

u John 14. 26. &
16. 13. ver. 20.

* Or, *it*.

v ch. 3. 2.

w ch. 4. 17.

x Acts 22. 14.

† Or, *know ye*.

y ch. 3. 7, 10.

¹⁸ LITTLE ^achildren, it is ^bthe last time: and as ye have heard that ^cAntichrist shall come, ^deven now are there many Antichrists; whereby we know ^ethat it is the last time. ¹⁹ They ^fwent out from us, but they were not of us; for ^gif they had been of us, they would *no doubt* have continued with us: but *they went out*, ^hthat they might be made manifest that they were not all of us. ²⁰ But ⁱye have an unction ^jfrom the Holy One, and ^kye know all things. ²¹ I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. ²² Who ^lis a liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son. ²³ Whosoever ^mdenieth the Son, the same hath not the Father: ⁿhe that acknowledgeth the Son hath the Father also. ²⁴ Let that therefore abide in you, ^owhich ye have heard from the beginning: if that which ye have heard from the beginning shall remain in you, ^pye also shall continue in the Son, and in the Father. ²⁵ And ^qthis is the promise that He hath promised us, *even* eternal life. ²⁶ These things have I written unto you ^rconcerning them that seduce you. ²⁷ But ^sthe anointing which ye have received of Him abideth in you, and ^tye need not that any man teach you; but as the same anointing ^uteacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in ^vHim.

²⁸ And now, little children, abide in Him; that, ^wwhen He shall appear, we may have confidence, ^xand not be ashamed before Him at his coming. ²⁹ If ^yye know that He is righteous, ^zye know that ^aevery one that doeth righteousness is born of Him.

§ 6.—chap. iii. 1–8.

The Apostle calls upon them to contemplate the wonderful love of God, in adopting those who persevere in righteousness for his children, whom the world does not acknowledge, because it did not acknowledge Christ—It is not yet manifest how glorious the children of God will be; but it is known, that when Christ shall appear to judge the world, they shall be made like him in body and mind, and be admitted to the knowledge and enjoyment of his glory and perfections—All who have this hope will endeavour to imitate his holiness—But those who persevere in sin shall be certainly punished, because sin is a violation of the Law of God; for the Son of God was manifested in the flesh to redeem mankind from its power, and punishment—As he was free from sin himself, he would not obtain, as the false teachers had insinuated, the liberty of sinning for others—Those who are in fellowship with Christ, therefore, abstain from sin; but those who continue in sin have no knowledge of him—He exhorts them not to be deceived in this matter, for those who work righteousness are, in their limited nature and capacity, righteous; as God is righteous according to the infinitude of his nature—He that persists in sin is a child of the Devil, who introduced

sin into the world; for which end the Son of God was manifested in the flesh, that he might dissolve, or destroy, the works of the Devil, and restore mankind to holiness and the favor of God.

¹ BEHOLD what manner of love the Father hath bestowed upon us, that ^awe should be called the sons of God! Therefore the world knoweth us not, ^bbecause it knew Him not. ² Beloved, ^cnow are we the sons of God, and ^dit doth not yet appear what we shall be: but we know that, when He shall appear, ^ewe shall be like Him; for ^fwe shall see Him as He is.

³ And ^gevery man that hath this hope in Him purifieth himself, even as He is pure. ⁴ Whosoever committeth sin transgresseth also the Law: for ^hsin is the transgression of the Law. ⁵ And ye know ⁱthat He was manifested ^jto take away our sins; and ^kin Him is no sin. ⁶ Whosoever abideth in Him sinneth not: ^lwhosoever sinneth hath not seen Him, neither known Him. ⁷ Little children, ^mlet no man deceive you: ⁿhe that doeth righteousness is righteous, even as He is righteous. ⁸ He ^othat committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose ^pthe Son of God was manifested, ^qthat he might destroy the works of the Devil.

§ 7.—chap. iii. 9–17.

The Apostle contrasts the conduct of the children of God with that of the children of the Devil, and shows that the former are distinguished by their righteousness and brotherly love, which was the command given by God from the very beginning—They are not to act as those begotten of the Wicked One, as Cain did, who killed his brother, because his works were righteous; nor are they to wonder, after such an example, if they should be hated and persecuted by the world—But this to Christians is of no consequence, for they are assured that they have passed away from a state of death to a state of life, because they love their brethren; but he that loves not his brother remains still in a state of spiritual death, unconverted, and unregenerated—He who hates his brother has the same malice and evil principle in him which was in Cain; and, were he not restrained by human laws, would be a murderer like him—No man who cherishes such feelings can have the divine life dwelling within him—The great love of God was made known by his Son laying down his life for mankind; and Christians should be willing, from love to God, to sacrifice their lives for the benefit of mankind—But instead of doing this, if those who have the good things of the present world refuse to impart a portion of them to a brother in need, it is not possible they can have the love of God abiding in them.

⁹ WHOSOEVER ^ais born of God doth not commit sin, for ^bhis seed remaineth in him: and he cannot sin, because he is born of God. ¹⁰ In this the children of God are manifest, and the children of the Devil.

^cWhosoever doeth not righteousness is not of God, ^dneither he that loveth not his brother. ¹¹ For ^ethis is the ^f*message that ye heard from the beginning, ^gthat we should love one another; ¹² not as ^hCain, *who* was of that Wicked One, and slew his brother—and wherefore slew he him? because his own works were evil, and his brother's righteous. ¹³ Marvel not, my brethren, if ⁱthe world hate you. ¹⁴ We ^jknow that we have passed from death unto life, because we love the brethren: ^khe that loveth not his brother abideth in death. ¹⁵ Whosoever ^lhateth his brother is a murderer: and ye know that ^mno murderer hath eternal life abiding in him.

¹⁶ Hereby ⁿperceive we the love *of God*, because He laid down his life for us: and we ought to lay down our lives for the brethren. ¹⁷ But ^owhoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, ^phow dwelleth the love of God in him?

§ 8.—chap. iii. 18, to the end.

The Apostle exhorts them not to be content with an acknowledgment of these great doctrines, nor with empty professions of love; but to prove their conviction of their truth

§ 6.

- a John 1. 12.
- b John 15. 18, 19. & 16. 3. & 17. 25.
- c Is. 56. 5. Rom. 8. 15. Gal. 3. 26. & 4. 6. ch. 5. 1.
- d Rom. 8. 18. 2 Cor. 4. 17.
- e Rom. 8. 29. 1 Cor. 15. 49. Phil. 3. 21. Col. 3. 4. 2 Pet. 1. 4.
- f Job 19. 26. Ps. 16. 11. Matt. 5. 8. 1 Cor. 13. 12. 2 Cor. 5. 7.
- g ch. 4. 17.
- h [Or, *sin is the nonconformity to the Law.*—Ed.] Rom. 4. 15. ch. 5. 17.
- i ch. 1. 2.
- j Is. 53. 5, 6, 11. 1 Tim. 1. 15. Heb 1. 3. & 9. 26. 1 Pet. 2. 24.
- k 2 Cor. 5. 21. Heb. 4. 15. & 9. 28. 1 Pet. 2. 22.
- l ch. 2. 4. & 4. 8. 3 John 11.
- m ch. 2. 26.
- n Ezek. 18. 5–9. Rom. 2. 13. ch. 2. 29.
- o Matt. 13. 38. John 8. 44.
- p See Mark 1. 1.
- q Gen. 3. 15. Luke 10. 18. John 16. 11. Heb. 2. 14.

§ 7.

- a ch. 5. 18.
- b 1 Pet. 1. 23.
- c ch. 2. 29.
- d ch. 4. 8.
- e ch. 1. 5. & 2. 7.
- * Or, *commandment.*
- f John 13. 34. & 15. 12. ver. 23. ch. 4. 7, 21. 2 John 5.
- g Gen. 4. 4, 8. Heb. 11. 4. Jude 11.
- h John 15. 18, 19. & 17. 14. 2 Tim. 3. 12.
- i ch. 2. 10.
- j ch. 2. 9, 11.
- k Matt. 5. 21, 22. ch. 4. 20.
- l Gal. 5. 21. Rev. 21. 8.
- m John 3. 16. & 15. 13. Rom. 5. 8. Eph. 5. 2, 25. ch. 4. 9, 11.
- n Deut. 15. 7. Luke 3. 11.
- o ch. 4. 20.

by their actions—Love to God and man is the surest test which Christians have of the truth of their religion, and this proof will assure them their hearts are right in his sight—If their conscience condemn them as being deficient in brotherly love and charity, God, who is greater than their heart, and sees all its secrets, will condemn them in a much greater degree; but if their conscience condemn them not, they have confidence towards God, and they know that whatsoever they ask they shall receive, as far as is consistent with their own good; because they keep his commandments, and do the things which they consider pleasing in his sight—And this is God's great and new commandment, that they should believe in his Son Jesus Christ, and be enabled, through his Holy Spirit, to love one another, as Christ by his own example has given them commandment—Those who keep God's commandments live in communion with the Father and the Son, through his Spirit, and they know that God dwells within them by the testimony of his Spirit, and its influence on their hearts and lives (compare John xiv. 23.)

§ 8.

- a* Ezek. 33. 31.
Rom. 12. 9.
Eph. 4. 15. Jam.
2. 15. 1 Pet. 1.
22.
b John 18. 37. ch.
1. 8.
* Gr. *persuade*.
c 1 Cor. 4. 4.
d Job 22. 26.
e Heb. 10. 22. ch.
2. 23. & 4. 17.
f Ps. 34. 15. &
145. 18. 19.
Prov. 15. 29.
Jer. 29. 12.
Matt. 7. 8. & 21.
22. Mark 11. 24.
John 14. 13. &
15. 7. & 16. 23.
24. Jam. 5. 16.
ch. 5. 14.
g John 8. 29. &
9. 31.
h John 6. 29. &
17. 3.
i Matt. 22. 39.
John 13. 34. &
15. 12. Eph. 5.
2. 1 Thess. 4. 9.
1 Pet. 4. 8. ver.
11. ch. 4. 21.
j ch. 2. 8. 10.
k John 14. 23. &
15. 10. ch. 4. 12.
l John 17. 21,
&c.
m Rom. 8. 9. ch.
4. 13.

§ 9.

- a* Jer. 29. 8.
Matt. 24. 4.
b 1 Cor. 14. 29.
1 Thess. 5. 21.
Rev. 2. 2.
c Matt. 21. 5. 24.
Acts 20. 30.
1 Tim. 4. 1.
2 Pet. 2. 1.
ch. 2. 18. 2 John
7.
d 1 Cor. 12. 3.
ch. 5. 1.
e ch. 2. 22. 2 John
7.
f 2 Thess. 2. 7.
ch. 2. 18. 22.
g ch. 5. 4.
h John 12. 31. &
14. 30. & 16. 11.
1 Cor. 2. 12.
Eph. 2. 2. & 6.
12.
i John 3. 31.
j John 15. 19. &
17. 14.
k John 8. 47. &
10. 27. 1 Cor.
14. 37. 2 Cor. 10.
7.
l 1s. 8. 20. John
14. 17.

¹⁸ My little children, ^alet us not love in word, neither in tongue; but in deed and in truth. ¹⁹ And hereby we know ^bthat we are of the truth, and shall ^{*}assure our hearts before Him; ²⁰ for ^cif our heart condemn us, God is greater than our heart, and knoweth all things. ²¹ Beloved, ^dif our heart condemn us not, ^ethen have we confidence toward God; ²² and ^fwhatsoever we ask, we receive of Him, because we keep his commandments, ^gand do those things that are pleasing in his sight. ²³ And ^hthis is his commandment, That we should believe on the name of his Son Jesus Christ, ⁱand love one another, ^jas he gave us commandment. ²⁴ And ^khe that keepeth his commandments ^ldwell-eth in Him, and He in him; and ^mhereby we know that He abideth in us, by the Spirit which He hath given us.

§ 9.—chap. iv. 1-6.

St. John exhorts them not to believe every teacher who professes to be divinely inspired, but to make trial of them—because many false teachers have gone out into the world—Those who have the Divine Spirit are known by maintaining that Jesus is the Christ come in the flesh, (1 Cor. xii. 3.)—Every teacher who denies that Jesus Christ had come in the flesh is not from God—but is of the Antichrist, or deceivers, foretold, (Matt. xxiv. 24.)—But they, under the influence of the divine Spirit, have overcome the doctrines of these impostors, for greater is the Spirit of God which is in them, than the spirit of the Evil One which is in the world—These seek only the things of this world, governed by the carnal principle, and worldly men hear them—But the Apostles are of God—influenced by the spiritual principle, and those who have spiritual discernment receive their doctrine—and by their lives and doctrines the true and false teachers may be known.

¹ BELOVED, ^abelieve not every spirit, but ^btry the spirits whether they are of God: because ^cmany false prophets are gone out into the world. ² Hereby know ye the Spirit of God: ^devery spirit that confesseth that Jesus Christ is come in the flesh is of God. ³ And ^eevery spirit that confesseth not [that] Jesus Christ [is come in the flesh], is not of God; and this is that *spirit* of Antichrist, whereof ye have heard that it should come, and ^feven now already is it in the world. ⁴ Ye ^gare of God, little children, and have overcome them: because greater is He that is in you, than ^hhe that is in the world. ⁵ They ⁱare of the world; therefore speak they of the world, and ^jthe world heareth them. ⁶ We are of God: ^khe that knoweth God heareth us; he that is not of God heareth not us. Hereby know we ^lthe Spirit of truth, and the spirit of error.

§ 10.—chap. iv. 7, to the end.

The Apostle, in condemnation perhaps of those who insisted on the sufficiency of speculative knowledge, exhorts them to the practice of mutual love, which proceeds from the Spirit of God—for every one who is governed by this divine principle of love is born of God, spiritually regenerated, and made a partaker of his nature—He that loves not has no knowledge of the divine nature of God, which is essentially love—The infinite love of God was made manifest by the incarnation of his Only-begotten Son, who died for mankind, and became the propitiation for their sins, that they might

live through him—No man hath seen God, because he cannot be an object of sense, but, if they love one another, God dwells in them by his Spirit, and his love is made perfect in them, and by this evidence of his Spirit they are assured that God dwells in them—The apostles, having seen Jesus Christ made manifest in the flesh, and what he did for the salvation of man, bear witness that the Father sent the Son in the flesh to be the Saviour of the world—Whosoever shall acknowledge the reality of Christ's incarnation and divinity (which many denied), God dwells with him through the Spirit, and he in God—They have witnessed the great love of God to mankind in sending his Son to die in the flesh—God is love, and he who dwells in love to God and man is full of God, for God is the essence of love; and love is made perfect by God uniting man to himself by his Holy Spirit; which union gives him confidence in the day of judgment, and removes all his fears—He that feareth hath not received that fulness of love to God and man, which proceeds from God, and is the abiding witness of the Spirit, renewing the image of God in man—the love of man to God proceeds from God's love shown to them—He, therefore, who asserts that he loves God, and hates his brother, whose excellences and good qualities he has seen, and therefore will be disposed to love, cannot love God, whose perfections cannot be seen—God has also commanded that they should give a proof of their love to him, by their love to mankind.

§ 10.

⁷ BELOVED, ^alet us love one another: for love is of God; and every one that loveth is born of God, and knoweth God; ⁸ he that loveth not ^bknoweth not God, for ^cGod is Love. ⁹ In ^dthis was manifested the love of God toward us, because that God sent his Only-begotten Son into the world, ^ethat we might live through him. ¹⁰ Herein is love, ^fnot that we loved God, but that he loved us, and sent his Son ^gto be the Propitiation for our sins. ¹¹ Beloved, ^hif God so loved us, we ought also to love one another. ¹² No ⁱman hath seen God at any time: if we love one another, God dwelleth in us, and ^jhis love is perfected in us. ¹³ Hereby ^kknow we that we dwell in him, and he in us, because he hath given us of his Spirit.

¹⁴ And ^lwe have seen and do testify that ^mthe Father sent the Son to be the Saviour of the world. ¹⁵ Whosoever ⁿshall confess that Jesus is ^othe Son of God, God dwelleth in him, and he in God. ¹⁶ And we have known and believed the love that God hath to us. ^pGod is Love; and ^qhe that dwelleth in love dwelleth in God, and God in him. ¹⁷ (Herein is ^rour love made perfect, that ^swe may have boldness in the day of judgment; ^tbecause as he is, so are we in this world. ¹⁸ There is no fear in love, but perfect love casteth out fear; because fear hath torment: he that feareth ^uis not made perfect in love. ¹⁹ We love Him, because He first loved us.) ²⁰ If ^va man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God ^wwhom he hath not seen? ²¹ And ^xthis commandment have we from him, That he who loveth God love his brother also.

§ 11.—chap. v. 1-12.

The Apostle, after having declared that all who believe that Jesus is the Christ are born of God by the influence of his Spirit, asserts that those who love God, their spiritual Father, must necessarily love his children—The best criterion they have of judging of their own faith, is to find out whether their love to the children of God proceeds from a right principle, from love to God and obedience to his commandments; which are not burthensome to those who love God—Those who are spiritually regenerated are able, by a true faith in the Son of God, to overcome all the temptations of the world—This is that Jesus, who was proved in human form to be the promised Messiah, by water at his baptism, by a Voice from heaven, and the visible descent of the Holy Spirit—and not by water only, but by blood—by the sacrifice of his humanity, when the same Spirit bore witness to his divinity, and the accomplishment of all prophecy, by his resurrection; and the Spirit cannot deceive—There are Three that bear record in heaven; the Father, by accepting the atonement of his Son—The Word, who presents his crucified body before the throne of God—The Holy Ghost, by whom the Word was conceived, and made Flesh; and these Three are One, as to the unity of their design, and the divinity of their nature—And there are three that bear witness on earth: the Holy Spirit, by his miraculous and sanctifying influences, and by the

- a* ch. 3. 10, 11, 23.
- b* ch. 2. 4. & 3. 6.
- c* ver. 16.
- d* John 3. 16.
- e* Rom. 5. 8. & 8. 32. ch. 3. 16.
- f* ch. 5. 11.
- g* John 15. 16.
- h* Rom. 5. 8, 10.
- i* Tit. 3. 4.
- j* ch. 2. 2.
- k* Matt. 18. 33.
- l* John 15. 12, 13. ch. 3. 16.
- m* John 1. 18.
- n* 1 Tim. 6. 16. ver. 20.
- o* ch. 2. 5. ver. 18.
- p* John 14. 20. ch. 3. 24.
- q* John 1. 14. ch. 1. 1, 2.
- r* John 3. 17.
- s* Rom. 10. 9. ch. 5. 1, 5.
- t* See Mark 1. 1. ver. 8.
- u* ver. 12. ch. 3. 24.
- v* Gr. love with us.
- w* Jam. 2. 13. ch. 2. 28. & 3. 19, 21.
- x* ch. 3. 3. ver. 12.
- y* ch. 2. 4. & 3. 17.
- z* ver. 12.
- aa* Matt. 22. 37, 39. John 13. 34. & 15. 12. ch. 3. 23.

written word—The water of baptism, by which mankind are admitted into the family of God, the Visible Church, and receive a new and spiritual birth—And the blood of Christ, which is represented in the Eucharist, and shows forth the sacrifice of his humanity, by which the new and eternal life is obtained—And these three are constantly witnessing on earth the efficacy of Christ's death, his humanity and deity—If the testimony of human evidence is received (Deut. xvii. 6.), the testimony of God is greater; for he who has faith in God shall have the witness of the Spirit within himself, regenerating his whole nature—but he who believeth not maketh him a liar; refusing to believe the testimony God has given in his prophecies, and wonderful interpositions, to attest the divinity of Christ—The testimony witnessed by the Three in heaven, and the three on earth is, that God will give to man eternal life through his Son—He that conforms himself to the image of Christ, making a sacrifice of flesh (blood), hath the heavenly life begun in him; and he that does not conform himself to his image, has no reason to expect the eternal life obtained through Christ.

§ 11.

- a* John 1. 12.
b ch. 2. 22, 23. &
 4. 2, 15.
c John 1. 13.
d John 15. 23.
e John 14. 15, 21,
 23. & 15. 10.
f 2 John 6.
f Mic. 6. 8. Matt.
 11. 30.
g John 16. 33. ch.
 3. 9. & 4. 4.
h 1 Cor. 15. 57.
 ch. 4. 15.
i See Mark 1. 1.
j John 19. 34.
k John 14. 17. &
 15. 26. & 16. 13.
l 1 Tim. 3. 16.
l John 1. 1. Rev.
 19. 13.
m John 10. 30.
n John 8. 17, 18.
o Matt. 3. 16, 17.
 & 17. 5.
p See Mark 1. 1.
q See Mark 1. 1.
r Rom. 8. 16
 Gal. 4. 6.
s John 3. 33. &
 5. 33.
t See Mark 1. 1.
u ch. 2. 25.
v John 1. 4. ch
 4. 9.
w See Mark 1. 1.
x John 3. 36. & 5.
 24.
y See Mark 1. 1.

¹ WHOSOEVER ^abelieveth, that ^bJesus is the Christ, is ^cborn of God; ^dand every one that loveth Him that begat, loveth him also that is begotten of Him. ² By this we know that we love the children of God, when we love God, and keep his commandments. ³ For ^ethis is the love of God, that we keep his commandments; and his ^fcommandments are not grievous. ⁴ For ^gwhatsoever is born of God overcometh the world; and this is the victory that overcometh the world, *even* our faith. ⁵ Who is he that overcometh the world, but ^hhe that believeth that Jesus is ⁱthe Son of God? ⁶ This is he that came ^jby water and blood, *even* Jesus Christ, (not by water only, but by water and blood;) ^kand it is the Spirit that beareth witness, because the Spirit is Truth. ⁷ For there are three that bear record [[in heaven, the Father, ^lthe Word, and the Holy Ghost: ^mand these three are One. ⁸ And there are three that bear witness in earth]], the Spirit, and the water, and the blood: and these three agree in one. ⁹ If we receive ⁿthe witness of men, the witness of God is greater: ^ofor this is the witness of God, which He hath testified of ^phis Son. ¹⁰ He that believeth on ^qthe Son of God ^rhath the witness in himself; he that believeth not God ^shath made him a liar, because he believeth not the record that God gave of ^this Son. ¹¹ And ^uthis is the record—That God hath given to us eternal life, and ^vthis life is in ^whis Son. ¹² He ^xthat hath the Son hath life; *and* he that hath not ^ythe Son of God hath not life.

§ 12.—chap. v. 13, to the end.

St. John writes these things to them, that they may ascertain whether they have the witness of the Spirit within themselves by the regeneration it produces, and that they may continue in the faith of the Son of God—And this is the great privilege of their faith; that, if they pray for any thing which is consistent with the revealed will of God, God will hear them, and grant their petitions—If any man see his brother afflicted for a sin of infirmity or ignorance, he shall pray to God for his pardon and restoration—But there is a sin unto death—the sin of apostacy from Christianity, or a total and wilful rejection of it, which it is useless to pray for; for such offenders renounce the only condition of salvation—Every unrighteous action is sin, being a violation of the Law of God, and merits temporal death—but those sins which are not presumptuous and wilful should be interceded for, and, on repentance, a pardon may be hoped for—Those who are regenerated by the Holy Spirit do not continue in sin, being preserved by divine grace from the assaults of the Devil, so that they are not enslaved by him—Christians are assured by the influences of the Spirit that they are born of God; but the world (unregenerate and wicked men) are still lying wounded and slain under the dominion of the Wicked One—But Christians know that the Son of God came in the flesh, and hath given them a spiritual understanding, that they may have the knowledge of the true God, and be united to him through Jesus Christ, who partakes of the proper Deity of his Father, and to those who are united to him through his Spirit he imparts eternal life—On this account he exhorts them, as beloved children, to keep themselves from apostacy, or any false worship, and from every thing that would alienate their affections and worship from the True God, who can preserve them to eternal life.

§ 12.

- a* The alteration of this verse is made in conformity with Dr. Knapp's text; the common version reads thus: *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*—ED.
 John 20. 31.
b See Mark 1. 1.
c ch. 1. 1. 2.

¹³ THESE ^athings have I written unto you, ^bthat ye may know, that ye that believe on the Name of ^cthe Son of God have eternal life.

¹⁴ And this is the confidence that we have ^{*}in Him, that, ^dif we ask any thing according to his will, he heareth us; ¹⁵ and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

¹⁶ If any man see his brother sin a sin *which* is not unto death, he shall ask, and ^eHe shall give him life for them that sin not unto death. ^fThere is a sin unto death: ^gI do not say that he shall pray for it.

¹⁷ All ^hunrighteousness is sin: and there is a sin not unto death.

¹⁸ We know that ⁱwhosoever is born of God sinneth not; but he that is begotten of God ^jkeepeth himself, and that Wicked One toucheth him not. ¹⁹ And we know that we are of God, and ^kthe whole world lieth in wickedness. ²⁰ And we know that ^lthe Son of God is come, and ^mhath given us an understanding, ⁿthat we may know Him that is true, and we are in Him that is true, *even* in his Son Jesus Christ. ^oThis is the true God, ^pand eternal life. ²¹ Little children, ^qkeep yourselves from idols. [Amen.]

[END OF THE FIRST EPISTLE OF JOHN.]

THE SECOND EPISTLE OF JOHN.

St. John writes this Epistle to caution a Christian Mother and her Children against the Seductions and pernicious Errors of the false Teachers, supposed to be a Sect of the Gnostics.^p

§ 13.—verse 1-3.

The Salutation.

¹ THE ELDER unto the Elect Lady and her children, ^awhom I love in the truth, (and not I only, but also all they that have known ^bthe truth;) ² for the truth's sake, which dwelleth in us, and shall be with us for ever. ³ Grace ^{*}be with you, mercy, *and* peace, from God the Father and from the Lord Jesus Christ the Son of the Father, ^cin truth and love!

§ 14.—verse 4, to the end.

The Apostle mentions his joy at finding some of her children conducting themselves according to the pure doctrines of the Gospel—He exhorts her to Christian love, not as in obedience to a command never before delivered, but to a command which was given from the very beginning, and which the Apostles constantly preached—The great proof of love to God is obedience and conformity to his commands; and this is the great commandment, that they should believe in Him whom God hath sent (John vi. 29.)—These doctrines were preached to them from the beginning, that they might have proper motives and principles for their love and obedience—It is now particularly necessary to remind them of these, because many deceivers are gone out into the world, who deny that Jesus Christ had come in the flesh, regarding his death and suffering as appearances, and not as realities—every teacher who teaches such doctrines is the False Prophet, and the Antichrist, foretold by Jesus Christ (1 John ii. 18.)—He therefore beseeches the Elect Lady and her children not to be deceived by them—Whoever transgresses by teaching other doctrines than those taught by Christ and his Apostles, hath no communion with God as their Father—But he that continues in these doctrines, hath communion with God as his Father, and the Son of God as his Saviour—Any teacher who holds not the doctrine, that Christ came and suffered in the flesh for man, is not to be received into the house, nor salutations of good success offered to him—For he that treats such as a Christian brother, by giving him protection and encouragement, accredits his ministry, and becomes a partaker of the mischief he may commit.

⁴ I REJOICED greatly that I found of thy children ^awalking in truth, as we have received a commandment from the Father. ⁵ And now I beseech thee, Lady, ^bnot as though I wrote a new commandment unto thee, but that which we had from the beginning, ^cThat we love one another. ⁶ And ^dthis is love, that we walk after his commandments.

^{*} Or, *concerning him.*

^d ch. 3. 22.

^e Job 42. 8. Jam 5. 14, 15.

^f Matt. 12. 31.

^g 32. Mark 3. 29.

Luke 12. 10.

Heb. 6. 4, 6. &

10. 26.

^g Jer. 7. 16. &

14. 11. John 17.

9.

^h ch. 3. 4.

ⁱ 1 Pet. 1. 23. ch

3. 9.

^j Jam. 1. 27.

^k Gal. 1. 4.

^l See Mark 1. 1.

^m Luke 21. 45.

ⁿ John 17. 3.

See Mark 1. 1.

^o Is. 9. 6. & 44.

6. & 54. 5. John

20. 28. Acts 20.

28. Rom. 9. 5.

1 Tim. 3. 16.

Tit. 2. 13. Heb.

1. 8.

^p ver. 11, 12, 13.

^q 1 Cor. 10. 14.

§ 13.

^p See Note 38.

^a 1 John 3. 18.

³ John 1. ver. 3.

^b John 8. 32.

Gal. 2. 5, 14. &

3. 1. & 5. 7.

Col. 1. 5.

2 Thess. 2. 13.

1 Tim. 2. 4.

Heb. 10. 26.

^{*} Gr. *shall be.*

1 Tim. 1. 2.

^c ver. 1.

§ 14.

^a 3 John 3.

^b 1 John 2. 7, 8

& 3. 11.

^c John 13. 34. &

15. 12. Eph. 5.

2. 1 Pet. 4. 8.

1 John 3. 23.

^d John 14. 15, 21.

& 15. 10.

1 John 2. 5. & 5.

3.

e 1 John 2. 24.
 f 1 John 4. 1.
 g 1 John 4. 2, 3.
 h 1 John 2. 22. &
 4. 3.
 i Mark 13. 9.
 j Gal. 3. 4. Heb.
 10. 32, 35.
 * Or, *gained*:
 Some copies
 read, *which ye*
have gained, but
that ye receive,
&c.
 k 1 John 2. 23.
 l Rom. 16. 17.
 1 Cor. 5. 11. &
 16. 22. Gal. 1. 8,
 9. 2 Tim. 3. 5.
 Tit. 3. 10.
 m 3 John 13.
 † Gr. *mouth to*
mouth.
 n John 17. 13.
 1 John 1. 4.
 ‡ Or, *your.*
 o 1 Pet. 5. 13.

This is the commandment, That, ^eas ye have heard from the begin-
 ning, ye should walk in it. ⁷ For ^fmany deceivers are entered into the
 world, ^gwho confess not that Jesus Christ is come in the flesh. ^hThis
 is a deceiver and an Antichrist. ⁸ Look ⁱto yourselves, ^jthat we lose
 not those things which we have ^{*}wrought, but that we receive a full
 reward. ⁹ Whosoever ^ktransgresseth, and abideth not in the doctrine
 of Christ, hath not God: he that abideth in the doctrine of Christ, he
 hath both the Father and the Son. ¹⁰ If there come any unto you, and
 bring not this doctrine, receive him not into *your* house, ^lneither bid
 him God speed. ¹¹ For he that biddeth him God speed is partaker of
 his evil deeds.

¹² Having ^mmany things to write unto you, I would not *write* with
 paper and ink; but I trust to come unto you, and speak [†]face to face,
ⁿthat [‡]our joy may be full. ¹³ The ^ochildren of thy elect sister greet
 thee! [Amen.]

[END OF THE SECOND EPISTLE OF JOHN.]

THE THIRD EPISTLE OF JOHN.

*St. John writes this Epistle^a to Gaius, to praise him for his steadfast
 Faith and Kindness to some Christian Brethren and Strangers, and
 to recommend them again to his Protection and Benevolence—to re-
 buke and to caution him against the presumptuous Arrogance of Diot-
 rephes, who had denied his Authority, and disobeyed his Injunctions,
 and to recommend Demetrius to his Attention, and the Imitation of
 the Church.*

§ 15.—verse 1, to the end.

The aged Apostle to Gaius, the beloved of all who knew him, who is beloved also of
 the Apostle, according to the truth—He prays that his temporal prosperity and health
 may be in proportion to his virtues and spiritual attainments, that he may long live a
 blessing to the Church—His great joy when he was informed of his continuing in the
 true doctrines of the Gospel—He has acted towards the brethren and strangers agree-
 ably to the true faith; and they have borne testimony before the church to his Chris-
 tian love and benevolence, whom he will do well to assist a second time in a manner
 worthy of God, from the divine principle of love which his Spirit imparts—For it was
 for the sake of Christ, and preaching his Gospel to the Gentiles, that the brethren
 went out, receiving nothing for their labors, that they might not have their success
 diminished by a suspicion of mercenary motives—Those who remain at home should
 entertain and receive into their houses the laborers who leave their homes, and make
 distant journeys for the sake of the Gospel, that by contributions they may assist and
 encourage them, and so become joint laborers with them—He had written a letter to
 this effect to the Church of which Gaius was a member; but Diotrephes, who had
 assumed an arrogant preëminence, denied his apostolical authority, and probably sup-
 pressed the letter—The Apostle threatens to punish him signally for his deeds, as
 they impeded and injured the cause of truth and Christianity—He calumniated the
 apostles—refused to obey their injunctions—and cast out of the Church those who did
 so, relieving the necessities of the brethren—He exhorts them not to follow the exam-
 ple of Diotrephes, but to imitate that which is good, knowing that such are begotten
 of God—He recommends the example of Demetrius, who, on the contrary, is praised
 by all men for his Christian graces and virtues, by the Gospel itself, and by the
 Apostle, whose testimony they are assured is true and impartial—He excuses himself
 for not writing more fully on these matters, but intends soon to see Gaius—His ben-
 ediction and salutation.

§ 15.

q See Note 39.

a 2 John 1.

* Or, *truly.*

† Or, *pray.*

b 2 John 4.

c 1 Cor. 4. 15.
 Philemon 10.

¹ THE ELDER unto the well-beloved Gaius, ^qwhom I love ^{*}in the
 truth!

² Beloved, I [†]wish above all things that thou mayest prosper and be
 in health, even as thy soul prospereth. ³ For I rejoiced greatly, when
 the brethren came and testified of the truth that is in thee, even as
^bthou walkest in the truth. ⁴ I have no greater joy than to hear that
^cmy children walk in truth. ⁵ Beloved, thou doest faithfully whatsoever

thou doest to the brethren, and to strangers, ⁶ which have borne witness of thy charity before the Church; whom if thou bring forward on their journey [†]after a godly sort, thou shalt do well. ⁷ Because that for his Name's sake they went forth, [‡]taking nothing of the Gentiles. ^d We therefore ought to receive such, that we might be fellow-helpers to the truth. ^{15.}

⁹ I wrote unto the Church; but Diotrephes, who loveth to have the preëminence among them, receiveth us not. ¹⁰ Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the Church. ¹¹ Beloved, ^e follow not that which is evil, but that which is good. ^f He that doeth good is of God; but he that doeth evil hath not seen God. ^g

¹² Demetrius ^h hath good report of all *men*, and of the truth itself; yea, and we also bear record, ⁱ and ye know that our record is true.

¹³ I ^j had many things to write, but I will not with ink and pen write unto thee; ^k but I trust I shall shortly see thee, and we shall speak ^{*}face to face. Peace be to thee! *Our* friends salute thee: greet the friends by name.

END OF THE CANON OF THE NEW TESTAMENT.

SECTION XX.—*St. John sanctions the Books of the New Testament, and completes the Canon of Scripture by writing his Gospel, at the request of the Church at Ephesus.*

THE close of the apostolic age now drew near. The former Dispensation had been abrogated, and Jerusalem destroyed. The building up of the visible Church was consigned to another order of instructors, under the abiding and miraculous influence of the same Spirit. One thing alone was wanting to complete the sanctions of the Gospel of Christ, and to give permanence to the teaching of the apostles. The Jew was able to appeal with boldness to a collection of Inspired Writings, and it was necessary that the Christian should be able to appeal to the same authority. Another volume of Scripture was essential to the New Dispensation; originating in the same divine source, confirmed by similar evidence of prophecy, miracle, and purity of precept and doctrine. For this purpose the beloved disciple was preserved in life to a very late period, till the numbers of Christians had so increased, that the heathen temples, as Pliny affirmed, in his celebrated letter to Trajan, had begun to be deserted. For the instruction of these immense multitudes three Gospels, the Book of the Acts, and all the Epistles had been already written; and it is not improbable that a general expectation might have prevailed throughout the Churches, that the last of the Inspired Apostles would sanction with his approbation the books which had already been written—that he would approve or condemn the novel opinions which had begun to divide the infant, or the more established, societies—that he would relate, for the benefit and consolation of Christians, the more impressive conversations and dying instructions of our blessed Lord—and, finally, close the Canon of the New Testament, by his universally-acknowledged authority, before the age of miracle and inspiration had ceased. Whether it has ceased for ever on earth, or only till the millennial day of universal righteousness, is among the unrevealed mysteries of Christianity. The contents of St. John's Gospel, and the evidence of ecclesiastical history prove to us, that the greater part of these things have been done, and that the Canon of Scripture was now closed, till the end of the Christian dispensation.

The evidence, however, which still remains upon this subject will not appear to many persons altogether decisive. What that is I shall collect from Lampe.

As the canon of the Old Testament was completed by Simon the Just, the last of the great Sanhedrin, so is it probable the canon of the New Testament was completed either by St. John, or that disciple who might be the survivor of the one hundred and twenty, the number of the Sanhedrin, who met at the day of Pentecost. It is not probable that any of these outlived St. John, who died nearly seventy years after the ascension of his Divine Master.

I am of opinion that the canon of Scripture was completed before the persecution of Trajan, that the Christians under that terrible visitation, upon the cessation of the spirit of prophecy, which in all their distresses had been the evidence of their faith, and their unfailing consolation,

might have the complete and perfect Scripture, to direct and comfort them. The Gospel of St. Matthew was written during the Pauline persecution—that of St. Mark in the Herodian—that of St. Luke about the time of the Neronian—and if the Gospel of St. John was written, and the canon of Scripture completed, in anticipation of the Trajanian persecution, the blood of the martyrs, in a new and more impressive sense, may be justly called the seed of the Church.

Eusebius is generally considered as affording decisive evidence that the canon of Scripture was completed by St. John. In the Third Book of his *Ecclesiastical History*, this historian gives an account of the bishops who presided over the Churches of Rome, Jerusalem, and Alexandria. From mentioning Ignatius, bishop of Antioch, and Simeon, bishop of Jerusalem, he proceeds to relate some traditional stories of St. John, who was the contemporary of both. He then goes on to mention the writings of the Apostle, and informs us that St. John wrote his Gospel to relate the circumstances which had been omitted by the other Evangelists, particularly those which occurred at the commencement of our Lord's ministry. The Apostle approved of all that had been said by the three Evangelists; he confirmed their declarations by his own testimony, and added his own Gospel to complete whatever in theirs might be deficient.

This testimony of Eusebius does not appear to Mosheim to be sufficient to convince us that St. John completed the canon of the New Testament. He certainly says nothing of the Acts or the Epistles: as these, however, were undoubtedly and unanimously received as Inspired Books by the great majority of Christians, and as the Acts were written by St. Luke, and formed as it were the second part of the Gospel; and the Epistles of St. Paul were so interwoven with the history of his travels, by St. Luke, that they could not be separated; it is difficult to believe that the Apostle should have sanctioned the Gospels alone, and not have confirmed also the authority of their inseparable and inspired appendages. It is true that Eusebius confines his testimony to the Gospels; but he does not do this in such a manner that we are necessarily led to suppose that he omitted to approve of the remainder of the Sacred Writings. The general and ancient tradition may supply the place of more demonstrative evidence with those who are contented with the authority of antiquity without decided evidence of another kind; provided there be nothing which is absurd in itself, inconsistent with Scripture, nor opposite to authentic evidence. It is not, however, improbable that those Epistles, which were not received by all Christians into the canon, immediately on their first publication, had been neglected by the Gentile Christians, because they were principally addressed to the converts from among the Jews, or to the Hebrews generally. Should this conjecture be well founded, they might not have been known to the Church at Ephesus at this time, and possibly, therefore, were not included in the collection of Inspired Writings which were submitted at Ephesus to St. John, and received the sanction of that apostle.

It has been supposed by many, that the New Testament contains internal evidence that the canon of Scripture was now fixed by St. John; or that the Gospels, the Acts, the Apocalypse, and the universally-received Epistles, were sanctioned by his authority. The passage (Apoc. xxii. 18, 19.) in which a blessing is pronounced upon all who hear the words of this book is said to refer not merely to the Apocalypse, but to the whole word of God; this opinion, however, does not seem to be supported by the context. Augustine (ap. Lampe) asserts that the canon of Scripture was confirmed, from the times of the apostles, by the episcopal successions and early Churches. Lampe quotes also Jerome and Tertullian, who do not, however, speak with decision. The prolonged life of the Apostle, after whom no inspired book could be expected by the Churches, his certain knowledge of the books which had already been so universally received, and the necessity of his approbation, or condemnation, combine to render him the one individual who was called upon to decide the authority of the books, and to complete the canon. Irenæus seems to allude to the completed canon, when, soon after the death of St. John, he says concerning Polycarp, "He always taught those things which he had learned from the apostles, which the Church had delivered, and which alone are true."

The last writer who has studied the subject, was the late lamented and learned Mr. Rennell, who has been so prematurely removed from the scene of his useful labors. In his observations on the compilation of the apocryphal writings of the apostolic age, published by Mr. Hone, he observes:—

"When was the canon of Scripture determined? It was determined immediately after the death of St. John, the last survivor of the apostolic order. The canon of the Gospels was determined indeed before his death; for we read in Eusebius, that he gave his sanction to the three other Gospels, and completed this part of the New Testament with his own. By the death of St. John the catalogue of Scripture was completed and closed. We have seen from the testimony both of themselves, and of their immediate successors, that the inspiration of writing was strictly confined to the apostles, and accordingly we find that no pretensions were ever made by any true Christian to a similar authority.

“*By whom* was the canon of Scripture determined? It was determined, not by the decision of any individual, nor by the decree of any council, but by the general consent of the whole and every part of the Christian Church. It is indeed a very remarkable circumstance, that among the various disputes which so early agitated the Church, the canon of Scripture was never the subject of controversy. If any question might be said to have arisen, it had reference to one or two of those books which are included in the present canon; but with respect to those which are out of the canon, no difference of opinion ever existed.

“The reason of this agreement is a very satisfactory one. Every one who is at all versed in ecclesiastical history is aware of the continual intercourse which took place in the apostolic age between the various branches of the Church Universal. This communication, as Mr. Nolan has well observed, arose out of the Jewish polity, under which the various synagogues of the Jews, which were dispersed throughout the Gentile world, were all subjected to the Sanhedrin at Jerusalem, and maintained a constant correspondence with it. Whenever then an Epistle arrived at any particular Church, it was first authenticated; it was then read to all the holy brethren, and was subsequently transmitted to some other neighbouring Church. Thus we find that the authentication of the Epistles of St. Paul was ‘the salutation with his own hand’ (2 Thess. iii. 17.), by which the Church, to which the letter was first addressed, might be assured that it was not a forgery. We find also a solemn adjuration of the same Apostle, that his Epistle ‘should be read to all the holy brethren’ (1 Thess. v. 27); and again, that his Epistles should be transmitted to other Christian communities. ‘When this Epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea’ (Col. iv. 16.) From this latter passage we infer, that the system of transmission was a very general one; as the Epistle, which St. Paul directs the Colossians to receive from the Laodiceans, was not originally addressed to the latter, but was sent to them from some other Church. To prevent any mistake or fraud, this transmission was made by the highest authority, namely, by that of the bishop. Through him official communications were sent from one Church to another, even in the remotest countries. Clement, the bishop of Rome, communicated with the Church at Corinth; Polycarp, the bishop of Smyrna, wrote an epistle to the Philippians; Ignatius, the bishop of Antioch, corresponded with the Churches of Rome, of Magnesia, of Ephesus, and others. These three bishops were the companions and immediate successors of the apostles, and followed the system of correspondence and intercourse which their masters had begun. Considering all these circumstances, we shall be convinced how utterly improbable it was, that any authentic work of an apostle should have existed in one Church, without having been communicated to another. It is a very mistaken notion of Dodwell, that the books of the New Testament lay concealed in the coffers of particular Churches, and were not known to the remainder of the world until the late days of Trajan. This might have been perfectly true with respect to the originals, which were doubtless guarded with peculiar care in the custody of the particular Churches to which they were respectively addressed. But copies of these originals, attested by authority of the bishop, were transmitted from one Church to another with the utmost freedom, and were thus rapidly dispersed throughout the whole Christian world. As a proof of this, St. Peter, in an epistle addressed generally to the Churches in Asia, speaks of ‘all the Epistles’ of St. Paul, as a body of Scripture universally circulated and known.

“The number of the apostles, including Paul and Barnabas, was but fourteen; to these, and to these alone, in the opinion of the early Church, was the inspiration of writing confined: out of these, six only deemed it necessary to write; what they did write was authenticated with the greatest caution, and circulated with the utmost rapidity; what was received in any Church as the writing of an apostle was publicly read; no Church was left to itself, or to its own direction; but was frequently visited by the apostles, and corresponded with by their successors; all the distant members of the Church universal, in the apostolic age, being united by frequent intercourse and communication, became one body in Christ. Taking all these things into our consideration, we shall see with what ease and rapidity the canon of Scripture would be formed, there being no room either for fraudulent fabrication on the one hand, or for arbitrary rejection on the other. The case was too clear to require any formal discussion, nor does it appear that there was any material forgery that could render it necessary. The writings of the apostles, and of the apostles alone, were received as the word of God, and were separated from all others, by that most decisive species of authority—the authority of a general, an immediate, and an undisputed consent.

“This will appear the more satisfactory to our minds, if we take an example from the age in which we live. The letters of Junius, for instance, were published at intervals within a certain period. Since the publication of the last authentic letter, many under that signature have appeared, purporting to have been written by the same author. But this circumstance throws no obscurity over the matter, nor is the canon of Junius, if I may transfer the term from sacred to

secular writing, involved thereby in any difficulty or doubt. If it should be hereafter inquired at what time, or by what authority the authentic letters were separated from the spurious, the answer will be, that such a separation never took place; but that the canon of Junius was determined immediately after the date of the last letter. To us who live so near to the time of publication, the line of distinction between the genuine and the spurious is so strongly marked, and the evidence of authenticity on the one side, and of forgery on the other, is so clear and convincing, that a formal rejection of the latter is unnecessary. The case has long since been determined by the tacit consent of the whole British nation, and no man in his senses would attempt to dispute it.

“Yet how much stronger is the case of the scriptural canon. The author of Junius was known to none, he could not therefore of himself bear any testimony to the authenticity of his works; the authors of the New Testament were known to all, and were especially careful to mark, to authenticate, and to distinguish their writings. The author of Junius had no personal character which could stamp his writing with any high or special authority: whatever proceeded from the apostles of Christ was immediately regarded as the offspring of an exclusive inspiration. For the canon of Junius we have no external evidence, but that of a single publisher: for the canon of Scripture we have the testimony of Churches which were visited, bishops who were appointed, and converts innumerable, who were instructed by the apostles themselves. It was neither the duty nor the interest of any one, excepting the publisher, to preserve the volume of Junius from spurious additions; to guard the integrity of the Sacred Volume was the bounden duty of every Christian who believed that its words were the words of eternal life.

“If, then, notwithstanding these and other difficulties, which might be adduced, the canon of Junius is established beyond controversy or dispute, by the tacit consent of all who live in the age in which it is written; there can be no reason why the canon of Scripture, under circumstances infinitely stronger, should not have been determined in a manner precisely the same; especially when we remember, that in both cases the forgeries made their appearance subsequently to the determination of the canon. There is not a single book in the spurious department of the apocryphal volume which was even known where the canon of Scripture was determined. This is a fact which considerably strengthens the case. There was no difficulty or dispute in framing the canon of Scripture, because there were no competitors, whose claims it was expedient to examine, no forgeries whose impostures it was necessary to detect. The first age of the Church was an age of too much vigilance, of too much communication, of too much authority, for any fabricator of Scripture to hope for success. If any attempt was made, it was instantly crushed. When the authority of the apostles and of the apostolic men had lost its immediate influence, and heresies and disputes had arisen, then it was that forgeries began to appear. But by this time the canon of Scripture had taken such firm root in the minds of men, that it resisted every effort to supplant it. Nothing, indeed, but the general and long-determined consent of the whole Christian world could have preserved the Sacred Volume in its integrity, unimpaired by the mutilation of one set of heretics, and unencumbered by the forgeries of another.”

The time of St. John's death is very uncertain. Jerome (in *Covin. lib. i. c. 14.*) affirms, that he died worn out with age. Irenæus (l. ii. c. 39. l. iii. c. 3.) tells us, that he survived to the reign of Trajan. Usher and Beveridge (de *Martyr. Ignat. p. 177*, in *Canon Apost. 1455*) refer his death to the second year of Trajan. Eusebius, with a great number of the fathers, Jerome, Tertullian, Origen, and others, place it in the third. The Paschal Chronicle assigns it to the seventh year of that emperor. He died at Ephesus, in expectation, says the Arabian author, of his blessedness: by which expression we may infer, that he met the last enemy of man with that serene and peaceful and well-founded hope, which is the best assurance of the happy immortality of every privileged Christian.

It is needless to repeat the eulogies with which affection and admiration have united to commemorate the death of this amiable Apostle. The Protestant theologian will require more authentic evidence than the reporters of the wonderful tales, to which I allude, can produce, before he can credit that St. John never died, that he only lay sleeping in his grave, as appeared from the boiling or bubbling up of the dust, which was moved by his breath; and many other gravely related histories, which excite but our smiles. His body is buried in peace, but his name liveth for evermore. So long as the present Dispensation shall continue, and the Christian Church be commanded to pursue its painful way through the wilderness of this world, to that land of peace and rest, where the spirits of the prophets and apostles await their companions and followers from among mankind; so long as a blasphemer against the Divinity of the Son of God shall laugh to scorn our prayers to a crucified Redeemer; so long shall the inspired pages of this beloved disciple erect in our hearts the best monument to his memory^a.

^a Sic Amesius, *Theol. lib. i. c. 34. § 35.* “Canonem V. T. constituerunt Prophetæ. et Christus ipse testimonio suo approbavit. Canonem N. T. una cum veteri comprobavit et obsignavit Apostolus Johan-

SECTION XXI.—*Brief View of the Condition of the Jews, the Stations of the Sanhedrin, and its Labors, before the final and total Dispersion of their Nation; with an Outline of the History of the Visible Church from the closing of the Canon of Scripture, to the present Day; and the Prospects of the permanent Happiness of Mankind, in the present and future World.*

THE first century of the Christian æra is the most eventful in the annals of the human race.

The institutions of Christianity had succeeded to the institutions of the Law of Moses. The temple of God upon earth, which had opened its gates to the people of one favored country alone, was taken down, and the whole world was invited, by the preachers of the holy Gospel, to enter into another temple of God upon earth, whose gates stood open night and day, to receive all nations, and kindreds, and people, and tongues.

It may be useful, in the conclusion of this work, to cast a rapid glance over the past history of that religion, which Christ and his apostles, and their successors in the Christian ministry, have established. From this we shall be naturally led to consider the state of Christianity in our own age, not merely in England, or in Europe, but through the world. The appearances of the present times, the expectations of wise and good men, and the express predictions both of the old prophets and of the Christian Scriptures, will justify us in anticipating the eventual comparative perfection of mankind, and the universal establishment of the one pure religion in this world, before the arrival of that solemn day, when the theatre on which the great drama of man has been acted will be swept away from existence.

We will compare the state of the world at the beginning of the century before the birth of Christ was announced to the shepherds, with its condition at the death of the last of the apostles.

At the commencement of the century in which the Redeemer of mankind became incarnate, the world was divided into two classes, the Pagans and the Jews. The former of these had entirely forgotten the object for which mankind had been originally created; and, among the latter, the remembrance of that object was confined to a very few who still retained the spiritual meaning of their Scriptures, and anticipated a Deliverer from the dominion of ignorance and wickedness, rather than a Saviour from the Roman yoke. The degeneracy of mankind was daily increasing; and the Church of God, that is, that portion of the visible Church which had preserved itself pure from the universal corruption, was so rapidly diminishing, that there was danger lest the world should return to the same condition to which it had been reduced, when eight persons only were saved from the deluge, or when ten worshippers of Jehovah could not be found to preserve the cities of the plain. Among the heathen all classes had become foolish. The magistrates and the statesmen of antiquity considered religion as a useful engine of state; the philosophers, bewildered among their metaphysical dreams, and involved in endless disputations and divisions, considered all religions as equally false, and equally true; justly despising the inconsistencies of the popular mythology, they knew not where to rest. The scanty remains of the ancient truth, which tradition still preserved among them, was obscured by innumerable absurdities. Neither the hope of good, nor the fear of evil, animated the popular devotion; while the very superstitions, which the wandering reason of their pretended philosophy despised, were rendered more binding upon the ignorant populace, by the outward compliance of the philosophers with all its rites and ceremonies.

The teachers of the Jews had secularized the religion of their fathers. The magnificent promises and splendid predictions of the prophets, which describe the spiritual glories of the expected Messiah, were interpreted of a temporal dominion. The maintainers of the spiritual interpretation were treated with contempt. The two classes of teachers, who divided the affections of the people, united in ridiculing the holiness of heart and life required by the Law of Jehovah. The Sadducees denied the doctrine of a future state, and the consequent sanctions of an invisible world; the Pharisees resolved the religion of Moses and of the prophets into the belief of traditions, and at-

nes, auctoritate divina instructus, Apoc. xxii. 18, 19. Idem videtur Pareo, Pigneto, et aliis ad h. l. Heideggerus, *Corp. Theol.* loc. ii. p. 61. addit, Johannem canonem N. T. clausisse, cum solenni voto: ‘Etiam vent, Domine Jesu!’ Scripturam N. T. cum ultimo Christi adventu ita conjunxit, uti olim Malachias Scripturam N. T. cum Ministerio Johannis Baptistæ connexuit. Sed et vetustiores Apocalypsin pro sigillo universæ Scripturæ habuerunt. Anonymus quidam Græcus apud Allatium Diss. I. de libris Eccles. Græcorum, p. 48,—

Θεολογικὴ δ' ἀποκαλύψις πᾶν
Σφραγὶς πείρνετε τῆσδε τῆς βίβλου πάσις.

Theologica Apocalypsis sigillum universi libri, et totius Sacræ Scripturæ est.”—Lampe, *Proleg. ad Johan.* lib. i. cap. 5. § 13. note.

The theological student, who is desirous of pursuing this subject, is referred to Dr. Cozins’ work on the Canon of Scripture; a very useful publication, which was written while the learned author was expelled from his living by the parliament; to Jones *On the Canon*; Lardner’s *Supplement to the Credibility*; Horne’s *Crit. Introduction*; and to the prefaces of commentators in general.

tachment of external observances, and ostentatious austerities. The one destroyed internal religion, by denying its necessity altogether; the latter ruined its influence with equal efficacy, by finding a substitute for holiness. The first were condemned entirely, as the open enemies of purity, as the infidels of their day; the last were condemned with unsparing severity, but not so universally, or totally, in that more restricted censure, "these ought ye to have done, and not to leave the other undone." The consequence of the united dereliction of both Jews and heathens was, that the knowledge and fear of God was rapidly fading away from the public faith and the private motives of mankind.

The close of the century presented a strong contrast with this melancholy condition. Mankind were now divided into three classes. The heathens, who, in addition to their former errors, had now acquired a spirit of persecution; the Jews, who, though they had been conquered by the Romans, and subjected to severe persecutions, still continued in various towns in Palestine, and throughout the empire, and whose inveterate hatred against the Christians increased daily; the third division, and it included no small portion of mankind, were the Christians, who were elected by the providence of God from both the former classes.

Before we proceed to the history of the Christian Church, it may be advisable to inquire into the condition of the once-favored people of God, after their rejection of the Messiah had brought upon them the accomplishment of his predictions, in the destruction of the city, and the utter ruin of their political existence.

The visible true Church, in any nation, is under the protection of the peculiar providence of God, and entitled to the veneration of the people, whom it is intended to guide to future happiness so long only as it retains its spiritual fitness, and zeal, and purity, to accomplish the objects of its institution. This seems to be the lesson which the fall of Jerusalem was designed to impress upon the infant Church, which had now succeeded to the miraculous gifts and privileges of the Church of Jerusalem. Not only did the fallen daughter of Sion render service to her favored sister, by impressing this solemn lesson; but she was still permitted, before the final dispersion of her sons, so to deliver the ancient Scriptures to the Gentile Churches, that their integrity and genuineness should be unimpeachable, either by the Jews or heathens.

Though the city and temple of Jerusalem were destroyed, the Sanhedrin remained, and were acknowledged by the surviving Hebrews as the legitimate directors and teachers of the people. Some years before the destruction of the temple they had removed to Jabneh; and, after that event, Rabban Jochanan ben Zacchai, the president, who had predicted the destruction of the temple forty years before, when the doors of the temple had opened without visible cause, requested permission of Titus, with whom he was in favor, to reëstablish the Sanhedrin at Jabneh. Fully convinced of the truth of his own prophecy, he had entreated the people to submit to the Romans. It was possibly on this account that Titus complied with his request. He sat as president of the Sanhedrin five years after the destruction of the city. Some few of the more eminent and learned Jews, who escaped from the common slaughter, from the sale and vassalage of their countrymen, continued with him at Jabneh. Among these were R. Gamaliel, the son of the R. Simeon who was educated with St. Paul, and was killed when president of the Sanhedrin, at the siege of Jerusalem; this Simeon is considered by the Jews as the last of the ten eminent men who were slain by the kingdom, that is, who were put to death by the Romans. With R. Gamaliel were R. Zadok, who had emaciated his body with extreme fasting, when the doors of the temple moved on their hinges by invisible hands, R. Eliezer ben Hyrcannus, the author of *Pirke Eliezer*, and others whose names are still held in honor among the Jews. These men were employed to the last in making decrees respecting the ritual of the temple service, and settling questions of ceremonies; though the glory had departed, and religion had become an empty form. "There were thirteen worshipings, or bowings, in the temple, but the house of Rabban Gamaliel and the house of Ananias Sagan made fourteen," says a Jewish tradition. Lightfoot erroneously conjectures, that the Ananias, who was thus united with the house of R. Gamaliel in ordering the additional bowings in the temple, when it was about to be destroyed, was the same Ananias who insulted St. Paul.

R. Jochanan was succeeded in his presidency over the Sanhedrin at Jabneh by R. Gamaliel. The traditions relate, that he gave offence to the people by his pride and passion, and at one period was deprived of his presidency; he was restored to his dignity in part only, R. Eliezer being elevated to the joint administration.

The presidency of these two continued twelve years; from the second year of Vespasian, to the second of Domitian. The hatred of the Romans towards the Jews had not at this time increased to its height. In the second year of Domitian, R. Akibah was their head. His presidency lasted forty years, when the Romans sacked with so much cruelty the town Bitter, or, more properly, Beth-Tar. The Jews now began to be more severely threatened, as enemies to the public peace of the empire, and to all mankind. This was the period of the dreadful insurrection at Cyrene, when they murdered two hundred and twenty thousand Greeks and Romans, under circumstances of the most revolting and shameful cruelty. A similar insurrection was made in Egypt and Cyprus, where

they slaughtered two hundred and forty thousand. The principal author of this revolt is said to have been the false Messiah, Ben Cozba, who proclaimed himself king, and coined money. This took place in the reign of Adrian, and R. Akibah, the president of the Sanhedrin, was killed at Beth-Tar, as armorbearer to this pretended Messiah.

The destruction of the remaining cities of Judæa, and the number of Jews who were slaughtered make the Jews consider this period as the completion of their ruin, and the most severe blow they ever received, except the destruction of their city. Adrian had sent against them the relentless Severus, who was afterwards emperor.

At this time lived Trypho, the Jew who had the controversy with Justin Martyr. It is not improbable that this was the same as Tarphon, an intimate associate of R. Akibah; he is frequently mentioned in the talmuds.

The fourth president of the Sanhedrin, after the destruction of Jerusalem, was Rabban Simeon. He governed about thirty years, from the sixth or eighth of Adrian, to the fifteenth or sixteenth of Antoninus Pius. The honor and power of the learned Jews began now to lessen daily, though there were still found among them some eminent names which are yet honored both among the Jews and Christians. The principal of these were R. Simeon ben Jochoi, and Eliezer, his son, the first authors of the book Zohar; and Aquila, the celebrated proselyte, whose translation of the Scriptures is quoted even by the Jerusalem Gemarists. The Sanhedrin had now removed from Jabneh to Usha Shepharaim.

R. Simeon was succeeded by his son, R. Judah the Holy. He was held in very high estimation among his countrymen, and is said to have been much valued by one of the Antonines. It was R. Judah who caused the Traditional Law to be collected into one mass. This is called the *Mishna*, and is the great code by which the Jews still profess to be regulated. The number of pupils who might be the preservers of this code of traditionary law was daily diminishing, and he resolved therefore to commit it to writing, that it might be preserved. He appointed teachers of these traditions also in all the cities remaining to the Jewish name. The Sanhedrin, in his reign, removed to Bethshaarain, Tsipporis, and Tiberias. R. Judah compiled the *Mishna*, as some traditions relate, in the year 190, in the latter end of the reign of Commodus; or, as others affirm, in the year 220, one hundred and fifty years after the destruction of the city.

R. Judah was succeeded by his son R. Chaninah, in whose presidency we first read of the *Commentaries on the Mishna*, which are called the *Gemara*. The *Mishna*, which is the Text of the Traditional Law, and the *Gemara*, which is the Comment, make up together the *Talmud*. The Targums are commentaries on Scripture.

R. Chaninah was succeeded by R. Jochanan, who was president of the Sanhedrin at Tiberias eighty years. Though the country abounded with schools, and the surviving Jews made every effort in their power to perpetuate their now corrupt religion, no school or college obtained so much celebrity as that at Tiberias. Jerome was instructed by a learned man of Tiberias; and it was most probably about this time, that that edition of the Hebrew Bible was prepared, which has ever been of high authority among both Jews and Christians; the edition of the Masorets, or, as they are now more generally called, the Masorites.

The term Masoret is derived from a Hebrew word, signifying *tradition*. The Masorites were the learned Jews of Tiberias, who, being anxious before their nation was finally separated, to secure the Sacred Text from corruption, prepared an edition of the Old Testament, in which they marked, by certain arbitrary vowel points, accents, and pauses, the traditionary pronunciation of every word. The Bibles which the Jews read in their synagogues are now, and it is believed have always been, written without the vowel points; but the minister is required to read each chapter according to the traditionary sounds of the words, which are preserved in the pointed Bibles; and an inspector or superintendent stands by him when he reads, to correct any error. This pronunciation is not borrowed from the Masoretic Bibles, as I have been informed by some learned Jews, whom I consulted on this matter; but it is the traditionary mode of reading which has been handed down from remote antiquity. Should this statement be correct, it appears to afford one very satisfactory argument, that the Masoretic punctuation is entitled to more respect than many modern Hebraists entertain for it. This, however, is not the place to enter upon this discussion. The Masorets, by their great care and diligence, have left us an edition of the Old Testament, which secures the text from all interpolations, while it checks also the licentiousness of conjectural criticism, and gives a definite meaning to many obscure passages; at the same time it by no means precludes the labors of the learned from aiming at greater accuracy in their attempts to understand Scripture, as the sense which the Masorets may have put upon any passage, can only be said to be highly probable: the meaning of Scripture in all cases being derivable from the words, and not from the vowel points, or any arbitrary divisions. "It is probable," says Bishop Marsh, "that the Masoretic text was formed from a collation of manuscripts; if so, it is still more valuable. The Masorets, as is well known, have counted every word and letter, that

no changes may be made: and if the copies of the Old Testament, which Christians possess, and from which, with the apostles themselves, they derive irrefragable arguments for the Messiahship of Jesus of Nazareth, be impugned by the Jews, they may refer to the Masoretic edition, and urge the same arguments from that copy of the Scriptures upon which the Jews place the highest value."

The precise time when the Masorets of Tiberias completed this useful labor is not known. The providence of God preserved the appearance of a government among the Jews till this great work was completed, and the purity of the Inspired Volume secured from all possibility of corruption. They were then permitted to undergo the whole of the terrible punishments predicted by Moses and their prophets. So long as they had a president and a Sanhedrin in the Holy Land, they had a common country, though they had ceased to have a sacrifice, a temple, a prophet, or a king. Many of their learned men went to Babylon, the schools of which place had begun to be more celebrated than those of Judæa. To detail the further history of the cruelties they have practised, and the persecutions they have endured; the history of their patience, their sufferings; their depressed poverty; their industrious accumulation of wealth; their cultivation of the art of medicine; their fortunes in every country in the world; the deadly hatred, and fierce and bitter scorn to which they were condemned for many centuries; the account also of their rapidly increasing influence in the present state of society, when a supply of money from a few wealthy individuals, or even from one, in many instances may decide the destiny, religion, and liberty of kings and people; to detail all these wonderful incidents in the history of these miraculously-preserved people would lead me far beyond my present purpose. It is sufficient only to say, that their preservation has been effected by means so totally contrary to the general laws of society; by which, both in adversity and prosperity, nations, when settled among each other, uniformly amalgamate into one people; that, if we had no Scripture to guide us, we might justly infer they were preserved by the providence of God for some extraordinary destiny. What this destiny will be, we are told by the pages of Revelation: "They shall be gathered out of all people, and by an exodus from all countries more wonderful than that of their fathers from Egypt, they shall go up to their own country; and planting the vine and the olive on the hills and in the valleys of their fathers, they shall, after much tribulation, rejoice in the dominion of their Messiah, the manifested God of their fathers, the crucified Jesus of the Christians."

We will now return to the history of the Christian Church. Though the view which may be now taken of the effects of Christianity on human happiness is unavoidably brief and imperfect, the memory will be assisted by a regular division of the subject:—

I. The first stage is the State of the Christian Church from the Death of St. John to the Establishment of the persecuted Faith by Constantine.

II. From thence to the Rise of the Papal Power.

III. The Progress and Triumph of the Church of Rome.

IV. The Reformation, both in its good and bad Effects.

V. And the subsequent History of Christianity, particularly in England; with the prospect of its future dominion over all mankind, as declared in the prophecies of the Old and New Testament.

I. The State of the Christian Church from the Death of St. John to the Death of Constantine.

In closing the volumes which it was necessary to peruse, for the drawing up of the following brief abstract of Ecclesiastical History, it was impossible to avoid contrasting the hatred and dissensions which have prevailed within the later centuries among Christians with the union and harmony which excited the surprise of their enemies, in the earlier ages of their faith. Although this difference can only be imputed to the infirmities, errors, or vices, which have debased and corrupted the Churches and their members, the faults of individuals have too frequently been referred to the religion they profess. It may be necessary, therefore, to define the meaning of Christianity, that by constantly keeping before us one certain definite view of the religion which was now established, we may not confound with it any one of the more or less extensive sects, or sectings, churches, or parties, which have endeavoured to identify their peculiar causes with that of Christianity, and their several titles with the exclusive name of Christian.

Christianity is the completed revelation of those sanctions of, and motives to virtue, which the unassisted reason of man could not have discovered. Its object is to promote the present and future happiness of the human race, which can only be effectually secured by virtuous principles and habits. One system of religion is distinguished from another by the opinions it teaches, the conduct it enforces, the institutions it establishes, and the means which it adopts for its preservation. The fundamental opinions, or essential doctrines of Christianity, may be included in these three—that the nature of man is now different from that with which his first parents were created—that a Divine Being undertook to recover mankind from this state of degradation, by

offering himself as an atonement, after a life of blamelessness and purity, and by rising from the dead, to demonstrate the certainty of our own resurrection, and that divine assistance is afforded to all those who desire to be restored to that condition in which man was originally created.

The conduct which Christianity requires, does not extend to outward morality only, but to internal purity of motive,⁶ to spirituality of disposition, and, as far as possible, to a change of nature.

The Scriptural institutions of Christianity are the commemorations of the facts which prove the truth of its doctrines. They are few, but important. The observance of the first day in the week is in commemoration of the resurrection of Christ, and a declaration of the truth of our own. In baptism, we commemorate the descent of the Spirit, and assert the necessity of a divine influence, to recover man from the fall. In the other sacrament, of the Lord's Supper, we commemorate the crucifixion, and profess our belief in the atonement.

The scriptural means by which the knowledge of the Christian religion is to be preserved in the world are the perpetual observance of the institutions, and the right interpretation of the completed Scriptures. To secure these great objects, the Divine Founder of Christianity appointed twelve teachers, and after them he appeared from the invisible state to appoint another, who should establish societies from among the mass of mankind, and set apart teachers to instruct the people, interpret the Scriptures, and maintain the institutions of the new religion. The apostles were equal among themselves. They governed the whole visible Church, or general body of Christians, when they were assembled together; and each was the spiritual ruler of the Church or Society which himself had founded.* The same mode of preserving Christianity has been continued from the earliest age to the present time.

Such was the Christianity which was established over the world at the period when the Canon of Scripture was finally closed. The design of its Great Author would have been fully accomplished, if the two great sources of error had not perverted the simplicity of truth. Vice and false philosophy are the only causes of heresy and error. The former endeavours to reconcile the purity and truth of Christianity with the conduct it has forbidden, whether it be ambition, pride, or folly, through all their differences and gradations—the latter refines, alters, objects to, or speculates upon, the doctrines of revelation, till it has established some new theory, or removed some primitive truth.

This view of Christianity enables us to form some criterion of truth, in the midst of all the discordant opinions of modern systems. Whatever doctrine has been invented by later writers, whether it be gradually established, as many of the corruptions of the Romanists have been, or proposed as a more correct interpretation of Scripture, as many of the Unitarian and German speculators have suggested their various novelties, is probably false, as it is certainly suspicious. If it was not once received by all Christians, in the primitive ages, in all their Churches, it is probably heretical. If it is not supported by some of the facts of Scripture it is suspicious. It is not generally remembered that the peculiar doctrines which characterize Christianity are all identified with facts. The facts are the foundation of the doctrine, and moral inferences are deducible from the doctrine which is thus sanctioned and established. The first creeds were very scanty, because controversies were few, and were decided by highly venerated teachers. They were enlarged, as the decisions of the Catholic Church, represented by its general councils, concluded the controversies which were commenced by the philosophy which wrongly explained, or wilfully rejected, the faith which was generally received. The general reception of an opinion among all Churches was esteemed a proof that it had been originally taught by the apostles and their successors.

Such was the new faith, which, at the closing of the Canon of Scripture, had begun to leaven the whole mass of the subjects of the imperial dominion. Even where it was not fully embraced, it elevated the mind, and restrained the conduct of many who would not openly profess it. The very philosophy which opposed or corrupted it inculcated in various instances the necessity of purity, the belief in one God, and the certainty of a future state.

Churches had been founded in Rome, Corinth, Crete, the cities of Asia Minor, in Britain, Spain, Italy, Antioch, and many others. The nations of the world had been brought under the Roman yoke, that a free communication might be maintained between all parts of the civilized world.

The usurpations of the Papacy had not begun, neither had the people proceeded to the opposite

* [This opinion of Mr. Townsend is asserted in Note 2, and in Note 19, Part IV. but from which the Editor must express a respectful but decided dissent. The model of ecclesiastical legislation in Acts (chap. xv.) inclines him fully to the belief, that the government and discipline of the Church should be conducted, not by bishops alone, or by two separate bodies, of bishops, and of clergy and laity, as in the Protestant Episcopal Church; but by all of them, united in *one* body. If *inspired* apostles associated with themselves "elders and brethren," in their first synodical act, it ill becomes their *uninspired* successors to exalt themselves into an independent and irresponsible council.—EDITOR.]

extreme of rejecting all government, as an infringement of their liberty. Every separate Church was a society complete in itself, governed through all its gradations of laity, and through the minor offices of the priesthood, the deacons, and the presbyters, by one episcopal head, who was liable to be deposed by the sentence of his own order, if he violated the faith of Christ. Every ruler was controlled by the rest of his brethren, while every independent hierarchy preserved its freedom under the empire of known law. The world has not since beheld more union in the belief, or more perfection in the conduct of Christians. This was the plan which preserved the purity of the Christian creed against the first impugnors of the Majesty of the Son of God. This was the polity which stamped the reprobation of the general body of Christians, at Nice, upon the Arians, who denied the Godhead of Christ—at Constantinople, against the Apollinarian heresy which denied his humanity. It was this which condemned, at Ephesus, Nestorius, who asserted that Christ was two persons; and condemned, at Chalcedon, the error of Eutyches, who confounded his twofold nature. At that time the ghost of imperial Rome was not seated upon the seven hills to terrify the nations with the spiritual thunders of the Vatican, neither was every absurdity of doctrine, and every irregularity in discipline, defended as a proof of liberty and freedom from prejudice.

The Churches of God in these early ages were opposed by every weapon which the devices of an evil spirit, or the corruptions of the human heart, could suggest: and their conquests were made over its most inveterate foes. The civil and military powers of the idolatrous governments opposed them by ten sanguinary persecutions; and though the most eminent historian of the last century, in imitation of a learned critic (Dodwell Dissert. Cyprian), has endeavoured to diminish the number of the sufferers, the undeniable evidence which still remains abundantly demonstrates the prejudice, hatred, and cruelty of the persecutors, and the singular union of holiness and zeal, of fortitude and patience, among the blameless sufferers in the cause of Christianity. We must pass over the cruel persecutions of Nero and Domitian, in which the chief of the remaining apostles, with Timothy, Onesimus, Dionysius the Areopagite, and other illustrious names, were put to death. Neither were the more flagitious and abandoned of the Roman emperors the sole imperial adversaries of the rising Churches. A religion which demands the homage of the heart, and permits no divided dominion, even with the least known evil, is no less detested by the mild and gentle liberality which pleads for the indulgence of the more general vices, than it is hated by the openly corrupt. The third persecution of the Christians under Trajan and Adrian, and the fourth by the Antonines and Marcus Aurelius, were even more extensive in their effects, and equally violent in their fury. The fierce hatred of Severus, which called forth the eloquent apology of Tertullian, and the indignant remonstrances of Clemens Alexandrinus, and Minucius Felix—the selfish hostility of Maximin—the unsparing severity of Decius, who threatened death to the mitigators of the sufferings of Christians—the hypocritical opposition of Valerian, the murderer of Cyprian, who soothed before he slaughtered his victims—the unrelenting efforts of Diocletian to extirpate the very name, and race, and Scriptures of the followers of the crucified Jesus—all these were borne by the despised and hated Christians: who conquered by patient endurance, and triumphed by unresisting submission. The heathen raged, and the people imagined a vain thing; and if the Christians had appealed to the sword, as from their numbers they might have done, their Master had been dishonored by their service, and the world had lost the honorable and perfect witness they bore by their sufferings, to their conviction of the truth of the Gospel.

It was not only the menace and the torture, the rack and the scourge, the stake and the sword, which raised themselves against the members of the Churches of God. The ridicule of the satirist—the world's dread laugh—the scorn of the philosophical leaders of the public opinion—the reasoning of the learned—contempt, and wonder, and pity—all that could move the affections or break the resolution—the fear of infamy, which shrinks from slander—the love of approbation, which excites to virtuous and useful actions, and leads men to honorable eminence—all of these, and more than these powerful motives of action, appealed in vain to the hearts of the primitive Christians. The more their spiritual enemies within, and the turbulent heathen without, oppressed the Churches of Christ, the more “they multiplied and grew,” till the majority of the empire professed the faith of the Gospel, and the emperor of Rome became the convert and protector of the faith of Christ.

II. *From the Death of Constantine to the Rise of the Papal Power by the grant of Phocas.*

Though the philosophy of the Gnostics, the Docetæ, the Marcionites, and others, had corrupted in many instances the purity of Christianity, the two principal heresies which still divide the Universal Church commenced at this period. One contaminated the doctrine, the other destroyed the government of the independent episcopal Churches. The error of Arius and the usurpations of the Church at Rome were the two principal sources of all the corruptions which have degraded Christians. Ecclesiastical history ought only to have related the progress of mankind

in knowledge, virtue, and happiness : it tells the same sad and melancholy tale of human infirmity, and crime and folly, which profane history has given to the world.

The common opinion of any age may be known by the opposition which it has made to those who offer their own conclusions to general acceptance. The primitive ages were careful to preserve the scriptural doctrine of the twofold nature of Christ, and to assert his Humanity while they defended his Divinity. The various errors which the spurious philosophy of the first three centuries submitted to the approbation of the Churches, were generally founded on the attempt to exalt the divinity at the expense of the humanity of Christ. The Gnostics invented their notion of the *Æons*—the *Docetæ*, their opinion that the form of Christ was not real, but a phantom only : and that the sufferings of Christ in his own person was an impossibility. The error of Arius was founded on the opposite extreme. This heresiarch endeavoured to introduce an opinion, which the Universal Church believed to be derogatory to the Divinity of its Founder, that our Lord was only the first, and greatest, and highest of all created beings. This opinion appeared to him to be more consistent with human reason : and it became, therefore, a part of his philosophy : and he rejected the plainer declaration of Scripture, and the evidence of antiquity both of the Jews and Gentiles. The Jews believed their *Logos* to be a Divine Being—the Christians received Christ as that *Logos*, because his own assertions and actions, as well as the testimony of St. John, demonstrated its truth. The sources of heresy with Arius were the same as those which influence so many at present. His private speculations were preferred to that interpretation of Scripture which had been uniformly adopted by the Universal Church. He did not, or would not, remember, that Scripture is superior to reason : and that the prostration of our intellect, which man cannot demand of man, is an act of worthy and reasonable homage to God.

The vehement disputes which convulsed the whole Church through these three centuries, and which respectively occasioned the calling of the first general councils, may be said to have originated in the innovations of Arius. The Councils of Nice, Constantinople, Ephesus, and Chalcedon, have confirmed the general opinions of the primitive Churches, and that also of the far greater portion of Christians at present, on the subject of the person of Christ, of the Trinity, the Incarnation, and the Atonement. Our most eminent historian has expressed himself with the sarcastic bitterness, so usual with him when Christianity is mentioned, respecting these councils. The faults of Churches and of Christians have always been the triumph of infidelity. Now, as well as formerly, the crimes and follies of David make the enemies of God to blaspheme. He has omitted, however, to relate the influence of these dissensions among Christians upon the people of the East. The usual consequences of controversy, religious indifference, unscriptural error, contempt of the zealous maintainers of truth, and general carelessness of life, prepared the way for any bold teacher, who could triumph over the increasing ignorance, unite the broken fragments of truth and falsehood into one system, and arouse the dormant superstition of the age. There is a fulness of time for error as well as for truth. As the progressive improvement of the human race, by knowledge and literature and science among the heathens, by revelation among the Jews, and by universal peace among all nations, rendered the time of our Lord's incarnation the very fittest period for establishing a religion, founded on evidence which entreated the careful and deliberate investigation of all mankind, that they might be satisfied of its truth, and embrace it upon conviction : so did the progressive deterioration of the age, by the extinction of learning among the heathen, in consequence of the political convulsions of the Roman empire, and the savage inroads of the barbarians, by the puerile attention to trifles among the Jews, by the general contempt in which they were held, and the almost universal mental debasement, render this the fittest period for the general establishment of the two great corruptions of Christianity—the apostacies of Rome, and of Mahomet, the predicted rival enemies of pure religion in the west and east.

It would lead me too far from my object to relate at greater length the causes of the origin, progress, and depression, of the empire of Mahomet ; its subsequent temporary revival, the entire loss of its political power as the dangerous rival of its neighbours, and its present increasing weakness by the gradual separation and independence of its fairest provinces. Our writers on prophecy have shown the great probability, that as these two masses of error arose together, their power will be also destroyed at the same time, when the prophetic period of 1260 years, which commenced in the year 606, shall have elapsed. I am not willing, however, to rest any argument upon these interpretations. Time and history are the only certain interpreters of prophecy : and though the declining power of the Mahometan apostacy may appear to sanction this hypothesis, the reviving influence of the unscriptural errors and political power of Romanism excites at once our sorrow and surprise, and compels us to withhold our assent to the desired interpretation, till the veil is yet more withdrawn from the future. Our attention will be more usefully directed to the causes and growth of the western apostacy of the Church of Rome.

The early Churches were united into one society by the observance of one common law—sub-

mission to episcopal government. A member of the episcopal Church of one country was considered a member of the Catholic Church of Christ, in every country where he might happen to travel. When Christianity began to be more extensively dispersed, the Church at Rome was distinguished above all others by the number and wealth of its converts. The bishop of Rome was soon enabled, by the munificent donations which were made to the Church, to assume greater pomp, and exercise more extensive power than other bishops. Many circumstances occurred to increase and establish his influence. The provinces had been accustomed to bring their civil appeals to Rome; this became the precedent for the members of the provincial Churches to appeal from their own bishops to the bishop of Rome. A general deference was paid among the western Churches in the first centuries to the see of Rome, though its more open usurpations were repelled with contempt. When Victor, who was bishop of Rome in the year 195, excommunicated the Churches of Asia, who refused to observe Easter in the manner which he judged to be right, Irenæus, the metropolitan of France, reproved his presumption. In the year 250, the African bishops peremptorily refused to submit to the mandate of the bishop of Rome, and received again their heretical bishops. The Church of Spain also, a few years afterwards, refused submission to the Roman pontiff, when he insisted on their restoration, after they had been deposed for offering sacrifice to idols. These facts prove the early assumption of power, and the continued ambition of the popes in the primitive ages, and the refusal of the independent episcopal Churches to submit to their dominion.

The political divisions of Italy in the fourth century considerably increased the influence and power of the see of Rome, the ecclesiastical divisions of the Church being made conformable with those of the empire. Every province had its metropolitan (Hallam, vol. ii. p. 21), and every vicariate its ecclesiastical primate. The bishop of Rome presided in the latter capacity over the Roman vicariate, which comprehended southern Italy, and the three chief Mediterranean islands. But none of the ten provinces which formed this division had any metropolitan, so that the popes exercised all metropolitan functions within them, such as the consecration of bishops, the convocation of synods, the ultimate decision of appeals, and many other acts of authority. These provinces were called the Roman Patriarchate, and by gradually enlarging its boundaries, and by applying the maxims of jurisdiction by which it was governed to all the western Churches, the asserted primacy was extended and strengthened over the fairest portion of the empire. Illyricum, for instance, was added to the patriarchate of Rome, by an act of primacy, and no consecration of bishops was permitted without the sanction of the bishop of Rome. This took place before the end of the fourth century.

Another principal circumstance which contributed to the establishment of the power of the Church of Rome, was the removal of the seat of empire from that city to Constantinople. The political influence always attendant on the immediate presence of the sovereign consequently ceased; and the principal magistrate at Rome was the head of its Church. The sudden power which was thus unavoidably, though unintentionally, conferred on the pontiff, was increased by the abandonment of Rome and of Italy by its principal senators. To this cause of influence we must add the progress of the conversion of the northern nations, and the grant of patriarchal power to Pope Damasus, by Gratian and Valentinian, over the whole western Church, sanctioning the custom of appeals to Rome. The renewal of this edict by Valentinian the Third still further increased the power of the pontiff. The custom of pilgrimages to the tombs of St. Peter and St. Paul; the introduction of the Gregorian Litany; and, more than all these, the granting the title of Universal Bishop by Phocas, completed the worldly structure of ecclesiastical ambition, which had now usurped the name of the Church of Christ, and appeared to be the rolling stone which should become the predicted mountain, and fill the whole earth.

III. *Progress and Triumph of the Church of Rome.*

The universal good which Christianity will eventually produce to the world will be accomplished in that one only manner which results from our state of trial—the gradual overruling of evil. The freedom of man's actions counteracts for a time the designs of his Creator. The increasing divisions among nations, the general ignorance, the continued ambition of Rome, and the speculative philosophy which was founded on words and imaginations, all conspired to obscure the simplicity of Christianity. Every corruption was made permanent by the establishment of the power of Rome by the authority of Phocas. From this period to the time of the Council of Trent, the history of Christianity in Europe presents us with little else than a detail of increasing errors in its doctrines, the gradual additions to the temporal dominion of the Roman pontiffs, and the continued opposition to the falsehood which abounded on the one side, and to the encroachments which prevailed on the other.

Though many superstitious practices and unscriptural opinions had debased the purity of the early faith, there can be no comparison between the state of religious error when the grant of

Phocas conferred political power on the Roman pontiff, and the extent to which the system of imposture, deceit, and falsehood, subsequently attained, by the time when the Council of Trent impressed its seal on the great charter of papal slavery. The published works of Pope Leo, who sent Augustine to England, prove that the religious faith of that day was essentially different, in the most important doctrines, from the creed which was sanctioned by the Council of Trent. The parallel between the faith of the two periods has been drawn at some length by an eminent divine of the last century. I have elsewhere extracted from Bishop Stillingfleet the passage to which I refer. It will be seen that the doctrines of solitary masses, masses for the dead, transubstantiation, the supremacy of the pope, the equal authority of Scripture and tradition, the equal authority of the apocryphal with the canonical books of Scripture, the power of good works to deserve salvation, the confession of sins in private to the priest, communion in one kind, and the worship of images, were all condemned by Pope Leo; and were all decreed to be articles of faith, and as such to be implicitly received on pain of damnation, by the Council of Trent. This remarkable act destroys at once the truth of the assertion so generally made, that the Church of Rome has retained an unchangeable creed. The faith of that Church is an embodied collection of true and false opinions; partly derived from misinterpreted Scripture, but principally invented in the course of the controversies and discussions which have ever prevailed in the world, and which would have escaped from the memory of mankind, with other absurdities of the age of ignorance, if they had not been preserved, and sanctioned, and enforced, by the asserted infallibility of the most fallible Church on earth. Like the ghosts, and sorcerers, and witches, and magicians, of the midnight darkness, which the morning beams of our knowledge have dispersed, all would have fled for ever, if the usurper of the throne of God had not said, Let there be night, and it was, and is night. The Council of Trent, with the Gorgon look of an intellectual death, has gazed on the chaos which extends over the ages of ignorance. Spurious decretals, useless vows, abominable doctrines, unreasonable and idolatrous and superstitious practices are frozen into one solid bridge; and error and falsehood pass freely from hell to earth to enslave and to curse mankind.

If the absurdities to which I allude had been harmless and innocent; if falsehood could be publicly taught, and the peace and happiness of nations continue; he who opposed error, and maintained the cause of truth, might be justly condemned for disturbing the peace of society, whatever were the falsehoods which were received by the community. If the volumes of theologians only recorded the weakness of human intellect, the tale might excite contempt or pity; and the Protestant objector to falsehood be regarded with the same lofty contempt as we now entertain for its proposer and defender. But the history of Christian nations is nothing else but a detail of the consequences of the prevalence of certain religious opinions. The voice of prophecy would not have stigmatized the corruptions of Rome by its stern and bitter reproach, if the falsehood which it teaches had been consistent either with the temporal or future happiness of nations. From considering the gradual success of erroneous principles, let us look to their consequences, as they are recorded by history. From the grant of Phocas, to the age of Luther, the annals of Europe are filled with one long catalogue of crime, produced by the influence of the corruptions of the Church of Rome. The depositions of princes, the fomenting of rebellions, the flagitious lives of the popes, the scandalous decrees against the freedom of opinion, the persecutions of the objectors to the power of Rome, which disgrace this sad portion of the history of the world, have been so amply and so frequently related, that it is only now necessary to allude to them. The principles which produced these deplorable effects on religion, and liberty, and happiness are still maintained. They are triumphant on the continent; they are reviving in England. Their defenders are heard with applause; their opponents are treated with insult.

IV. *The Reformation both in its good and bad Effects.*

The friends of the Church of Rome had long endeavoured to effect its reformation before the age of Luther. Indignant remonstrances, the most energetic appeals, the most affecting entreaties, the most bitter and galling satire, were alike in vain exerted to induce the removal of abuses. The natural reason of thinking men was shocked at the consequences of the papal doctrines. I could select, from the writings of the Romanist divines themselves, a collection of recorded immoralities, the unavoidable result of the religious principles inculcated by the Church of Rome, which would not be credible if they had been related by a Protestant. In this state of things, the injudicious enforcement of one of the more objectionable doctrines of its absurd creed elicited the spark which fired the long-prepared train of public indignation. Permissions to commit sin were publicly sold, under the pretence of remitting the penalties of the guilt which their commission would have contracted; the quarrel between the rival societies of monks, who were desirous of participating in the profits of this scandalous traffic, occasioned that gradual, open, and indignant opposition to the Church of Rome, which ended in the alienation of its fairest

provinces, and the restoration of that pure religion, and unfettered liberty of mind, which it had been among the original objects of Christianity to secure to its adherents.

We shall never be able to appreciate, to their full extent, the blessings which the Reformation has restored to the world, unless we remember the evils which the preceding superstition had proposed and confirmed. The Scriptures were opened. The oracles of God had long been silenced, and the approbation or condemnation of human actions, as well as the articles of faith itself, had long been pronounced by an usurping priesthood. It is needless to enlarge upon the praises of the Volume of Inspiration as a preferable guide of conduct, to the mandates of the maintainers and teachers of unauthorized tradition. The Almighty was restored to his dominion over conscience. The saint, the relic, and the image were deposed together. Prayer again became the homage of the heart to God, instead of the unmeaning routine of unintelligible words, into which it had been slowly but effectually degraded. Marriage was restored to the priesthood; who became again the leaven of society, the salt of the world, mingling with the mass, and preserving it from the putrefaction of vice and error. The sacraments of Baptism and the Lord's Supper again became the two pillars of the visible Church; and the human mind was permitted and encouraged to think and reason for itself, within those limits only which God and his Revelation had fixed, at once the barrier, and yet the unlimited theatre of its exertion.

The evil which has resulted from the Reformation is the abuse of the privileges which that event conferred upon mankind. Christianity had been so long identified with Romanism, that much of its proper restraint upon both speculation and action were thrown off, with the rejection of its corruptions. The result of contempt on one side, and adherence to these corruptions on the other, has at length appeared, in that terrible convulsion which assumed the form of presumptuous and avowed infidelity, and tore asunder the remaining chains of Romanism. That effort has passed away, and the chains are again riveting. The next violent reaction will probably introduce the only remedy for the diseases of the world—the principles of the great Reformation.

I will not weary the reader with a detail of the battles which were fought, the treaties which were made, or the crimes which were committed, by both parties, before the Reformation became permanent in Europe, or in England. With each there was much to be condemned. Each party may be proud, or ashamed, of its saints, its hypocrites, or its martyrs. The consequences will deserve our gratitude, while the Scriptures of truth, the freedom of intellect, the establishment of pure religion, and the principles of civil liberty, can be appreciated by the natives of Europe. Public happiness had been destroyed, because the morality on which it rests had been corrupted by the religion of Rome. The Reformation was the effect of the desire of the people of Christendom to throw off the yoke of an immoral and enslaving despotism; and the providential overruling of apparent accident caused that Luther should become the successful organ of expressing the general opinion, and accomplishing the overthrow of the usurpations and errors of the ages of ignorance.

V. History of Christianity since the Reformation, with the Prospect of its future Dominion over all Mankind.

The enactment of the decrees of the Council of Trent, and the general adoption of Protestant principles in Germany, Sweden, France, and England, occasioned long and fierce wars, and many opposite religious theories, systems, and confessions of faith. The federated republic of Europe was divided by a religious civil war, of which Spain and the Pope were the leaders on the one part; and England and Holland the heads of the Reformation. It is not necessary to enumerate the various collisions which took place between these parties on the Continent, the efforts of the Jesuits, the wars of the league in France, the persecutions under Charles V. and Philip II. in the Netherlands, or the changes of fortune, and the fluctuations of opinion, which were the unavoidable result of religious contentions, and which, with all their evils, were infinitely preferable to the preceding darkness, and persecution, and ignorance. Sufficient of the history of any party, sect, or country, may be learned from the history of its chiefs. The review of the conduct of Elizabeth and of Spain, immediately after the principal question had been discussed by the opposite theologians, will be sufficient to enable us to form a right estimate of the state of religion at the completion of the Reformation.

On her accession to the throne, Elizabeth found three distinct religious parties eagerly imploring the sanction of the state—the adherents of the old religion; the partisans of the establishment of her brother Edward; and the admirers of a system of ecclesiastical polity which had been lately invented by a learned theologian of Geneva. To all these the modern opinion of toleration had not yet become generally known. It was a sentiment which some few men of enlarged minds had endeavoured to recommend, but to which no attention had been paid. Nor did either party desire toleration. They aimed at union in religious opinions, by promoting truth; and they so entirely considered truth to be with themselves respectively, that their efforts were wholly

directed to the recommendation of their own doctrines. The queen, as I have elsewhere attempted to show, was not zealously attached to either creed. The temporal rights of princes were involved in the controversy, and Elizabeth decided on adopting the principles of the Reformation, and restoring, with but few alterations, the establishment which had already received the general approbation of her people under her brother Edward.

The testimony of any modern theologian, who may profess himself to be attached to the Church of England, will be received with jealousy and suspicion, on account of his supposed biased preference. It may be only necessary therefore to refer to facts, and to avoid any enlargement on those reasons which appear to compel an impartial inquirer to conclude that the form of Church government established in England is preferable to that of any other religious society, now claiming the approbation of a Protestant Christian. It may be sufficient to remark, that the reformers, in the reign of Edward, wisely endeavoured to retain as much of the religion of their ancestors as possible; and to receive nothing as good, either because it was novel, or because it differed more widely from the Church of Rome. The consequence of this great moderation was, that the people were generally united in the reign of Edward in support of the Protestant Church; and the union would have continued, if two unfortunate circumstances had not prevented it: the obedience of the Romanists to the bull of the pope, in the reign of Elizabeth, which commanded the people not to continue to frequent their parish churches—and the desire of the exiles who returned to England from the continent, after the death of Mary, to introduce the new, and, as they believed, the purer form of ecclesiastical regimen, which they had imbibed in the lecture room of Geneva.

I may be permitted to observe here, that the long controversy, which has been so frequently agitated between various parties in England, respecting the origin of some of the doctrinal articles of faith professed by the Church of England, may be said to have been decided by the most unbending of all testimonies—that of dates. It has been affirmed by many, that the articles in question were borrowed from the opinions which were taught by the Reformer of Geneva. A reference to the dates when those documents, upon which the articles of this Church were founded, were first published, will demonstrate that the establishment was settled rather on Lutheran or Melancthonian, than on Calvinian principles. This point has been amply discussed by two of our modern divines, Mr. Todd and the Archbishop of Cashel.

At the time when Elizabeth in England had peacefully restored the Protestantism of our early reformers, Philip was busily engaged in extirpating the adherents of the same opinions by means of the sanguinary inquisition, and proscriptive decrees, both in Spain and the Netherlands. So great was the power, at this time, of the Church of Rome throughout Europe, that it seemed impossible but that Protestantism must be extinguished under the universal persecution, if it had not pleased the providence of God to grant his protection to its sacred cause. Though we no longer witness the manifestations of the Holy One from above, nor hear the thunders of Sinai, nor wonder at miraculous interpositions, the course of this world is as uniformly and as certainly ordered now as formerly, by the invisible providence of God. The designs of the Almighty are still accomplishing. One plan it has always pleased Him to adopt for the protection of truth. When the blood of martyrs is shed in vain, and the Church is threatened with its utmost danger, its deliverance is effected by the elevation of some one nation to defend and rescue the ark. If the King of Spain had succeeded in his attempted conquest of England, the banner which the pope had blessed would have now waved victorious over England and the continent. The Protestant witnesses who had escaped persecution would have been reduced to the condition of the Waldenses; and so probable was the success of the head of the cause of Rome, that it seems most rational and wise to impute the victory of Elizabeth to the immediate interposition of the Almighty. Hitherto the Protestants had been without an ostensible head. It was only in the moment of the greatest danger to their cause, when the united strength of Europe was ready to overwhelm them, that the sovereign of England was prepared to avert the storm which must have destroyed the public profession of the reformed religion. The errors of Rome appeared, for the first time in its history, to be embodied in the form of a general armament against truth; and then, for the first time, the Protestant sword was wielded by the hands of England, never to be again returned to its scabbard, till the danger from the same enemy shall utterly and finally cease.

In the reign of James an attempt was made to unite the Romanists of England by the bond of a new oath of allegiance. The union was forbidden by the pope.

The ancient jealousy has not ceased. The opinions of the people and the wisdom of the legislature are alike divided respecting the extent of the privileges which may be allowed to the adherents of the corruptions of Christianity. This is not the fittest opportunity of discussing the question whether the genius of Romanism is altered, or whether the liberality of the Protestants is degenerating into weakness.

When the danger which had threatened the establishment effected by Elizabeth had nearly ceased, another evil arose, from the opposition of the partisans of that church polity, and of those theological doctrines, which had been submitted to the world by the Reformer of Geneva. The monarchy and hierarchy yielded to the tempest.

During this struggle, the people had become divided into the austere and the profane. On the restoration of the monarchy, the latter were for a time triumphant. Infidelity infected the higher classes, and a gloomy discontent brooded over the lower; while the intermediate ranks of society preserved the temperate attachment of their fathers to the institutions of the country. The utmost jealousy prevailed among them, against both the extremes which had thus threatened the extinction of the Protestant Church. In the next reign the decision of the people was irresistibly declared against the appearance of the influence of Rome; and the most solemn national act which has ever yet adorned the annals of a great country, gave the throne to a Protestant, on condition of the perpetual exclusion of Romanism from the councils of the state.

It was necessary thus briefly to allude to these transactions, that we may understand the manner in which the true religion, which confirms the existence of civil liberty and perfect toleration, has been maintained among so many fluctuations. England still continues (as we have abundant reason to offer up our prayers to God, that it may continue till Christ shall come to judgment) to be the only powerful state whose government is exclusively Protestant. It is necessary to the existence of truth, and freedom, and human happiness, that this sublime distinction should continue.

In the mean time, when national profligacy, in the reign of Charles the Second, had usurped the place of national austerity, the restored clergy distinguished themselves by endeavouring to heal not only those wounds which religious enthusiasm had inflicted, by introducing a better style of instruction; but also those which infidelity had inflicted, by devoting their own attention, and by directing the people in general, to the study of the evidences of Christianity. They thus established religion on that firm and immovable basis, from which it can never be thrown down. While they kept this object steadily in view, they were no less unanimous in writing and preaching against the ancient enemies of their Church, and of the religion of Christ in general. The good consequence of their exertions was effectually demonstrated by the overthrow of the remnant of papal influence at a moment when they accomplished the downfall of the despotism which would have fastened the yoke on the neck of England. By the labors of the clergy, civil and ecclesiastical tyranny fell together; and never was the nation so powerful, or the Church so pure, as at the period of that glorious Revolution, which sealed the charter of that political and religious liberty for which we had contended through so many centuries.

After the period of the Revolution, till that dreadful shaking of nations, which commenced with the convulsions in France, a general religious repose seemed to tranquillize the world. The influence which the Church of England exercised over the people was rudely shaken by the efforts of two of her ministers, who afterwards separated from her communion; and who in different ways have strengthened the various religious parties which still survived the restoration of the monarchy. Wesley and Whitfield were of opinion that the clergy were inactive, and they endeavoured to supply their defects. Instead of attempting to interest the hierarchy and the state in the reformation of supposed evils, they appealed to the people against their teachers, whom they stigmatized as negligent; while they approved of their religious opinions, and acquitted them of immoral conduct. The effects of the labors of these zealous teachers still continue; and when the alienation of the public mind from the institutions of the country, which they too much induced, shall be removed, the consequences of their exertions will be increased morality, and unobjectionable good.

The results of the French Revolution are so extensive, that I shall not enter at present into this subject.

Twelve years have now elapsed since the great contest which terminated this convulsion. We cannot so interpret the prophecies of God, that we may certainly predict the future. The present, however, is before us, and is worthy of our attention. A new spirit seems to be infused into a large number, while elsewhere there appears to be either much religious indifference, or a revival of the influence of the corruptions of the Church of Rome. In Europe, we see its finest countries, France, Spain, Portugal, and others, submitting to the ancient error; and prevented from breaking their chains by the union of their rulers; all of whom are desirous of perpetuating the dominion of that enemy of civil liberty and true religion which tolerates no opposite opinion, and has been hitherto refused admission, on this account, into the senate of England. The protestantism of Geneva is deadened—its gold has become dim—the Divinity of Christ has been deposed from the school of Calvin. In Germany, the purity of faith has been sullied by the speculative Deism of its more celebrated theologians. Michaelis, Semler, Eichhorn, and many others, deserve the censure of Protestants. Africa and the East are still lying prostrate before the altars of the dark idolatries of their fathers. The voice of England has been heard in the recesses

of their groves. It has resounded through their temples. Their gods are trembling in their shrines, and Dagon is falling before the ark of Jehovah. The Church and the State of England have at length adopted the only effectual plan of accomplishing good. Without repressing by useless persecution the desultory efforts of unauthorized, and sometimes of ill-judging zeal, they have clothed the truth of God with the robes of rightful authority, and invited the heathen and ignorant, whom they are able to influence, to receive the Scriptures, and become free, happy, enlightened, and holy Christians.

It is difficult to speak of the actual religious condition of England without appearing to design needless offence against some one party or class among the people. This would be equally unnecessary and unwise; and I need not say it is contrary to my intention. I well know that I cannot even mention some few facts without offence, even though I would speak as a Christian to all classes, not as a partisan to one. I would otherwise have observed, to what extent the three great divisions of religious opinion which prevailed in the reign of Elizabeth still exist among us—and have attempted to form an estimate of the influence of each, both upon the people in general, upon the government, and upon the various parties in our senate. All this, however, would be misplaced, and I defer such inquiries till a future opportunity. The age is characterized by benevolent intention and active exertion. Insurmountable difficulties appear to prevent the accomplishment of the *only plan, by which the greatest, most permanent, and certain good would be effected; namely, that all the designs of approvable usefulness, which are now attempted by various popular societies and by pious individuals, should be conducted by a national Church in its corporate form.* The spirit of Christian zeal should be made the bond of union at home while it devises schemes of benevolence abroad. I could suggest much on this subject, if I was not fully aware, that the most useful and unobjectionable designs must be considered visionary when they appear to be impracticable.

With respect to the future, I consider history to be the only interpreter of prophecy, and I dare not be guilty of the presumption of asserting what God has not revealed. Some facts, however, appear to be so plainly predicted, that we may confidently affirm they will certainly take place:—the eventual conversion of the Jews—the overthrow of the Mahometan power in the East—the overthrow of Romanism, the apostacy of the West, and of idolatry and infidelity over the whole world, may be anticipated by every believer in Scripture. But through what variety of untried ways it may please God that the visible Church should pass is not related. The Millennium, or universal reign of virtue, is the most rational opinion which a man can form, who believes in a Providence, and is satisfied of the true Christian doctrine of the original dignity and present degradation of man, as a spiritual though fallen being. The blood of the Atonement cannot have been shed in vain. The revolted province of earth must be recovered to the dominion of the KING of kings, from the Prince of Darkness. The time must arrive when the progress of knowledge shall have banished ignorance; and the influence of holiness and virtue be more prevalent than that of wickedness and vice. Then will the perfection of the human race be completed, and evil be overruled by good. Then the human race shall have attained to the highest state of good which this lower existence can afford them; and after the object of man's creation shall have thus been answered, and the tree of life bloom again in this Paradise, where it was first planted, the fullness of time will have come, when the enlarged and purified faculties of man shall be prepared for a higher state of existence; and the heaven and the earth shall pass away but the word of these prophecies shall last for ever, though clouds and darkness, and thick darkness, may now veil His glory from the reason and curiosity of man. The happiness of man is the object of all the dispensations of God; and the temporary existence of evil cannot counteract the designs of Omnipotence. Our Father, which art in heaven, may thy kingdom of glory come!

NOTES

ON

THE HARMONY OF THE GOSPELS.

PART I.

NOTE I.—PART I.

THE place assigned in this Arrangement to Mark i. 1. is sanctioned by the authorities of Dr. Campbell^a, Le Clerc^b, and Pilkington^c; the last of whom prefixes it to his Harmony as an appropriate preface to the whole of the evangelical narrative. The word *εὐαγγέλιον*, in this passage, appears to bear the same signification as in another text of the same Evangelist, Mark xiv. 9. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον^d τοῦτο εἰς ὅλον τὸν κόσμον, κ. τ. λ. In both these passages the more obvious sense of the word seems to be, ‘The narrative, or record, of our Lord’s life and actions,’ Mark i. 1. “The beginning of the History of Jesus Christ,” &c.—and in Mark xiv. 9. “Wherever the relation of my actions shall be told, through the whole world, there also,” &c. To this opinion, however, are opposed the eminent authorities of Michaelis^e, Bishop Marsh^f, Archbishop Newcome^g, Lightfoot^h, Doddridgeⁱ, Markland^j, Whitby^k, Grotius^l, Kuinoel^m, and many others, who consider the passage in question but the first phrase of a long sentence,

and consequently not to be separated from the context. They would render the passage thus, —“The beginning of the Gospel of Jesus Christ, the Son of God, was made by John, who baptized in the wilderness, and preached the baptism of repentance for the remission of sins; as it is written,” &c. It is thus translated in the German New Testament of Michaelis, and Bishop Marsh is of opinion that it is correct; “If the first sentence,” he observes, “‘The beginning of the Gospel of,’ &c. was used as a title only to the rest of the book, then St. Mark’s Gospel would have begun with ὡς γέγραπται, which would be an unsuitable commencement to any narrative.” But to this it may be answered, that the commencement, which would be unsuitable to a profane writer, who carefully studied the arts of composition, and weighed his sentences, and balanced his periods, would be by no means so to the evangelical writers, who are careless on these points, and express themselves with that simplicity, which is the distinguishing characteristic of every composition solely aiming at the plain narration of facts. The sacred penmen expressed themselves in the common idiom of their country, and the commencement of a narrative with an appeal to their ancient prophets would not have appeared unnatural, or singular, to the persons to whom St. Mark’s Gospel was addressed. Dr. Campbell very justly observes, that the expression ἀρχὴ τοῦ εὐαγγελίου ἐγένετο Ἰωάννης βαπτίζων, &c. is in no wise agreeable to the style of the sacred writers, whereas ἐγένετο Ἰωάννης βαπτίζων is quite in their idiom. The point itself, indeed, is comparatively unimportant; but, after an attentive perusal of the references, I cannot but decide in favor of one of these two readings,—“The beginning of the Gospel of Jesus Christ, the Son of God. John was baptizing in the wilderness, and preaching the baptism of repentance for the remission of sins. As it is written in the Prophets, ‘Behold I send my messenger

^a Campbell *On the Gospels*, vol. ii. p. 463, note 4, edit. 1789, 4to.

^b Apud Elsley in loc. vol. ii. p. 2.

^c *Evangelical History and Harmony*, note, p. 1.

^d Vide Schleusner in voc. εὐαγγέλιον. —4—*metonymice designat singulas religionis Christianæ partes*, v. c. *historiam evangelicam de vita, factis, et futis J. C. Matth. xxvi. 13. Marc. xiv. 9. Ita capitur quoque in inscriptionibus Matth. Marc. Luc. et Joh. pro libro de dictis, factis, et futis J. C. per evangelistas conscripto.*

^e *Introduction to the New Testament*, vol. iii. part i. p. 2.

^f Notes to *Michaelis*, vol. iii. part ii. p. 5.

^g Notes to *The Harmony of the New Testament*, p. 1.

^h *Works*, fol. edit. 1684. vol. ii. p. 331.

ⁱ *Family Expositor*, vol. i. p. 93. 8vo. 1810.

^j Apud Elsley in loc.

^k *Commentary* in loc.

^l Grotius—*Annotaciones in V. & N. T. in compendium deductæ* a Sam. Moody, 4to. 1727.

^m *Comment. in lib. N. T. historicas*, vol. ii. p. 11.

before, &c. the voice of one crying in the wilderness” —or, as Campbell renders it, “The beginning of the Gospel of Jesus Christ, the Son of God—As it is written in the Prophets—‘Behold I send mine angel before Thee, who shall prepare thy way: the voice of one crying in the wilderness, Prepare the way of the Lord,’ for thus came John baptizing.” I deduce no argument from the superscriptions to the Gospels, *εὐαγγέλιον κατὰ Ματθαῖον, εὐαγγέλιον κατὰ Μάρκον*, &c., because these superscriptions were not written by the Evangelists themselves, as Father Simonⁿ shows from St. Chrysostom. They are, however, so ancient, that Tertullian reproves Marcion for having no title at the head of the copy of St. Luke’s Gospel, which Marcion acknowledged to be genuine.—Vide the chapter of F. Simon, and Dr. Campbell’s note on Matt. i. 1. vol. ii. p. 345, of his *Translation of the Gospels*.

NOTE 2.—PART I.

THE Harmonists have generally agreed in placing the introduction to St. Luke’s Gospel as the preface to their respective works; among whom are the five whose labors form unitedly the basis of the present Arrangement—Lightfoot, Archbishop Newcome, Michaelis, Doddridge, and Pilkington. This preface of St. Luke may be considered as demonstrating to us the very great care with which the first disciples of Christ inquired into every circumstance of the life of their Divine Master, before they delivered them to the world as authenticated. It is necessary, in this part of our Arrangement, to pay some attention to this fact. Even the enemies of our Lord acknowledged Him to have been an eminent and wonderful personage. His mode of teaching, his astonishing knowledge, the sanctity of his character, the boldness of his public censures, the number of his followers, and the devoted attachment of his more immediate adherents, would have been sufficient to have excited the general attention of the people, and of their rulers. Many persons, therefore, would have been naturally led to inquire into, and collect, the various circumstances and actions of a life so extraordinary. Spurious works must have been published (such as the Gospels according to the Nazarenes, Hebrews, and Egyptians; of Nicodemus, Thomas, Matthias, and of the twelve Apostles; the Gospels of Cerinthus, Basilides, and others, all of which were rejected by the Churches without hesitation, as they were scrupulously cautious of what they admitted^o), and

it became the duty of those who possessed accurate information, and were anxious for the honor of their beloved Teacher, and for the propagation of his Gospel, to transmit to posterity an authentic history of the life and death of their crucified Lord. Such were the motives by which this Evangelist professes to have been actuated, when he wrote his Gospel to Theophilus, a convert of Antioch.

Three hypotheses have been submitted to the world to account for the very singular coincidences of language and paragraphs which abound in the first three Gospels. Of these, the chief, adopted by Dr. Townson^p, Grotius, Wetstein, Owen, Mill, Hales, Harwood, and Griesbach, is, that the Evangelists copied from each other. St. Luke, however, seems to speak of his intended work as an original history, not as a series of extracts from accredited writers. For though many circumstances are not related by St. Luke in their exact chronological order, the most important are detailed in their natural succession, *καθ’ ἐξῆς*—“in a continued series.” (Vide Kuinoel in loc.) He begins with the conception and birth both of John and of Christ, and proceeds with the events of his conversing with the doctors in the temple, his baptism, &c. See some admirable observations on the difference between the historian and annalist, and the necessity of exact observance of chronological order, in Bishop Marsh’s Notes to Michaelis^q. The second hypothesis is, that the Evangelists derived their information from one common source, or document, which contained those passages which so frequently occur in the three Gospels in nearly the same words. This hypothesis is adopted by Le Clerc, Lessing, Michaelis, and Eichhorn. Its chief advocate in later times has been the present learned^r Bishop of Peterborough^r. He supposes that St. Luke, in this preface, alludes to the common document in question, which was known by the title *Διήγησις περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρέδωκαν ἡμῖν οἱ ἀπ’ ἀρχῆς, αὐτόπται, καὶ ὑπάρχειαι γερόμενοι τοῦ λόγου*—“A narrative of those things which are most firmly believed among us, even as they, who from the beginning were eyewitnesses and ministers of the word delivered them unto us.” The omission, however, of the article *τὴν* before *διήγησιν* is considered by the late lamented Bishop of Calcutta^s to be fatal to this supposi-

29, &c. and vol. iii. p. 102, &c.—Rennell’s *Proofs of Inspiration*, written in reply to the insidious work of Mr. Hone, entitled, *The Apocryphal New Testament*. See particularly p. vi. of Mr. Rennell’s Introduction.

^p Vide Dr. Townson’s work *On the Gospels*, vol. i. particularly pages 39 to 71; and for a very satisfactory account of these hypotheses, Horne’s *Critical Introduction*, 2d edit. vol. iv. p. 310, &c.

^q Vol. iii. part ii. p. 12, &c.

^r Vide Marsh’s *Michaelis*, vol. iii. part ii. p. 186, &c. and the Dissertation at the end of the same volume, *On the Origin of the first three Gospels*.

^s *Treatise on the Greek Article*, p. 289.

ⁿ *Critic. History of the Text of the N. T.*, part i. ch. ii. p. 12.

^o Vide Gill’s *Commentary* in loc.—Jones’s *Full and new Method of settling the Canonical Authority of the New Testament*, 8vo. 3 vols. 1726. vol. i. p.

tion. His rule is, "When a title to a book is prefixed to the book itself, the article may be omitted, but when the book is mentioned, or referred to, the article should be inserted." The hypothesis itself, although very ingenious, is attended with so many difficulties, that it is seldom adopted. The third hypothesis is that of Mr. Veysie⁴, who supposes that many of the hearers of the discourses of Christ, and the witnesses of his actions, committed to writing an account of what they had heard and seen; and from the most authenticated of these sources the Gospels were compiled. This theory indeed seems to solve the difficulty, but Bishop Gleig⁵, in his excellent edition of Stackhouse, prefers the more obvious and general opinion, and therefore perhaps the least discussed, that the only common document which may be called the foundation of the four Gospels was the preaching of our Lord Himself. Lightfoot⁶, by a singular coincidence, has given the same idea. The learned bishop quotes the valuable tract of the late Bishop Randolph. Bishop Gleig's illustration of the mode in which many of our Lord's miracles and doctrines might have been recorded, from the manner in which the extempore lectures of a professor at Edinburgh were preserved by his pupils, is very curious, and deserves attention. "In looking up to him, as the Author of our faith and mission, and to the very words in which he was wont to dictate to them, which not only yet sounded in their ears, but were also recalled by the aid of his Holy Spirit promised (John xiv. 26.) for that very purpose, they have given us three Gospels, often agreeing in words (though not without much diversification), and always in sense." With this hypothesis, the preface of St. Luke seems to agree. St. Luke, originally a physician, probably one of the Seventy, was a native of Antioch, and, according to Bishop Pearson, a companion of St. Paul in his travels from the year 43, attending that Apostle through Phrygia, Galatia, and Mysia, to Troas⁷. He accompanied him also to Samothrace, Neapolis, and Philippi. He was one of those who went with him, and remained with him at Jerusalem; sailed with him in the same ship from Cæsarea to Rome, and continued with him during the whole of the two years' imprisonment, with the account of which he concludes his book of the Acts of the Apostles. St. Luke therefore must have had abundant opportunity of conversing with the eyewitnesses and hearers of our Lord's actions and discourses, and of making himself acquainted, from the most undeniable evidence,

with every circumstance which had not passed under his own immediate observation. Perhaps, as Dr. Townson judiciously remarks, he enjoyed the additional advantages of seeing the Gospels of St. Matthew and St. Mark at Rome, the former of whom was an undoubted eyewitness. And it is probable he left that city after the release of St. Paul from his two years' imprisonment, and went to Achaia, where he is generally supposed either to have finished or written his Gospel, and the Acts, for the use of the Gentile converts.

It is my wish to point out in these notes the peculiar propriety of the various actions recorded of our Lord, according to the several situations and circumstances in which he was placed. In order to do this, it will be sometimes necessary to show the unimpeachable nature of the evidence on which the narrative rests. Religion is an appeal to faith. Its truth was at first established by an appeal to the senses and judgment of the first witnesses and converts, and their testimony, with every other evidence, has been handed down for the examination and benefit of all succeeding ages.

The Gospel of St. Luke was always, from the very moment of its publication, received as inspired as well as authentic. It was published during the lives of St. John, St. Peter, and St. Paul, and was approved and sanctioned by them as inspired; and it was received as such by the Churches, in conformity to the Jewish canon, which decided on the genuineness or spuriousness of the inspired books of their own Church, by receiving him as a Prophet, who was acknowledged as such by the testimony of an established Prophet⁸. On the same grounds, St. Luke must be considered as a true Evangelist; his Gospel being, as many suppose, dictated and approved of by an Apostle of whose authority there can be no question. There is likewise sufficient evidence to warrant the conclusions of Whitby⁹, that both St. Mark and St. Luke were of the number of the Seventy, who had a commission from Christ to preach the Gospel not to the Jews only, but to the other nations—that the Holy Ghost fell on them, among the number of the Seventy, who formed a part of

⁸ I have borrowed this remark from Whitby's Preface to St. Mark's Gospel, fol. edit. p. 257.

⁹ Michaelis, like other continental writers of a subsequent period, seems to pay too little attention to the authority of the earlier writers, who lived near the apostolic age. The testimony of Origen and Epiphanius, of Theophylact, Euthymius, and Nicephorus Callistus, that St. Luke was one of the seventy disciples, is not overthrown by the opposite testimony of Chrysostom and Augustine, (vide Lardner, *Supplement to the Credibility. Works*, 4to. vol. iii. p. 190.) For though much weight will necessarily be attached to the arguments which ingenious men discover in the internal evidence contained in the New Testament, yet many of their conjectures are uncertain, and it may be doubted if the evidence of ancient writers is not better authority.

⁴ Vide the account of this hypothesis in Horne, vol. iv. p. 319.

⁵ Gleig's *Stackhouse*, vol. iii. p. 105.

⁶ Fol. edit. vol. ii. p. 375.

⁷ For an account of St. Luke, see Whitby's Preface, and the Prefaces of the Commentators in general; or more particularly Lardner, Michaelis, Horne, Cave, and Bishop Tomline.

the hundred and twenty assembled on the day of Pentecost, and from that time they were guided by the influences of the Holy Spirit in writing or preaching the Gospel. And if the Universal Church from the first ages received this Gospel as divinely inspired on these satisfactory grounds, distance of time cannot weaken the evidences of truth, and we are required to receive it on the same testimony. The necessity of inspiration rests on the necessity of Revelation itself. Without Revelation the mercy of God to man had not been complete, and it was absolutely necessary that this Revelation should not only be divine, but that it should be clearly proved to have been so. And of the books of the New, as well as of the Old Testament, therefore (for the inspiration of the latter is here taken for granted), we may justly say with Mr. Rennell^z, "We believe that Holy Scripture was written by men who were under the superintendence and control of the Spirit of God; but we believe also, that, whether in writing, speaking, or acting, they were left in full possession and use of their own natural faculties. The Spirit of God directed, elevated, and purified their souls; all that was necessary He supplied, all that was erroneous He corrected. Every line, therefore, of the New Testament we believe to be stamped with unerring truth; and to be the voice of God, speaking in the language of man."

NOTE 3.—PART I.

MACKNIGHT, in the Notes to his *Harmony* (4to. London, 1763, p. 2.), quotes Gomarus, Cameron, Capellus, Witsius, and Wolf, as referring this expression "of the Word," to Christ, one of whose titles is *Λόγος τοῦ Θεοῦ*, Apoc. i. 2. xix. 13. Archdeacon Nares has adopted the same opinion, (Nares, *Veracity of the Evangelists*, p. 40–43.) Should this remark be correct, it will prove, what many will consider a material point, that our Lord was distinguished by the word *Logos* before it was applied in the same sense by St. John. See the Notes to the next section.

NOTE 4.—PART I.

THESE simple coincidences convince Whitby that the Theophilus here mentioned was a real personage. Lardner does not venture to decide. A passage from Josephus, quoted by Lightfoot, has escaped the attention of both these writers: "King Agrippa, removing Jesus, the son of Gamaliel, from the high priesthood, gave it to Matthias, the son of Theophilus—

ἔδωκεν αὐτῷ Μαθθία τῷ Θεοφιλου."—*Antiq. lib. xx. cap. 8.* It proves that a man of high rank among the Jews, of the name of Theophilus, was contemporary with St. Luke, and might possibly be the person whom he addressed. The supposition that he was a real person, whether at Antioch or Jerusalem, strengthens the authenticity of the narrative.

NOTE 5.—PART I.

DISSERTATION ON THE LOGOS.

IT is necessary to devote particular attention to this introduction to St. John's Gospel, as it has been made the subject of more extensive and disingenuous controversy than perhaps any other passage in the New Testament. The Preface of St. Luke has been eloquently described as "the beautiful gate of the Christian Temple, the entrance into the glorious and royal fabric of the Gospels^a;" while that of St. John may be denominated the solid and deep foundation on which it rests.

To understand the expressions of any writer, particularly when they are at all dubious, or liable to misrepresentation, we must endeavour to place ourselves in the situation of those to whom they were addressed. Dr. Lardner^b fixes the date of the publication of St. John's Gospel as early as 68, and Michaelis^c as early as 70. The weight of the evidence, however, appears greatly in favor of the much later date 96 or 97. St. John evidently speaks in his Gospel to those who were not well acquainted with many Jewish customs; as he gives various explanations of things, which would be entirely unnecessary if the persons for whom he principally wrote had been already conversant with the usages of the Jews^d. And we might have expected that one, at least, of the apostles would live after the destruction of Jerusalem, not only as a witness of the accomplishment of those prophecies he had heard himself delivered, but to sanction and confirm the doctrines set forth by the other apostles in the books of the New Testament, and to communicate his final instructions to the Church, after that fearful event. But either of these dates will be consistent with the whole, or with the greater part of the theory we are now about to consider, which will enable us more perfectly to comprehend the great object which St. John had in view, when he wrote his introduction to this Gospel. In all our inquiries into the New Testament, we must remember, that if the Jews, in consequence of their rejection of Christianity, were not always

^a Lightfoot, vol. i. p. 391.

^b Dr. Lardner's *Works*, 4to. vol. iii. p. 229.

^c Marsh's *Michaelis*, vol. iii. part i. p. 321.

^d Horne's *Crit. Introd.* 2d edit. vol. iv. p. 329, and Jones *On the Canon*, 8vo. 1726, p. 139.

^z Rennell's *Proofs of Inspiration*, p. 17.

first addressed, they were so much in the minds of their countrymen the Apostles, that they must be considered as the silent tribunal, to whom the evangelical writers may be said to appeal, when they deliver any thing to the world in general, on the one system of religion, which was of equal importance both to Jews and Gentiles^e. The Jews were the chosen people of God—his eldest born—the countrymen of the apostles—for whose salvation the apostles were always most anxious, and to whose conversion they had devoted all the fervor and zeal of their first labors. They were the elect guardians of the ancient prophecies, and the favored witnesses of their accomplishment. The first question, therefore, which proposes itself is, What sense would the Jewish reader attach to the account given by the Evangelist of the Logos? or, in other words, what were the sentiments of the Jews in the time of St. John concerning the Logos, and in what respects did he design either to confirm or rectify the opinions of his countrymen on that subject?

Throughout the whole of the Old Testament, from the history of the fall of man to the Book of Malachi, we read of the appearance of a wonderful personage who is sometimes called Jehovah, sometimes the Angel Jehovah, or Jehovah Angel, or the Angel of Jehovah^g. In addition to numerous divines who have demonstrated the same thing, Dr. Allix, in his valuable though sometimes inaccurate work on *The Testimony of the Ancient Jewish Church*, has proved, by a great number of references to the targums

and talmuds of the Jews, that the general term, which was applied to the Divine Personage who is called by this name in the Old Testament, was “the Word of God,” “מִימְרָא דִּי.” Before we can deduce, however, any argument from this remarkable circumstance, we must inquire into the authority of the several targums and Jewish writings which give this interpretation of the above passages of Scripture. Though our Saviour, as Bishop Blomfield has well observed^h, censured on all occasions the multiplied and unauthorized traditions of the Jews, he still appealed to their own expositions of Scripture, as furnishing irrefragable arguments in proof of his divine mission. It was no new interpretation to the Jews, that it was the Word of God which was revealed in their Scriptures as the Creator of the world. By the reading of the Paraphrase, or the interpretation of the Hebrew text, written in the Chaldee language, the people were constantly taught that the Word of God was the same with God, and that by that Word all things were made.

“I conceive this Chaldee Paraphrase,” says Bishop Pearsonⁱ, “which was read in the Jewish synagogues in the time of Christ, to express the sense of the Jews of that age, as being their public interpretation of the Scripture. Wherefore, what we find common and frequent in it, we cannot but think the vulgar and general opinion of that nation. Now it is certain that this paraphrast doth use מִימְרָא דִּי, the Word of God, for יְהוָה, God himself, and that especially with relation to the creation of the world. As Isaiah xlv. 12. אֲנִי עָשִׂיתִי אֶרֶץ וְאָדָם עָלֶיהָ, בְּרָאִי, ‘I made the earth, and created man upon it’—which the Chaldee translateth אֲנָא בְּמִימְרֵי עֲבֵרָתָא אֶרְעָא. ‘I by my word made the earth, and created man upon it.’” So also Jer. xxvii. 15. Isa. xlviii. 13. Gen. iii. 8. and many others. The action ascribed to Jehovah in the Sacred Text is given in the Chaldee Paraphrase to the Word.”

We should be careful to distinguish between the multiplied and fanciful refinements which the Jews, from the time of the Seleucidæ, had built upon the Law of Moses, and the more ancient and traditionary interpretations of the prophetic parts of Scripture, the origin of which may be with probability dated from the Babylonish captivity. By the former, as our Saviour told them, “they made the word of God of none effect;” but the latter are no where made the object of his censure; on the contrary, both our Lord and his Apostles very frequently refer to them, as sound and legitimate expositions of God’s word. St. Paul, who had been brought up at the feet of Gamaliel, scruples not to allude, in some instances covertly, in others open-

^e Vide Schætgenius—Pref. *Hor. Talm. et Heb.* p. 2. when replying to the objections proposed by some against the course of study he was adopting, he says—“*Duo sequentia mihi a Lect. ben. concedi peto. I. Christum et omnes N. T. Scriptores Judæos fuisse, et cum Judæis conversatos, et locutos esse. II. Eos cum Judæis illo sermone, illisque loquendi formulis locutos esse, quæ, tunc temporis, ab omnibus intellectæ sunt.*”

^f A learned and laborious friend has collected much valuable information on the subject of the controversies which prevailed among the Jews at the time of our Lord and his apostles. Though he has withheld his MSS. from the world, I trust they will be given to the Christian student at an early day. They will not detract from the well-earned fame of their respected author.

^g Vide Dr. Pye Smith’s valuable work *On the Scripture Testimony to the Messiah*. Dr. Smith prefers translating the phrase מְלָאךְ יְהוָה by the latter epithet. Mr. Faber, too, in his *Hore Mosaicæ*, vol. ii. p. 48. (one of the most useful books published by this eminent writer) translates it in the same manner. Both these authorities, however, strenuously defend the Divinity of the Being who was thus manifested to mankind as a messenger from Jehovah, who himself bore also that incommunicable name. The term the Angel Jehovah, or the Jehovah Angel, seems to express more accurately the meaning of the phrase; though this interpretation cannot be established by such evidence as approaches to certainty. Smith’s *Scripture Testimony to the Messiah*, vol. i. p. 333. Faber’s *Hore Mosaicæ*, vol. ii. p. 48. 2d edit. 1818. See also Bishop Horsley’s *Notes on Hosea—Biblical Criticisms*, vol. iv.

^h *Knowledge of Jewish Tradition Essential to an Interpreter of the New Testament*, p. 6.

ⁱ Pearson *On the Creed*, vol. ii. p. 123. Oxf. edit. note.

ly, to the traditions of the elders: and in his Epistle to the Hebrews he assumes throughout, that the comments of the rabbins upon the prophetic parts of the Bible were in the main founded upon truth^j.

After the return of the Jews from the Babylonish captivity, their native language had undergone a change so considerable, on account of their adoption of numerous words from the vernacular languages of the countries in which they were settled, that when the Scriptures were appointed by Ezra to be read, they were utterly unintelligible to the greater part assembled. On this account, Ezra commanded the Levites to interpret the original to the people, by rendering it into Chaldee. These interpretations, or paraphrases, were originally merely oral. There is no proof that there were any collected written paraphrases, till the Targums, or Paraphrases, or Explanations, of Onkelos and Jonathan were compiled. These targumists are supposed to have lived about the time of our Saviour: though, in the opinion of Eichhorn, the Targum of Onkelos was not completed till 300 years after that period, in consequence of the interpolations that continued to be made in it. Ten Targums are handed down to us, of which those of Onkelos and of Jonathan ben Uzziel are the most highly esteemed, and considered by the Jews as the authorized and infallible expositions of the Sacred Text^k.

These Paraphrases then, in innumerable instances, translate the Hebrew word Jehovah by "the Word of the Lord." Some, it is true, have maintained that this implies a personal existence of the Word, in some sense distinct from the personal existence of the Supreme Father—that the Word of the Old Testament is the same as the Logos of the New Testament, and that this coincidence is a proof of the belief among the Jews of the preëxistence, personal operations, and Godhead of the Messiah. Others again argue, that these words are to be regarded as a mere idiom, implying the person's self who speaks. The latest writer^l on this point, after examining the different opinions at great length, comes to this general conclusion: that from the mere use of the phrase, "the Word of the Lord," in these Paraphrases, no certain information can be deduced on the doctrine of the Jews with respect to the Messiah, during the interval of the Old and New Testament, and this opinion is further corroborated by a celebrated critic. But though such may be our conclusion with regard to the Chaldee Paraphrases, it will not follow that the Jews of the same age, or a little after, did not employ the term "Word" with a personal reference, and that reference to the Messiah. The use of this term by Philo, and by the Christian Evangelist

St. John, appears unaccountable, except on the supposition that it had grown up to the acceptance supposed, at least among the Jews who used the Greek language. Such an extension of meaning and reference, agreeably to the ordinary progress of language, would flow from the primary signification, or medium of rational communication, and thus it would be a rational designation of a Mediator between God and man. We have also another evidence, which is entitled to the greater weight, as it comes from a quarter the most hostile to the Christian religion^m. Celsus, whose words are recited by Origen, reproaches the Christians with absurdity and folly, for imagining that such a mean and contemned person as Jesus could be the pure and holy Word, the Son of God; and, personating a Jew, which is his manner in the construction of his work, he declares their belief that the Word was the Son of God, though they rejected the claims of Jesus to that honor.

The authority, however, most to be depended upon, with regard to our attempts to ascertain the opinions of the Jews concerning the Logos at the time of Christ, is that transmitted to us by the celebrated Philo, who was born at Alexandria, of Jewish parents, and was the contemporary of our Lord and his Apostles. Some years before St. John wrote his Gospel, this celebrated man, being then about sixty years of age, was sent on an embassy from Alexandria to the emperor at Rome, to lay before him a petition, praying for protection to his countrymen against the persecuting spirit of the Alexandrians. He has left on record a very curious detail of this expedition. The manner in which, after much delay and many vexatious difficulties, the embassy, when at last admitted to the long-desired audience, was received by Caligula, presents us with a most singular and characteristic picture of the haughty sovereign and his courtiers. Caligula first abruptly addresses them, by inquiring if they were "the odious race" who refused to acknowledge him as their god; and, after having obliged them to follow him as objects of general ridicule and reproach, while he inspected some rooms in one of his villas, asked them, with a "grave and serious countenance, why they abstained from swine's flesh;" and, after many more sarcasms, dismissed them with this compassionate sentiment, "That those men who would not believe in him as a god were, in his opinion, rather miserable than wicked." Jerome and Eusebius inform us, that when Philo was at Rome, he was accustomed to converse with St. Peter, and that he cultivated the society of that Apostle. Photius tells us, that he was a Christian, though he soon separated from their communion: and Dr. J. Jones has lately attempted to revive this opinion; including Josephus also among the number of primitive Christians. Eusebius further

^j Vide Blomfield's *Knowledge of Jewish Tradition essential*, &c. p. 9, 10.

^k Smith's *Messiah*, vol. i. p. 400.

^l Archbishop Laurence.

^m Smith's *Testimony*, vol. i. p. 409, 410.

assures us, that Philo devoted himself to the study of the Scriptures, and diligently examined the truths received from his ancestors; that he had made the most profound research into the mysteries of the Platonic system, and discovered so much knowledge of the doctrines of the Grecian philosopher, and all his abstruse notions, that it was commonly said, either "Plato Philonizes, or Philo Platonizes." By mingling the theological opinions of his countrymen with the reveries of the Platonic school, and the undoubted truths of his own Scriptures, he has given to the world, in his multifarious productions, a strange compound of truth and falsehood, from which, however, may be collected, without difficulty, the prevailing opinions of the learned Jews of that age respecting the "Logos," the "Word of God," the manifested Jehovah of the Hebrew Scriptures.

The following is a list of some of the particular terms and doctrines found in Philo, with *parallel passages* from the New Testament.

1. The Logos is the "Son of God"—*υἱὸς Θεοῦ*. *De Agric.* vol. i. p. 308. *De Profug.* ib. p. 562. Compare Mark i. 1. Luke iv. 41. John i. 34. Acts viii. 37.

2. "The Second Divinity"—*δεύτερος Θεὸς λόγος*. *Fragm.* vol. ii. p. 625. Compare John i. 1. 1 Cor. i. 24.

3. "The first-begotten" of God—*λόγος πρωτόγονος*. *De Somniis*, vol. i. p. 653. Compare Heb. i. 6. Coloss. i. 15.

4. "The Image of God"—*εἰκὼν τῷ Θεῷ*. *De Mundi Opific.* vol. i. p. 6. 414. 419. 656. Compare Coloss. i. 15. Heb. i. 3. 2 Cor. iv. 4.

5. "Superior to angels"—*ὑπεράνω πάντων (ἀγγέλων) λόγος Θεῖος*. *De Profug.* vol. i. p. 561. Compare Heb. i. 4. 6.

6. "Superior to all the world"—*ὁ λόγος—ὑπεράνω παντός ἐστι*. *De Leg. Allegor.* vol. i. p. 121. Compare Heb. ii. 8.

7. "By whom the world was created"—*τὸν Θεὸν λόγον τὸν ταῦτα διακοσμήσαντα*. *De Mundi Opific.* vol. i. p. 4. Compare John i. 3. 1 Cor. viii. 6. Heb. i. 2. 10.

8. The great "Substitute of God"—*ὑπαρχὸς τῷ Θεῷ*. *De Agricult.* vol. i. p. 308. Compare John i. 3. and xvii. 4. Eph. iii. 9. Phil. ii. 7.

9. "The Light of the world"—*φῶς κόσμου* and "Intellectual Sun"—*ἡλιος νοητός*. *De Somniis*, vol. i. p. 6. 414. 632, 633. Compare John i. 4-9. and viii. 12. 1 Pet. ii. 9.

10. "Who only can see God"—*ὃ μόνω τὸν Θεὸν ἑξεξὶ καθορᾶν*. *De Confus. Ling.* vol. i. p. 418. Compare John i. 18. and vi. 46.

11. "Who resides in God"—*ἐν αὐτῷ μόνω κατοικήσει*. *De Profug.* vol. i. p. 561. Compare John i. 18. and xiv. 11.

12. "The most ancient of God's works, and before all things"—*πρεσβύτατος τῶν ὅσα γέγονε*. *De Confus. Ling.* vol. i. p. 427. *De Leg. Allegor.* ib. p. 121. Compare John i. 2. and xvii. 5. 24. 2 Tim. i. 9. Heb. i. 2.

13. "Esteemed the same as God"—*λόγον ὡς αὐτὸν Θεὸν κατανοῶσι*. *De Somniis*, vol. i. p. 656. Compare Mark ii. 7. Rom. ix. 5. Phil. ii. 6.

14. "The Logos is eternal"—*ὁ αἰδιὸς λόγος*. *De Plant. Noæ*, vol. i. 332. and vol. ii. p. 604. Compare John xii. 34. 2 Tim. i. 9. and iv. 18. Heb. i. 8. Rev. x. 6.

15. "Beholds all things"—*ὁξυδερκέστατος, ὡς πάντα ἐφορᾶν εἶναι ἱκανός*. *De Leg. Allegor.* vol. i. p. 121. Compare Heb. iv. 12, 13. Rev. ii. 23.

16. "He unites, supports, preserves, and perfects the world"—*ὃ τε γὰρ τῷ ὄντιος λόγος δεσμός ἐν τῶν ἀπάντων—συνέχει τὰ μέρη πάντα, καὶ σφίγγει—περιέχει τὰ ὅλα, καὶ πεπλήρωκεν*. *De Prof.* vol. i. p. 562. *Fragm.* vol. ii. p. 655. Compare John iii. 35. Colos. i. 17. Heb. i. 3.

17. "Nearest to God without any separation"—*ὁ ἐγγυτάτω μηδενὸς ὄντιος μεθορίας διαξήμματος*. *De Profug.* vol. i. p. 561. Compare John i. 18. and x. 30. and xiv. 11. and xvii. 11.

18. "Free from all taint of sin, voluntary or involuntary"—*ἄνευ τροπῆς ἐκουσίως—καὶ τῆς ἀκουσίως*. *De Profug.* vol. i. p. 561. Compare John viii. 46. Heb. vii. 26. and ix. 14. 1 Pet. iv. 22.

19. "Who presides over the imperfect and weak"—*οὗτος γὰρ ἡμῶν τῶν ἀειλῶν ἄν εἰη Θεός*. *De Leg. Allegor.* vol. i. p. 128. Compare Matt. xi. 5. Luke v. 32. 1 Tim. i. 15.

20. "The Logos, the fountain of wisdom"—*λόγον Θεὸν ὃς σοφίας ἐστὶ πηγὴ*. *De Profug.* vol. i. p. 560, 566. Compare John iv. 14. and vii. 38. 1 Cor. i. 24. Colos. ii. 3.

21. "A Messenger sent from God"—*πρεσβευτὴς τῷ ἡγεμόνι πρὸς τὸ ὑπήκοον*. *Quis. Rer. Div. Hæres.* vol. i. p. 501. Compare John v. 36. and viii. 29, 42. 1 John iv. 9.

22. "The Advocate for mortal man"—*ἐκείνης μὲν ἐστὶ τῷ θνητῷ*. *Quis. Rer. Div. Hæres.* vol. i. p. 501. Compare John xiv. 16. and xvii. 20. Rom. viii. 34. Heb. viii. 25.

23. "He ordered and disposed of all things"—*δτελε καὶ διένειμε πάντα*. *Ib.* p. 506. Compare Col. i. 15, 16. Heb. xi. 8.

24. "The Shepherd of God's flock"—*τὸν ὁρθὸν αὐτοῦ λόγον—ὃς τὴν ἐπιμέλειαν τῆς ἐρῆας ταύτης ἀλέγῃς*. *De Agricult.* vol. i. p. 308. Compare John x. 14. Heb. xiii. 20. 1 Pet. ii. 25.

25. "Of the power and royalty of the Logos"—*ὁ τῷ ἡγεμόνι λόγος—καὶ βασιλικὴ δύναμις αὐτῷ*. *De Profug.* vol. i. p. 561. Compare 1 Cor. xv. 25. Eph. i. 21, 22. Heb. i. 2, 3. Rev. xvii. 14.

26. "The Logos is the physician who heals all evil"—*τὸν ἀγγελον (ὃς ἐστὶ λόγος) ὡσπερ ἰατρὸν κακῶν*. *De Leg. Allegor.* vol. i. p. 122. Compare Luke iv. 18. and vii. 21. 1 Pet. ii. 24. James i. 21.

27. "The Logos is the seal of God"—*ὁ δὲ ἐστὶν ἡ σφραγίς*. *De Profug.* vol. i. p. 547, 548. *De Plant. Noæ*, ibid. p. 332. Compare John vi. 27. Eph. i. 13. Heb. i. 3.

28. "The sure Refuge of those who seek him"—ἐφ' ὃν πρῶτον καταφεύγειν ὀφελιμώτατον. *De Profug.* ib. p. 560. Compare Matt. xi. 28. 1 Pet. ii. 25.

29. "Of heavenly food distributed by the Logos equally to all who seek it"—τὴν ἐξορίον τροφὴν ψυχῆς. *Quis. Rer. Divin. Hæres.* vol. i. p. 499. Compare Matt. v. 6. and vii. 7. and xiii. 10. and xxiv. 14. and xxviii. 19. Rom. x. 12. 18.

30. "Of men's forsaking their sins, and obtaining spiritual freedom by the Logos"—ἐλευθερία τῆς ψυχῆς. *De Cong. Quær. Erud. Grat.* vol. i. p. 534. *De Profug.* ib. p. 561. 563. Compare John viii. 36. 1 Cor. vii. 22. 2 Cor. iii. 17. Gal. v. 1, 13.

31. "Of men's being freed by the Logos from all corruption, and entitled to immortality"—ὁ ἱερὸς λόγος ἐτίμησε γέρας ἐξαίρετον δῆς, κληροῦν ἀθάνατον, τὴν ἐν ἀφθάρτῳ γενεῇ τάζειν. *De Cong. Quær. Erud. Grat.* vol. i. p. 535. Compare Rom. viii. 21. 1 Cor. xv. 52, 53. 2 Pet. i. 3, 4.

32. The Logos mentioned by Philo, not only as Υἱὸς Θεῶ, "the Son of God;" but also Ἀγαπητὸν τέκνον, "his beloved Son." *De Leg. Allegor.* vol. i. p. 129. Compare Matt. iii. 17. Luke ix. 35. Col. i. 13. 2 Pet. i. 17.

33. "The just man advanced by the Logos to the presence of his Creator"—τῷ αὐτῷ λόγῳ—ἰδρύσας πληστον ἑαντῆ. *De Sacrificiis*, vol. i. p. 165. Compare John vi. 37. 44. and xii. 26. and xiv. 6.

34. "The Logos the true high priest"—ἀρχιερεὺς, ὁ πρωτόγονος αὐτῆ Θεῶς λόγος. *De Somniis*, vol. i. p. 658. *De Profug.* ib. 562. Compare John i. 41. and viii. 46. Acts iv. 27. Heb. iv. 14. and vii. 26.

35. "The Logos in his mediatorial capacity"—λόγος ἀρχιερεὺς μεθοριῶς of whom he says, θαυμάζω καὶ τὸν μετὰ σπεδῆς ἀπνευσί δρομόντα συντόνως ἱερὸν λόγον, ἵνα ᾗ μέσον τῶν τεθνηκότων καὶ τῶν ζώντων. "I am astonished to see the holy Logos running with so much speed and earnestness, that he may stand between the living and the dead." *Quis. Rer. Divin. Hæres.* vol. i. p. 501. Compare 1 Tim. ii. 5. Heb. viii. 1. 6. and ix. 11, 12. 24.

These extracts contain the sum and substance of the doctrines of Philo concerning the Word. Whatever the Old Testament applies to the Angel Jehovah, or Jehovah, this distinguished author applies to his Logos; and he is supposed to have expressed only the prevailing opinions of his time. Yet, if his opinions be attentively considered, many striking inconsistencies will be found in them respecting the

Logos, as he frequently confounds all the personal qualities and attributes assigned to the Logos of the Old Testament, with a Logos so purely spiritual, or, as Dr. Smith calls it, so merely conceptual, that it could be capable only of being manifested to the spiritual or the intellectual part of man. We accordingly find Philo asserting that the Divine Word would not assume a visible form, or representation (ιδέα), and that it was "not to be reckoned among the objects known by sense." An assertion which will furnish us with a solution to some of his discordant expressions, and which very satisfactorily explains the train of associations which leads him to such contradictory opinions on this subject; opinions, indeed, so strangely at variance, that the Unitarian writers have claimed Philo as a Platonist, who has transmitted no kind of evidence in favor of the generally received opinion that the Logos treated of in his works was the Messiah of the Christian and the Jew, or the Angel Jehovah of the Old Testament; while, on the other hand, the Trinitarian writers have considered him, from the age in which he lived, as the great strength and support of their cause. The inconsistency is plainly to be traced to this circumstance; Philo, as a Jew, had imbibed all the opinions of the orthodox and learned of his own countrymen, and believed with them and their Church that the Logos *was* personal, and had been and could be visible, both in his person and in his actions, and he has accordingly, in some places, endowed his Logos with personal attributes. But Philo was a philosopher also, and, with the assistance of a very fertile imagination and fancy, devised the conceptual Logos; which he delineates as something resembling an abstract idea, which can be manifested only to the intellect. In various parts of his work he has blended these descriptions, and by confusing his own associations or trains of thought, he confounds himself as well as his readers. But the book was well known in the time of St. John: and the Apostle, to correct the erroneous opinions of Philo, that the Logos was conceptual, and in order to substantiate the undoubted personality of the Logos, begins his Gospel in these simple but forcible words—"The Word was made flesh"—it was not a conceptual Logos, as the philosophers vainly imagine; it was a true and real Being, who took our nature, appeared in our flesh—"He was made flesh." He was tangible and visible, and we beheld visibly his glory.

The same opinion of a double signification of the Logos, a conceptual and a personal, has occurred to some of the German Scripture critics. "In the phrase used by the Chaldee paraphrasts, most critics suppose that nothing is comprehended but a designation of the Deity; but it has been admirably demonstrated, chiefly from the targums, by Dr. Charles Aug. Theoph.

" They are selected from the abridgment of Bryant's work *On the Logos*, by Dr. Adam Clarke, in his note on 1 John i. 15. Both Lightfoot and Dr. Pye Smith have given copious extracts from Philo; each has added also a summary of Philo's peculiar opinions.

Keil (in the Essay *De Doctoribus Vct. Eccl. culpâ corruptæ per Platonicas Sententias Theologiae liberandis*), that the Jews, by their Memra Jah, designed to convey the notion of a Divine Subsistence, which they held to be begotten of God, and to be in the highest sense near and like to God. The same learned writer shows that the doctrine of Philo contained the notion of a twofold Logos, the one comprehended in the Divine Intellect, the other begotten of God; just as the conception in one's mind is different from the word uttered in speech."—Rosenmüller, in Joann. i. 1. The following abstract from the German Commentaries of the celebrated Dr. H. E. G. Paulus, theological professor in the university at Jena, is given by Dr. Kuinoel, in the Prolegomena to his *Commentary on the Gospel of John*. "Paulus maintains that Philo was not the author of this doctrine of the Logos as a subsistence emanating from God, most like to God, and intimately united with him; but that it was generally received by the Jews of Alexandria, in the time of Philo. He is of opinion that it was invented by the philosophizing Jews of that city, with a view to obviate the arguments of the Gentile philosophers, who defended their popular system of a multitude of inferior deities, by affirming that the care of the material world, a particular providence, and the government of the affairs of men, were objects too low for the majesty and purity of the Supreme Deity. He thinks that the Alexandrine Jews might the more readily adopt this opinion of the Logos being an intelligent nature, because of their own doctrine of angels and guardian spirits, and because the Jews of Palestine were in the habit of using, as expressions for the Divine Being, the phrases *Memra of Jah*, *Word of God*, *Wisdom of God*; as also they personified the wisdom of God, Prov. viii. 22. Therefore, as Paulus has observed, the form of expression ὁ Λόγος τοῦ Θεοῦ, 'The Word of God,' was used in the age of the Evangelist John in a twofold sense. The Jews of Palestine employed the expression merely as a periphrasis for the Deity, and very often as a personification of the power and wisdom of God. But, on the other hand, Philo, and with him many of the Alexandrine Jews, understood by '*The Word*,' an intelligent subsistence, absolutely unique, an emanation from God, and next to the Supreme God. Professor Paulus further remarks, that the Evangelist did not deliver his doctrine of '*The Word*' (as an intelligent nature emanating from God, and next to God, and that this intelligent nature had united itself with the man Jesus), because the Alexandrine Jews professed the same sentiments with respect to their *Word*; but because Christ had in express terms made almost the identical attributions of dignity and honor to himself, which those Alexandrians were accustomed to ascribe to their '*Word of God*.'"—Kuinoel, vol.

iii. p. 80. 82. Smith's *Scripture Testimony*, &c. note c, to chap. vii. book ii. vol. i.

John Benedict Carpsovius and Stephen Nye, an English clergyman, have also maintained the hypothesis of the twofold notion of the Logos in Philo's writings. The one derived from the doctrines of Plato, Νοῦς ὁ πάντων αἰτίας—denoting merely the conception formed in the Divine Mind, and then emanating as a model from which the earth was to be framed. The other doctrine is of a more exalted nature, and is derived from the genuine principles of the Jewish religion°.

The works of Philo became so popular, that although the writer was a Jew, and therefore obnoxious to the Roman nation, they were enrolled in the public libraries at Rome. From this circumstance we may infer, that his ideas of the Word of God, the Jehovah Angel of the Old Testament, called by Philo, in his native language of Alexandria, Λόγος τοῦ Θεοῦ, were as well known to the heathen or gentile converts, as the term מִמְרָא דִּי, "Memrah Jah," or "Word," was familiar to the Jews of Palestine: and as the same actions in the targums and in the works of Philo are given to this Divine Personage, which the Scripture itself ascribes to the Angel Jehovah, we may justly conclude that the targumists and Philo intended to express the same idea, and to give to the Jehovah of the Old Testament the attributes of Godhead, assigned to the Word. Philo confused the two ideas of a personal and conceptual Logos, because he derived his opinions from the two opposite sources of Heathenism and Judaism. The Logos of the Old Testament is plainly personal, the Logos of Heathenism conceptual. The same error was committed by the targumists; their notions of a Logos being derived from two sources—one of which was from the corrupted, the other the purer, traditions of their fathers; and so confused was the popular opinion on this point, that we may almost say it was necessary, considering the importance of the subject, that an inspired teacher should correct the prevalent errors. St. John, therefore, writing at a period when the public opinions on the subject were so unsettled, begins his Gospel by declaring to the Jews, that both the Logos of one party, and the Memrah Jah of the other, possessed the very same attributes ascribed in the Jewish Scriptures to Jehovah, or the Angel Jehovah, who the Evangelist asserts was in the beginning with God—that all things were made by Him, and without Him was not any thing made that was made: an article of faith which the Jews and Philo alike acknowledged.

° See Vitranga, *De Synag. veter.* p. 634. I have extracted this account of the opinion of the German critics, on the twofold nature of the Logos, from Dr. Pye Smith's *Testimony to the Messiah*, vol. i. p. 452.

After establishing this truth, concerning which there may be said to have been (excepting in the confounding a personal and conceptual Logos) no real difference of opinion, St. John proceeds to the application of the wonderful doctrine. He proceeds to affirm that the Jehovah of the Old Testament, the Memrah Jah of the targumists, the Logos of Philo, when rightly explained, was the promised Messiah of the Christian Church—that he had lived among them—that he had become flesh—that they had beheld his glory, the glory as of the Only-begotten of the Father (another title given by Philo to the Logos), full of grace and truth^p.

The double signification of the word *Logos* unavoidably produced many heresies and divisions in the Christian Church. The Church, says Tillemont^q, was from the beginning disturbed with two opposite heresies, each of which produced different sects. Simon, the founder of the Gnostics, or Docetæ, held two principles, and taught that our Saviour was man in appearance only. The other heresy was that of the Cerinthians, who embraced Christianity in part only. These acknowledged one principle, and one God, and the reality of the human nature in Jesus Christ; but they denied his divinity, and were fond of the ceremonies of the Law. Contrary as these opinions are to each other and to truth, the Cerinthians found means to unite them, and they were adopted in different forms, and with different variations by many others; to whom it will be necessary to allude.

It is possible that these contending opinions had begun to agitate the Church as early as the first date assigned to St. John's Gospel. But it is more probable that they did become suf-

ficiently formidable to disturb its peace till towards the conclusion of the first century, when the Gospel of St. John is more generally allowed to have been written. The time when Cerinthus lived is uncertain; but the earliest date assigned to him is after the year 70, with the exception of Baronius, who speaks of him as living within some few years after our Lord's ascension. Le Clerc asserts, that he flourished in the year 80; Basnage, 101. Lampe^r, from the discrepancies in the accounts of Irenæus and Epiphanius, entertains the very erroneous opinion, that the Gospel of St. John was valued by the Cerinthians; and endeavours to prove that Cerinthus was a heretic of the second century. Even this, however, does not invalidate the argument that St. John's Gospel was written to oppose the principles professed by Cerinthus; for they are said by Irenæus to have been inculcated by the Nicolaitans. Yet, as Irenæus, who asserted that St. John wrote against Cerinthus, was a disciple of Polycarp, who was personally acquainted with St. John, his testimony, which was given a hundred years after, appears most likely to be correct. The best evidence, therefore, that the scanty records of antiquity have handed down to us, corroborates the presumption that Cerinthus sowed the seeds of his principles during the life of the excellent Evangelist St. John, and, we might well suppose, that the Apostle would be most anxious to refute and repress them.

Michaelis therefore observes, with equal force and justice, that "If Irenæus had not asserted that St. John wrote his Gospel against the Gnostics, and particularly against Cerinthus, the contents of the Gospel itself would lead to this conclusion. The speeches of Christ, which St. John has recorded, are selected with a totally different view from that of the first three Evangelists, who have given such as are of a moral nature, whereas those which are given by St. John are chiefly dogmatical, and relate to Christ's divinity, the doctrine of the Holy Ghost, the supernatural assistance to be communicated to the Apostles, and other subjects of a like import. In the very choice of his expressions such as 'light,' 'life,' &c. he had in view the philosophy of the Gnostics, who used, or rather abused, these terms. That the first fourteen verses of St. John's Gospel are merely historical, and contain only a short account of Christ's history before his appearance on earth, is a supposition devoid of all probability. On the contrary, it is evident that they are purely doctrinal, and that they were introduced with a polemical view, in order to confute errors which prevailed at that time respecting the person of Jesus Christ. Unless St. John had an adversary to combat, who made particular use of the words 'light,' and 'life,' he would not have thought it

^p The propriety of the term מִימְרָא רַבִּי, used by the targumists, of the term רַבִּר יְהוָה, Psalm xxxiii. 6, (rendered by the Septuagint as in other places by the term ὁ Λόγος, used by St. John in his preface,) and of Logos by St. John and the Platonists—(Obs. Ps. xxxiii. of the Hebrew, corresponds with Ps. xxxii. in the Sept.) appears from the connexion, or the analogy, or relation which speech bears to an act of the mind. As language may be called an embodied thought, or the manifest of the acts of the understanding, so may the Divine Personage, which bears the above names, be considered as the Manifest of the designs of Deity. Language, in another sense, may be said to be the same, the self, the same very self, as thought, or any act of the mind. So may the Logos be called by the like analogy, what it is represented in Scripture, the same, the self, the same very self, as God.

It must in all these cases be remembered, that we cannot comprehend God: we cannot by searching find him out. But He is revealed to finite beings through the medium of language, which is seldom able to express adequately the efforts of the human mind, when it would endeavour to understand, in this stage of being, subjects so much beyond us; to this imperfection of language may be principally ascribed much of the varieties of metaphysical opinions, both in ancient and modern times.

^q Tillemont, *Mem. Ec.* tom. ii. ap. Lardner, vol. iv. 4to. p. 567.

^r *Introd. Evang. Joan.* vol. i. p. 67.

necessary, after having described the Creator of all things, to add, that ‘in Him was life, and the life was the light of men,’ or to assert that John the Baptist ‘was not that Light.’ The very meaning of the word ‘light’ would be extremely dubious, unless it were determined by its particular application in the oriental Gnosis. For without the supposition that St. John had to combat with an adversary who used this word in a particular sense, it might be applied to any divine instructor, who by his doctrines enlightened mankind. Further, the positions contained in the first fourteen verses are antitheses to positions maintained by the Gnostics, who use the words *λόγος*, *ζῶη*, *φῶς*, *μονογενής*, *πλήρωμα*, &c. as technical terms of their philosophy. Lastly, the speeches of Christ, which St. John has selected, are such as confirm the positions laid down in the first chapter of his Gospel: and therefore we must conclude that his principal object throughout the whole of his Gospel was to confute the errors of the Gnostics^s.”

That we may understand the design and order of St. John’s Gospel, it will be necessary to take a brief review of the tenets of Cerinthus, in opposition to which the Evangelist purposely wrote it. This will not only reflect considerable light on particular passages, but make the whole appear a complete work—regular, clear, and conclusive.

Cerinthus was by birth a Jew, who lived at the close of the first century: having studied literature and philosophy at Alexandria, he attempted at length to form a new and singular system of doctrine and discipline, by a monstrous combination of the doctrines of Jesus Christ with the opinions and errors of the Jews and Gnostics. From the latter he borrowed their *Pleroma* or fulness, their *Æons* or spirits, their *Demiurgus* or creator of the visible world, &c., and so modified and tempered these fictions, as to give them an air of Judaism, which must have considerably favored the progress of his heresy. He taught, that the Most High God was utterly unknown before the appearance of Christ, and dwelt in a remote heaven called *Pleroma*, with the chief spirits or *Æons*:—That this Supreme God first generated an *Only-begotten* Son, who again begat the Word, which was inferior to the First-born:—That Christ was a still lower æon, though far superior to some others:—That there were two higher æons, distinct from Christ; one called Life, and the other Light:—That from the æons again proceeded inferior orders of spirits, and particularly one *Demiurgus*, who created this visible world out of eternal matter:—That this Demiurgus was ignorant of the Supreme God, and much lower than the æons, which were wholly invisible:—That he was, however, the

peculiar god and protector of the Israelites, and sent Moses to them; whose Laws were to be of perpetual obligation:—That Jesus was a mere man, of the most illustrious sanctity and justice, the real son of Joseph and Mary:—That the *Æon* Christ descended upon him in the form of a dove when he was baptized, revealed to him the unknown Father, and empowered him to work miracles:—That the *Æon* Light entered John the Baptist in the same manner, and therefore that John was in some respects preferable to Christ:—That Jesus, after his union with Christ, opposed himself with vigor to the God of the Jews, at whose instigation he was seized and crucified by the Hebrew chiefs, and that when Jesus was taken captive and came to suffer, Christ ascended up on high, so that the man Jesus alone was subjected to the pains of an ignominious death:—That Christ will one day return upon earth, and, renewing his former union with the man Jesus, will reign in Palestine, a thousand years, during which period his disciples will enjoy the most exquisite sensual delights.

Bearing these dogmas in mind, we shall find that St. John’s Gospel is divided into three parts, viz.

Part I. contains doctrines laid down in opposition to those of Cerinthus, (John i. 1–18.)

Part II. delivers the proofs of those doctrines in an historical manner, (i. 19. xx. 29.)

Part III. is a conclusion, or appendix, giving an account of the person of the writer, and of his design in writing his Gospel, (xx. 30, 31. xxi.)

Besides refuting the errors of Cerinthus and his followers, Michaelis is of opinion that St. John had also in view to confute the erroneous tenets of the Sabæans, a sect which acknowledged John the Baptist for its founder. He has adduced a variety of terms and phrases, which he has applied to the explanation of the first fourteen verses of St. John’s Gospel, in such a manner as renders his conjecture not improbable. Perhaps we shall not greatly err if we conclude with Rosenmüller, that St. John had both these classes of heretics in view, and that he wrote to confute their respective tenets^t.

The Docetæ^u taught that Christ was a man in appearance only, and not in reality. In opposition to these, St. John says in his Epistles, which were published before his Gospel, “Every spirit which confesseth not that Jesus Christ is come in the flesh is not of God;” and, in his Gospel, “The Word was made flesh.” From this sect originated the Ebionites, whom Bishop Horsley has proved to have a great affinity to

^t Mosheim’s *Commentaries*, vol. i. p. 337–347. Dr. Lardner’s *Works*, 8vo. vol. ix. p. 325–327. 4to. vol. iv. p. 567–569. Michaelis, vol. iii. p. 285–302. Apud Horne’s *Critical Introduction*, vol. ii. 1st edit. p. 466–468.

^u Lardner’s *Works*, 4to. vol. v. p. 375.

^s Michaelis, vol. iii. part i. p. 280

the Simonians: observing with equal force and truth, "That as the ancient Ebionæan doctrine passes by a single step, the dismissal of the Superangelic Being, into the modern Unitarianism, that too is traced to its source in the chimeras of the Samaritan sorcerer. And thus both the Ebionites of antiquity, and the Unitarians of our own time, are the offspring of the ancient Gnosticism^v."

The general prevalence of these erroneous notions concerning the Logos, and the frequent mistakes of the primitive converts, who united their own philosophical opinions with the inferences deducible from Revelation, produced an ample stock of other heresies; many of which did not obtain celebrity till the Church became so extended, that the greater number of any particular sect attracted public attention: and frequently the heresiarchs, or leaders themselves, were not generally distinguished till their opinions had been widely disseminated. Thus we often find the several errors they adopted had been long in existence before even the names of their principal supporters were known. Those, for instance, embraced by Cerinthus, Saturninus, the Docetæ, and Basilides, may be traced to the perversions of Jewish tradition, the reveries of Platonism, and the fancies of the half-converted and speculative^w.

The Gnostics^x, among many errors on the origin and continuance of evil, anticipated with eagerness the arrival of an eminent personage, who should deliver the souls of men from the bondage of the flesh, and rescue them from the evil genii who governed the world. Some of these, being struck with the miracles of Christ, conceived Him to be the Being they expected. Many of his doctrines, therefore, they willingly embraced; while they refused to believe in the reality of his apparently material body. To these, or to such as these, that passage might have been addressed, "The Word was made flesh." He, who descended from an invisible state to deliver man from evil, was made flesh. Whether the Evangelist alluded to the Gnostics or Docetæ, we cannot positively decide.

Saturninus^y was another philosophizing heretic, who believed in the existence of an independent, eternal evil principle. He supposed the world to have been created by seven angels, which were the same as the people of the East believed to reside in the seven planets. One of these angels he supposed to be the ruler of the Hebrew nation, the Being that brought them up out of the land of Egypt, and whom the Jews, not having knowledge of the Supreme Being, ignorantly worshipped as God. His other reveries may be found in Mosheim.

Upon his conversion to Christianity (if we may so denominate that monstrous combination of his own absurd, and, falsely called, philosophical opinions with Christianity), he endeavoured to reconcile his former efforts to account for that baffling mystery, the origin and continuance of evil, with his new creed. In consequence, he supposed that there was a rebellion of these seven angels and their dependants against the Supreme Being, and that, on their involving mankind in their revolt, the Son of God descended from above, and took upon him a body, not indeed composed of depraved matter, but merely the shadow or resemblance of a body. He came to overthrow all evil, its authors and agents, and to restore man, in whom existed a divine soul, to the Supreme Being. His notions on this point, therefore, might likewise have been alluded to by St. John in the Preface to his Gospel: He who came from God, the true Logos, was made flesh, and they beheld his glory.

Carpocrates, an Alexandrian, was also a contemporary of St. John. Baronius speaks of his followers as distinguished for their opinions in the year 120—Basnage 122—Tillemont 130—Dodwell 140. He taught that the world was made by angels much inferior to the Eternal Father; that Jesus was the real son of Joseph and Mary; and he consequently denied his Divinity, though he considered Christ as superhuman. In opposition to Carpocrates, St. John taught that the world was created, not by angels, but by the Logos, who was revealed to man, as the Christ, the Divine Personage promised by the prophets, and expected by the world.

I omit much more, that might be made applicable to this argument, concerning the Elcesaites, Valentinians, and other heretics, enumerated by Irenæus and Epiphanius, and discussed by Mosheim and Lardner, as well as the arguments of Michaelis respecting the Sabæans, which is too long to extract, and too condensed to be further abridged.—Marsh's *Michaelis*, vol. ii. part 2. p. 288, &c.

Neither is it necessary to enter here upon the question, so warmly discussed by Bishop Horsley and Dr. Priestley, concerning the ancient Ebionites.

The sentiments of Basilides of Alexandria^z may, in the same way, be traced to the perversion of the doctrine of the Logos. He is supposed to have forsaken the communion of the Church about the time of Trajan, or Adrian. Basnage speaks of him at the year 121. Mill says that he flourished 123—Cave 112. Clement of Alexandria tells us, that Basilides was accustomed to boast, that he had been taught by a disciple of St. Peter.

Irenæus observes, that Basilides, in order to

^v *Tracts in Controversy with Dr. Priestley*, 3rd Supplemental Disquisition, p. 495.

^w Vidal's *Translation of Mosheim*, cent. i. § 60.

^x Mosheim, vol. i. p. 310.

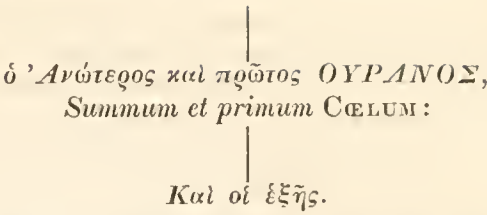
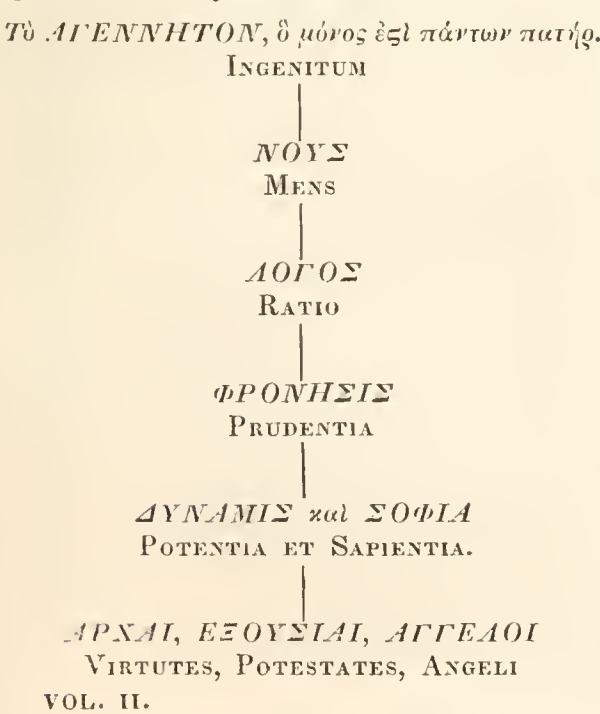
^y Mosheim, vol. ii. p. 211.

^z Lardner, vol. iv. p. 534.

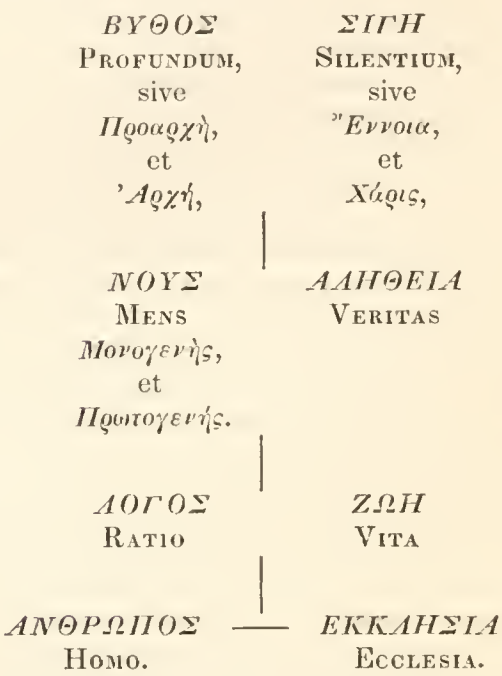
appear to have a more sublime and probable scheme than others, outstepped them all; and taught, that from the Self-existent Father was born Nous, or Understanding; of Nous, Logos; of Logos, Phronesis; of Phronesis, Sophia and Dunamis; of Dunamis and Sophia, powers, principalities, and angels, that is, the superior angels, by whom the first heavens were made; from these proceeded other angels, which made all things. The first of these angels he represents as the God of the Jews, who, desiring to bring other nations under the dominion of his people, was so effectually opposed, that the Jewish nation was in danger of being totally ruined, when the Self-existent and Ineffable Father sent his first-begotten Nous, who is also said to be Christ, for the salvation of those who believed in him. He appeared in the world as a man—taught—worked miracles—but did not suffer—for Simon of Cyrene was transformed into his likeness, and was crucified; after which Christ ascended into heaven. Basilides taught also, that men ought not to confess him who was in reality crucified, but him who came in the form of man, and was supposed to be crucified. Any reader of St. John's Gospel, who acknowledges the authority of that Evangelist, must be convinced of the errors of Basilides, as this inspired writer plainly declares, that the Logos itself was made flesh, had become a teacher of the Jews, had dwelt among them, and, as a man among men, was crucified.

Basilides taught, says Vitringa^a, according to the testimony of Irenæus (*Adv. Hær.* c. 23.) and Epiphanius (*Hær.* 24. s. 1.), that Nous was first born from the Self-existent Father—then succeeded the Logos—from the Logos, Phronesis—from Phronesis, Sophia and Dunamis—from Dunamis and Sophia, or from Power and Wisdom, proceeded Virtues, Princes, and Arch-angels who made the heavens.

Vitringa gives the following scheme of the opinions or theory of Basilides.



He then gives the annexed brief outline of the notions of Valentinus.



Vitringa concludes his Dissertation^b by summing up the precise objects for which each verse of St. John's Introduction might have been more especially written, in allusion to the heresies prevalent at the time of the writing of his Gospel. They will be found, he concludes, to overthrow all the subtilties of each of the Gnostic heresies.

I. There was one true God, without cause, or origin, or birth, or procession. In opposition to the doctrine that He sprung from Σιγή and Βύθος.

II. The Son existed with the Father in the essence of the same real divinity, the second ὑπόστασις of Deity, which, in the language of the Scriptures, is justly called ὁ Λόγος. *Ratio, Sapientia, vel oraculum Divinitatis.*

III. That this Logos was the first offspring of procession from the Father, "primam processionem Patris," truly and personally existing; the Logos ἐνυπόστατον, the Only-begotten Son of the Father, who was in the beginning with the Father: in opposition to the opinion of the Gnostics, who placed between the Father and the Logos, Νοῦς and Ἀλήθεια, and called the former, both only-begotten, and first-begotten.

IV. That the Logos was very God, and partaker of the perfection of the divine nature: in

^a Vitringæ *Observationes Sacræ*, vol. ii. p. 152.

^b *De Occasione et Scopo Prologi Evang. Joannis Apost.*

opposition to the sentiments of the Platonists, who represent the Logos as inferior to the Most High God, and produced by him at his pleasure.

V. That all things were made by the Logos, and that he is the *Δημιουργός* of all things. Here St. John condemns the notion which distinguishes between the Demiurgus, the Maker of this world, and the Logos; and which denies also that the world was made by the Logos.

VI. Without the Logos nothing was made that was made: that is, the Patriarchal and Levitical dispensations, which were enacted before the incarnation, were appointed by the Logos, the Son and Ambassador of God. This clause was written to confute that error of the Gnostics, which distinguishes between God, or the Angel, the Author of the old covenant, who came from God, the Father of Christ, and from his son Christ, by whom the new or Christian dispensation was instituted.

VII. The Logos was the Life of Man. Against the subtilty which, in the Gnostic system of divine emanations, distinguished between *Ζωή*, Life, and the Logos, and made the latter inferior to the former.

VIII. That the Logos was always in the world, and from the very beginning of all things, and from the fall of man had frequently manifested himself in the Church which he had in the world; that he was the true Light; that as such he had illumined his own, the members of that Church, although by the greater part of the world, and by the carnal-minded Jews, he was not acknowledged. The Evangelist here wrote against those who would assert, that the Son of God before his incarnation had not manifested himself, nor was known to the world.

IX. That the Logos (who had thus manifested himself occasionally as the Angel Jehovah) became flesh: that is, assumed from his mother a human nature similar to our own, sin only excepted. Refuting those who deny that Christ, the Logos, put on real flesh; or who separate Christ from Jesus the person of the Man, the Mediator.

X. Lastly, from the fulness (*πληρόματι*, the favorite word among the Gnostics) of this only and first-begotten Son of God, all were to receive grace upon grace: that is, all, of every kind and degree, who believe in Christ, and called in this life to be partakers of his grace, and to the hope of his glory.—Consequently, that error of the Gnostics was to be rejected, which taught that the adherents of their sect only, who had been initiated into the mysteries of their philosophy, could aspire to the highest happiness of the first fulness of the Divinity; and allotting an inferior degree of happiness to the souls of all other believers.

In addition to the Jews, and the heretics of his day, the third class of persons to whom St. John addressed his Gospel, were his contemporaries among the primitive Christians. The

word Logos has been supposed by many to have been used in several passages of the New Testament, in the same sense as in this passage of St. John. Luke i. 2. Acts xx. 32. Heb. iv. 12. Apoc. xix. 13. are particularly adduced^c. If from the writers of the New Testament we turn to the Apostolic Fathers, we shall find, that, though their testimony is express in favor of the Divinity of Christ, their evidence is not deduced from the doctrine of the Logos. The reason of this might be, that St. John had in their opinion so completely decided the question, that the necessity of their resuming the argument had been superseded. The Fathers who succeeded to the apostolic age, however, lived at a time when the discussions respecting the identity of the Messiah and the Logos required further attention; and we accordingly find that, from the time of Justin Martyr to Athanasius, the works of the Fathers abound with arguments in proof of this fundamental doctrine of Christianity. The greater part of these authorities are contained in the works of Bishop Bull^d. I have selected a few of these to complete the list of evidences in support of the doctrine, that the Logos of St. John was the Angel Jehovah of the Jewish, as certainly as he was the Messiah of the Christian Church.

"He who appeared to Abraham under the tree in Mamre," says Justin Martyr, in his Dialogue with Trypho, "was Christ. He was the Lord who rained down from "the Lord fire and brimstone out of heaven." He it was who ap-

^c Witsius comes to the same general conclusions as those adopted in this note. He says that Luke i. 2. refers to the Logos, as well as Acts xx. 32. and Heb. iv. 12. After enumerating the arguments in defence of, and against this opinion, he hesitates to decide in favor of either. "Si mea mihi hic quoque dicenda est sententia, equidem fateor tam speciosa in utramque partem argumenta videri, ut ultra eligenda foret animo hæsitaverim." See the Treatise of Witsius, *Περὶ τοῦ Λόγου*, in his *Miscellaneous Sacra*, vol. ii. p. 87.

^d The *Defensio Fidei Nicenæ* of Bishop Bull, and the other works of the same great writer, edited in one volume folio, by Dr. Grabe, are a complete collection, from which Bishop Horsley and others have drawn many of their irrefragable arguments. There is little or nothing in the improved version of the New Testament, Lant Carpenter's *Unitarianism, the Doctrine of the Gospel*, or in *The Raccovian Catechism*, which has not been either answered, or anticipated, by this profoundly learned writer. The following is the title of the thesis which he lays down and defends in his first section, to which I am now alluding. "Jesum Christum, hoc est, eum qui postea Jesus Christus dictus est, ante suam *ἐκ τῆς θεοῦ γενέσεως*, sive ex beatissima virgine secundum carnem nativitatem, in natura altera, humana longe excellentiori, extitisse; sanctis viris, velut in præludium incarnationis suæ, apparuisse; Ecclesiæ, quam olim sanguine suo redempturus esset, semper præfuisse, ac prospexisse; adeoque a primordio omnem ordinem divinæ dispositionis (ut Tertullianus loquitur) per ipsum decucurrisse: quin et ante jacta mundi fundamenta Deo Patri suo adfuisse,—perque ipsum condita fuisse hæc universa, Catholici doctores trium primorum sæculorum uno omnes ore docuerunt."—*Defen. Fid. Nic.* p. 7.

peared to Jacob in his sleep, who wrestled with him in the form of a man, who appeared to Moses in the burning bush."

Irenæus also has laid down the same doctrine as Justin, concerning Him who appeared to Moses and to Abraham. "He," says Irenæus, "who was worshipped by the prophets as the living God, He is the Logos of God who conversed with Moses, and of late reproved the Sadducees. Man had already learned, in the example of Abraham, to follow the Word of God; for this patriarch followed the command of the Word, freely offering his dear Son a sacrifice to God."

Theophilus of Antioch declares that it was the Son of God who appeared to Adam immediately after his fall, taking upon him the form of the Father, even the Lord of all^e.

Clemens Alexandrinus repeats the same things as Justin; and, from that time to the present, the same opinion has prevailed. The Chaldee paraphrases have asserted of the Word the same things which the Old Testament declares of the Angel Jehovah, and which the Christian Fathers declare of Christ. The Word of God was the term by which both the Jews and the Christians recognised this Divine Personage. Many other writers could be quoted to prove the same point, if accumulative evidence were essential to conviction in an argument of this nature.

In addition to the evidence derived from this source, we might mention the manner in which the writers of the New Testament allude to those passages in the Old Testament which refer to the Jehovah Angel^f. Thus Isaiah saw in a vision the glory of Jehovah in the temple. In John xii. 41. John declares that the glory which the prophet saw, was the glory of Christ; plainly affirming thereby that the Jehovah of the Old Testament, the Christ of the New, was the common God of both dispensations^g. St.

^e So I translate τὸ πρόσωπον τοῦ πατρὸς καὶ κυρίου τῶν ὄλων, according to Granville Sharp's rule: "When two or more personal nouns of the same gender, number, and case are connected by the copulative καὶ, if the first has the definite article, and the second, third, &c. have not, they both relate to the same person."

^f See particularly on this subject Scott's *Christian Life*—a treatise on the Angel Jehovah, at the end of his second book—*Works*, folio edition. See also Faber's *Horæ Mosaicæ*, vol. ii. sect. i. cap. 2. The whole chapter is admirable.

^g I have not thought it advisable to enter into the criticisms of the Unitarian writers on this and many other passages which I have referred to. We are told that in some few manuscripts the reading is Θεός, in other few Κύριος. Yet the greater proportion has the usual reading Χριστός. I have been rather anxious to exhibit the ancient, universal, and, as it appears to me, the undoubted faith of the Christian and Jewish Churches, without needlessly entering into verbal criticisms, or the wilful misinterpretations of the enemies of the Divinity of Christ. I do not undervalue the minutest verbal criticisms. On the contrary, we are under infinite obligations to the laborious writers who

Paul alludes to this doctrine also, when he applies to Christ the expression of David (Ps. lxxviii. 56.), "they tempted and provoked the Most High God." "Neither let us tempt Christ," says St. Paul, "as some of them also tempted^h." On such passages as these, and on the application by our Lord to himself of many of those phrases by which Philo and the Chaldee paraphrases were accustomed to designate the Word of God, or the Angel Jehovah, the primitive Christians founded this opinion. Their principal reasons, perhaps, in addition to these, were derived from the manner in which St. Paul, still more decidedly, applies to Christ such expressions as "the Image of God," "the Glory of God," "the Image of the Invisible God," "God manifest in the flesh." Reasoning from these and similar expressions, the primitive Christians justly concluded that the Logos of the targumists and Philo, and the Christ of the New Testament were the same as the Angel Jehovah of the Jewish Scriptures.

The fourth class of persons, whom St. John may be supposed to have addressed, were the unconverted heathen. Of these the more ignorant were familiar with the doctrine of the incarnationsⁱ, and the Evangelist might desire,

have attended to this part of theological literature; but, after perusing with some attention much of the Unitarian controversy, I cannot but repeat my conviction, that the opposers of the Divinity of Christ have been guilty of wilful misrepresentation, both of the arguments of their opponents, and of the plain text of the Christian Scriptures.

^h For an account of the manner in which the original ideas concerning an incarnation became perverted among the ancient nations into the vulgar and foolish stories related in the *Metamorphoses* of Ovid, and in the silly legends of the later pagans, vide Faber's *Origin of Pagan Idolatry*. So prevalent were these notions among the heathen, that Dr. Townson ingeniously supposes that St. Luke, who wrote his Gospel for the converted Gentiles, has avoided a word which was adopted without hesitation by the two other Evangelists. In his relation of the transfiguration, St. Matthew, who wrote for the Jews, has used the term (Matt. xvii. 2.), καὶ μετεμορφώθη ὑπερσθεῖν αὐτῶν, &c. St. Mark, who wrote for the Proselytes of the Gate, who had embraced Christianity, and who were well acquainted therefore with the opinions of the Jews, and were not likely to be misled, has used the same phrase. But St. Luke, in describing the same event, has used a word which seems to have been cautiously selected—τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον. Townson *On the Gospels*, vol. i.

ⁱ I have never met with any arguments which militate against the opinion I have espoused (chiefly on the authority of that once highly-esteemed but now neglected work, Gale's *Court of the Gentiles*), that Pythagoras, during his travels into Chaldea, Syria, Egypt, and Palestine, conversed with the Jews then partly in captivity at Babylon, partly dispersed in Egypt, and partly remaining in their own land; and that he learned from them much of his discipline, and many of those opinions which gave rise, in their different variations, to the principal schools of philosophy in Greece. Gale traces the original idea of a Logos to the times of Pythagoras. Plato, the Stoics, and others, derived their notion of a Logos, which, however, in the lapse of ages, had become perverted and corrupted, from this

when any of them should become converts to the Christian religion, that they should have correct ideas of the incarnation of the Eternal Word. The more educated of the heathen were of course well acquainted with the popular philosophy of their day^j, and would learn also, should they ever be brought to a knowledge of the truth, that the only real doctrine of the Logos was that which was maintained by the Christian Church, and is so satisfactorily set down by St. John in the commencement of his Gospel.

Thus does it appear, from a careful investigation of the principal authorities that can be now collected, that the Preface to St. John's Gospel is the most important passage in the whole of the New Testament. It is the passage which is the foundation of the Christian doctrine of the Divinity of Christ—the point where the Jewish and Christian Churches meet and divide—the record which identifies the faith of the Mosaic Church with that of the Christian. The government of the Jewish Church was consigned by the Father to that Being who assumed the titles and exercised the powers, and declared himself possessed of the attributes of the Most High God. Without the consent of this Being, the Jewish Church could not have been overthrown. He was accustomed repeatedly to appear. He called himself the Captain of the Lord's host (Josh. v. 14, 15. and

primary source. Plato acknowledges that he received many mysteries from the ancients, which he did not understand, but expected some interpreter to unfold them. The reader who would engage in the study of the ancient metaphysicians, or speculators, or philosophers, by whatever name they are called, may derive ample entertainment in Cudworth's *Intellectual System*, Gale's *Court of the Gentiles*, and *Philosophia Generalis*, Enfield's *History of Philosophy*, and their original authorities.

^j It would be an easy, useful, and pleasant task to any student who has leisure, and is interested in theological studies, to convince himself of this concurrent testimony to the Divinity of Christ, as the Logos of St. John, by the targumists, the Old Testament, the Septuagint, the primitive Christian writers, and the New Testament, where it refers to our Lord; if he would put down in a tabular form the evidence of the whole five. As in this manner, on tempting the Divine Personage in the wilderness:—

Targumists.	Hebrew Bible.	Septuagint	New Testament.	Fathers.
Targum of Jonathan and the Targum of Jerusalem, quoted by Allix, p. 152. assert that it was "The Word" against whom Israel murmured. Vide Allix in loc.	וְכַפֹּרֶת בְּיָמֵינוּ Ps. cvi. 14.	Kαὶ ἐπέ- ρασαν τὸν Θεὸν ἐν ἀ- νθρώποις. Ps. cvi. 14. Ps. cvi. in Hebrew.	Μηδὲ ἐκ- πεύραζωμεν τὸν Χριστόν. 1 Cor. x. 9.	Primasius quoted by Whitty. Others could be found, but I merely put this down to illustrate my plan of drawing up a table of testimonies to the Divinity of Christ. Primasius lived in the sixth century.

vi. 2.), the Angel in whom the name of God was (Exod. xxiii. 21.), and to the Angel, or Jehovah, are attributed all the great actions recorded of God in the Old Testament. We do not read any where in the Old or New Testament, that this Being ceased at any time to protect the Jewish nation and its Church. The Prophet Malachi, in a passage (Mal. iii. 1–6. iv. 2–6.), which has been uniformly considered by the Jewish as well as Christian commentators to refer to the Messiah, declares that this Angel Jehovah, "the Jehovah whom ye seek, shall suddenly come to his temple"—to the temple which had been rebuilt after the return from the captivity, and which was destroyed by the Roman soldiers. But we have no account whatever, neither have we any intimation in any author whatever, that the ancient manifested God of the Jews appeared in the usual manner in the second temple between the time of Malachi and the death of Herod the Great. The Christian Fathers, therefore, were unanimous in their opinion, that this prophecy was accomplished in the person of Jesus, and in him only. They believed that Christ, even Jesus of Nazareth, was the Angel of the Covenant, that he and he only was Jehovah, the Angel Jehovah, the Logos of St. John, the Memrah Jah of the targumists, the expected and predicted Messiah of the Jewish and Christian Churches. This is the doctrine rejected by the Unitarian as irrational, by the Deist as incomprehensible, by the Jew as unscriptural—but it is the doctrine which has ever been received by the Christian Church in general with humility and faith, as its only hope, and consolation, and glory.

NOTE 6.—PART I.

ON THE ARRANGEMENT OF THESE THREE VERSES.

THOUGH the Baptist is here mentioned, and the passage is consequently an anticipation of his testimony, the apparent reference of v. 16. to v. 14. has induced me to follow the authority of Archbishop Newcome, in preference to that of Lightfoot, Michaelis, Pilkington, and Doddridge. Verse 18 declares also, as Newcome has observed, the reason for which the Word was made flesh; that it was to manifest the Father to the world. The circumstances of the Baptist's testimony will be mentioned below. Whiston places the whole of this preface after the events recorded in St. Luke, i. ii. Mr. Hele^k places John i. 1–5. after St. Luke's preface. He then places John i. 6–14. after Luke iii. 2. and John i. 15–18. after the account of the temptation.

^k *Four Gospels Harmonized*, Basingstoke, 1750, 8vo.

NOTE 7.—PART I.

ON THE MIRACULOUS EVENTS WHICH PRECEDED
THE BIRTH OF THE MESSIAH.

WITH the exception of Simon the Just¹, who, according to Jewish tradition, had received the last rays of the setting sun of prophecy, and completed the Canon of the Old Testament, it is generally believed by the Jewish Church that Prophecy and Miracle had ceased since the time of Malachi. A learned writer^m, however, has attempted at great length to show, that though Prophecy, properly so called, had ceased during this interval, yet extraordinary revelations were vouchsafed to some few individuals: and he instances the prediction said to have been delivered by Hillel, Schammai, and Menahem. But there is no satisfactory evidence to prove this assertion. Josephus, who repeats them, doubts their truth. Drusius supposes that the reading in Josephus is corrupt. Gorionides, Abraham Ben Dion, and even Josephus, are not quoted by Vitringa with any degree of confidence in their authority; and we have no allusion in the New Testament to any instance of the effusion of the Holy Spirit after the closing of the Canon of the Old Testament. The inspired writers of the New Testament appeal only to the Law and the Prophets, that is, to the Old Testament in its present form. And they appeal to the miracles and prophecies of the Apostles and their Master, as novelties in their own age, affording undeniable witness that God had at length visited his people.

After a long cessation, therefore, of miracle and prophecy, the time approaches when the first proof is to be given that the Creator of the world was still mindful of the favored house of Israel, and of the whole human race. The Spirit of prophecy revives—an angel descends from heaven; and, as if more immediately to connect the new dispensation with that which it was to supersede, this blessed messenger begins by foretelling the very same event, in the same words which had been used by Malachi in delivering the last prophecy vouchsafed to the Jewish Church:—

“Behold! I will send you Elijah the prophet
Before the coming of the great and dreadful
day of the LORD:
And he shall turn the heart of the fathers to
the children,
And the heart of the children to their fathers.”
Malachi iv. 5, 6.

To Zacharias it is foretold:—

¹ On Simon the Just, vide Prideaux's *Connexion*, vol. ii. p. 816, 8vo. edit 1729. Lightfoot, vol. i. p. 2008; and vol. ii. p. 381; *Arrangement of the Old Testament*, note in loc.

^m Vitringa, in his *Observ. Sacræ*, vol. i. b. vi. p. 204, &c.

“And he shall go before Him in the spirit and
power of Elias,
To turn the hearts of the fathers to the chil-
dren,
And the disobedient to the wisdom of the
just.”—Luke i. 17.

The first prophecy of the New Testament is given in the very same language as the last of the Old Testament; thereby offering to the Jews the strongest evidence in favor of their long-expected Messiah. The birth of John, the forerunner of the promised Saviour, was announced by the testimony of an angelic vision—the return of the Spirit of prophecy—and the revival of miracles, in the dumbness of his father, its definite continuance, and its predicted removal. The attention of the people must have been powerfully excited by these remarkable circumstances; and the beginning of the New Dispensation was distinguished by the same superhuman characteristics which had proved the divine origin of that which was now to be done away.

The number of each of the twenty-four courses of the priests was so great, that many thousands were constantly in attendance upon the service of the temple. The most solemn of the daily services was that which had been appointed by lot, in the usual manner, to Zacharias. When he entered into the holy place to burn incense, the congregation of Israel stood without in profound silence, offering up their prayers, and waiting till the priest should return, as was customary, to dismiss them with his blessing. The congregation consisted of the whole course of the priests, whose weekly turn of attendance was now going on, and of the Levites that served under these priests—the men of the station, as the rabbis called them, whose office it was to present the whole congregation, by putting their hands on the heads of the sacrifice,—and of the multitude from the city, whom devotion would now have drawn to their temple, including of course the presidents and overseers of the temple, and others of the first rank and chief note at Jerusalem.

Lightfoot supposes, from the expression, v. 10., “the whole multitude,” that a larger crowd than usual was then assembled; that it might have been a Sabbath: and upon the hypothesis, which he has attempted to defend at length, he calculates that the course of Abia served in their turn at this time, in the eighth week after the Passover, and that the lessons read in the temple were the law of the Nazarites, Numb. vi. and the conception of Samson. But this, though ingenious, must be in some degree conjectural.

When we remember the scrupulous exactness with which the Jews attended to every part of their ceremonial ritual, and the conse-

ⁿ Πᾶν τὸ πλῆθος τοῦ λαοῦ.—Lightfoot, vol. i. p. 407.

quent sensation excited by every thing connected with their divinely-appointed worship, we shall be able to represent to ourselves, in some degree, the impression produced by this event. The people, including, we may suppose, the great majority of the men of leisure, education, and eminence, either of Judæa or Jerusalem, were anxiously waiting to learn the cause of Zacharias's unusual delay. The concluding and accustomed blessing had not yet been pronounced. At length their officiating Priest presents himself at the door of the holy place. His countenance now expresses the greatest agitation, and he endeavours in vain to fulfil his unfinished duties. He is unable to give the expected blessing. The congregation, from anxious curiosity and astonishment, we may reasonably suppose, remained for some time in silent suspense—but when they found that Zacharias continued both deaf and speechless, they perceived, as the Evangelist relates, “that he had seen a vision.” His silence was miraculous. The circumstance would be recorded and enrolled in the archives of the temple, and preserved by the priests of the course of Abia. As his dumbness was not a legal uncleanness, and no law of Moses prescribed the exclusion of a priest from the temple service on that account, and as St. Luke (i. 23.) mentions, that “as soon as the days of his ministration were accomplished, he departed to his own house,” he must have continued in office during his appointed course, and would certainly take his professional station in the temple, although incapable of performing all his ministerial functions;—thereby presenting to the Jews, in the very centre of their sanctuary, an undeniable proof of the revival of miracle, and exciting in their minds the strongest expectations of some wonderful occurrence.

As Zacharias had now become both deaf and dumb, it is highly probable that he wrote down an account of the heavenly vision, which must by this means have been well known throughout Judæa. The prediction of the Angel was quite consonant to the generally-received opinions of the day. Elias was first to appear, and the first revelation therefore of the approaching change in the dispensations of God must have reference to his Messenger, rather than to the Messiah himself. It had been prophesied that the forerunner of Immanuel was to resemble Elias in his spirit and power, in the effects of his mission, in the austerity of his character, in the boldness of his preaching, and in his successful reform of the Jewish Church. He was to be the

“Voice of one crying in the wilderness,
Prepare ye the way of the Lord,
Make his paths straight;”—

“To turn the hearts of the fathers to the children,
And the disobedient to the wisdom of the just.”

Many things worthy of remark occur in considering the dumbness of Zacharias. It was at once a proof of the severity and of the mercy of God. Of severity, on account of his unbelief; of mercy, in rendering his punishment temporary, and in causing it to be the means of making others rejoice in the events predicted by the Angel. His condemnation and crime were most appropriate and merciful warnings to the Jewish nation, and seem almost to prefigure the general unbelief that was so soon to prevail, as well as to foreshow the approaching dumbness, or dissolution, of the Levitical priesthood.—Vide Witsius, *De Vitâ Johannis Baptistæ*, and the opinion of Isidorus Pelusiota on the dumbness of Zacharias, there quoted: *Miscell. Sacra*, 4to. vol. ii. p. 500.

NOTE 8.—PART I.

ON THE DOCTRINE OF THE MIRACULOUS CONCEPTION.

THE doctrines both in the Old and New Testaments would be utterly incredible, if they were not confirmed by the most unquestionable and convincing evidence; and if they were not also so interwoven together that they must all be received, or all be rejected. They are so involved with the history of the world, that the latter alternative is impossible to a rational mind; and the various absurdities and inconsistent conclusions to which men have been uniformly betrayed, when they have endeavoured to believe one part of the system of Revelation, and to reject another, are almost sufficient reasons of themselves to compel us to receive the whole of what is revealed to us. The doctrine of the miraculous conception, which contains so much that contradicts experience, and seems at first sight so incredible, is founded upon evidence the most complete and satisfactory. It is intimately blended with the whole system of Revelation. The fabric would not be complete without it. It is supported by the general interpretation of the first promise, and is repeated and corroborated by the ancient prophets of the Old, and the positive assertions of the writers of the New Testament.

In what manner mind acts upon body, and body upon mind, we are totally ignorant. We know only from daily experience, that the will gives an impulse at pleasure to the limbs and body. We know also, by observation, that the mind of an individual, which thus controls or directs the body, is often biased in the very same manner as the mind of his progenitor. One earthly bias, or tendency, seems to be impressed upon the human race, which compels or induces one generation of men to be the same as the generation which preceded them.

Man, since the fall of Adam, has never, with any one exception, been born with a spiritual bias;—the innate tendency which always shows itself is uniformly directed towards earthly, or natural, or merely animal objects; that is, to objects which have their origin, connexion, progress, and end, in this life only. This bias, or tendency, is what divines call *Original Sin*. It is that disposition^o which is born with us; which was entailed upon us by our first parents, and has reduced us to a state little superior to the animal creation below us. When originally created, the mind of man was not thus biased to earth. The spiritual prevailed over the inferior, or carnal, nature. The fall was the triumph of the animal nature of man; and to restore the human race to its original spirituality is the great object of that one religion, which has been gradually revealed to mankind, under its three forms, the Patriarchal, Levitical, and Christian dispensations.

When man had fallen, we read that Adam begat a son in his own likeness, after his image; whereas Adam had been formed in the image of God. The son of Adam was born therefore after a different image from that in which his father was originally created. The first man Adam had been created spiritual; but he became earthly. His sons, and his sons' sons, and all their descendants, from that moment even to this day, partook of a nature, earthly, inferior, and animal. The fallen man Adam ever did, and ever will, produce creatures of a similar nature to himself^p. "That which is born of the flesh is flesh."

Such being the law of animal life, impressed upon matter by the will of the Supreme Being, it becomes evident that no creature can be free from the inferior nature in which he is begotten.

"Behold! I was shapen in iniquity,
And in sin did my mother conceive me."

Ps. li. 5.

No mere man can be exempt from the laws of

^o The Infection of our nature, the *Φρόνημα σαρκὸς*, spoken of in the 9th Article of the Church of England.

^p "Moses acquaints us that *Adam* begat *Seth* in his own likeness, after his image, Gen. v. 3. Can it be supposed that an accurate writer as *Moses* is, when he had said, that God created man, *in his own likeness, after his image*, Gen. i. 26, 27., and here he says, that *Adam* begat *Seth* in his own likeness, after his image, did not set this expression in opposition to the other? Nothing else appears from the words being so exactly repeated. He must therefore design to acquaint us that *Adam*, having lost the image and likeness of God, could not for that reason beget *Seth* after the image and likeness in which himself had been created; but *in his own likeness, after his image*, a miserable mortal man like himself, an heir of his toil, care, sorrow, and death." Extracted from a manuscript letter from the first Lord Viscount Barrington (author of the *Essay on the Dispensations*) to the celebrated Dr. Lardner. See also on the same subject Jones's *Figurative Language of Scripture*.

his kind. If then a long succession of prophecies foretold that a Being should come into the world to perform certain works, which necessarily implied perfection, and therefore an exemption from the universal law of human nature, our reason tells us that his birth must take place in some peculiar or miraculous manner, differing from that which is entailed on the imperfect beings around him: or, in other words,—an immaculate conception was the only mode in which a sinless or spiritual being could be born into a sinful or animal world, without partaking of its common nature.

If it be said, that our Lord partook of this inferior nature as the Son of the Virgin, as much as if he were the offspring also of Joseph; we answer,—In the same way as Adam, when he was created in the image of God, and therefore sinless, received from the hands of his Maker a body formed from the dust of the ground, so likewise did the second Adam receive from the Virgin an earthly body, as free from sin as that with which the first Adam sprang from the ground, yet, like that, subjected to all the weakness, infirmities, and sufferings of humanity. When we can comprehend in what manner the inanimate dust became an organized being at the first creation, we shall be able to comprehend the mystery of the creation of the second Adam. But we may as reasonably disbelieve the one as the other, if our understanding must comprehend the difficulty before we receive it.

The whole doctrine of creation is one of the truths which baffles the intellect of man. We must, in this stage of our being, be contented to believe, and to be ignorant. If we will believe only what we can comprehend, we must believe nothing but mathematical demonstrations.

The declarations of Scripture, from the very beginning, assert, that "the seed of the woman shall bruise the serpent's head." It is evident that this term, "the seed of the woman," cannot be applied to mankind in general. It must refer to a Being to whom it could be applied in some peculiar sense: and the ingenuity of man has never yet devised a mode in which this passage can be properly applied to any of the human race, unless in that manner in which the believers in divine Revelation have applied it to the promised Deliverer, the second Adam. The first Adam was called *the* Son of God, because he was created in the image of God, in a way different from his descendants. Christ also is called *the* Son of God, on account of his miraculous conception. Both were created spiritual beings; and the true worshippers of God, in various parts of Scripture, are called by the same name, in an inferior sense, because they aspire to the recovery of that superior nature which the first Adam lost, but which the second restored.

The ancient Jews were decided, and, so far

as we can ascertain from their remaining books, were unanimous in their opinion, that the Divine Person who was appointed to deliver man should be the seed of the woman in some manner differing from mere men. This they principally learned from two passages in their prophets, which have consequently been much discussed; these are Isa. vii. 14. and Jer. xxxi. 22., both of which require attention.

When the invasion of Rezin and Pekah had reduced the Israelites to extremity, their king, Ahaz, who in the days of his prosperity had sacrificed and burnt incense to the gods of the surrounding nations, in the groves and in the high places of their worship, and consequently had paid little attention or respect to the prophet, now, in this period of distress and calamity, applies for relief to Isaiah. The Prophet assures him that he shall be delivered from the two kings; but that, within sixty-five years, the ten tribes should be carried away captive, (Isa. vii. 9.) The king is incredulous, doubting, perhaps, the inspiration of the Prophet; who requests the king to require any miraculous proof he pleases that the prophecy he had delivered should be accomplished. The king refuses to do so, when Isaiah immediately declares,—“The LORD himself shall give you a sign—Behold! a Virgin (or, more properly, the Virgin, הַעַלְמָה with the emphatic ה) shall conceive and bear a son.” He tells him that the name of this son should be Immanuel; and, before he was of sufficient age to discern between good and evil, the country should be delivered from its invaders. The virgin in question is supposed, by Abrabanel, and other Jewish writers, to denote Mahershalahashbaz, whom Isaiah married soon after. By others the word הַעַלְמָה is rendered damsel, instead of virgin, and is supposed to refer to the queen of Ahaz, who was then pregnant of Hezekiah. Dr. Pye Smith² follows the authority of Trypho, Aquila, Symmachus, Theodotion, and Abrabanel, in giving this last signification to the word הַעַלְמָה. The Inspired Writings, however, do not appear to confirm this interpretation; for they give us no account of a child born at that time who either received the name of Immanuel, or a name that would bear the same signification.

If the prophecy had ended at the 16th verse of the seventh chapter, it might perhaps bear a literal interpretation. But it seems to have been forgotten by those who would thus limit its signification, that it is only a part of one prophetic discourse which is completed at ver. 4. chap. x., and includes that still more eminent prophecy, rendered in our translation,—

² *Scripture Testimony to the Messiah*, vol. i. p. 271; but this supposition is founded on the idea that some error has crept into the account in the Sacred Text of Hezekiah's age, 2 Kings xvi. 2. 2 Chron. xxviii. 1.—and it is scarcely admissible to build the right interpretation of one part of Scripture on the possible error of another.

“Unto us a Child is born,
Unto us a Son is given;
The government shall be upon his shoulder,
And his name shall be called Wonderful,
Counsellor, the Mighty God.”

The object then of the prophet in pronouncing the words, “A Virgin shall conceive,” &c. must be collected from the scope of the whole discourse. If it be thoroughly examined, it will appear, like other prophetic discourses, to make the present distress and predicted deliverance serve as a figure of some more distant and more glorious event. No king of Israel could be justly styled the Wonderful—Counsellor—the Mighty God (which latter epithet is rendered by a learned critic¹, *God, the Mighty Man*),—the Everlasting Father—the Prince of Peace. This prophecy from necessity must be, as it always has been, both by Jewish² and Christian writers, referred to the Messiah, and as such is quoted by St. Matthew in his Gospel, i. 23³.

I shall close this part of the present note with a statement of Dr. Kennicott's hypothesis.

He conceives that “the text contains *two* distinct prophecies; each literal, and each to be understood in one sense only; the first relating to Christ, the second to Isaiah's son.” The one is contained in ver. 13, 14, and 15; and the other in ver. 16. Dr. Kennicott paraphrases them thus:—

“I. Fear not, O house of David! the fate threatened you: God is mindful of his promise to your father, and will fulfil the same in a very wonderful manner: Behold! a virgin (rather, the virgin, the only one thus circumstanced) shall conceive, and bear a son; which son shall therefore be, what no other has been or shall be, the seed of the woman, here styled THE VIRGIN: and this son shall be called (*i. e.* in Scripture language he shall be) ‘IMMANUEL, God with us;’ but this Great Person, this God visible amongst men, introduced into the world

¹ Horsley's *Biblical Criticisms*, vol. ii. p. 65.

² “Quoniam puer datus est”—Targum: “Dixit propheta ad domum David: Puer natus est nobis,” &c. “Deus potens vivens in secula מְשִׁיחָא, Messiah, ejus temporibus pax multa erit.” *Debarim Rabba*, sect. i. fol. 249. 4. In *Sanhedrin*, fol. 94. 1. “Deum constituisse Hiskiam facere Messiam, quæ quidem fabulosa sunt, sed tamen nobis in tantum utilia, quia ostendunt. Judæos in lectione horum verborum de Messia cogitasse.”—Schoetgen. vol. ii. p. 160. It cannot be necessary to refer to Christian writers; but see Kidder's *Demonstration of the Messiah*, part ii. p. 97, 1726, folio.

³ The quotation in St. Matthew agrees almost word for word with the Hebrew:—

Matt. i. 23.—Ἰδοὺ ἡ παρ-
θένος ἐν γαστρὶ ἔξει, καὶ
τιθήσεται υἱόν, καὶ καλέσου-
σι τὸ ὄνομα αὐτοῦ ἸΜ-
ΜΑΝΟΥΗΛ.

but varies from the Septuagint, from which the New-Testament writers so often quote, in two words only—Matt. ἔξει—Sept. λήψεται—Matt. καλέσουσι—Sept. καλέσει.

Isa. vii. 14.
הַנְּעִמָּה הָרָה וְיֹלֶדֶת
בֵּן וְקָרָאָה שְׁמוֹ עִמְּנוּאֵל:

thus, in a manner that is without example, shall be truly man: he shall be born an infant, and as an infant shall he be brought up: for butter and honey (rather milk and honey) shall he eat; he shall be fed with the common food of infants (which in the East was milk mixed with honey) till he shall know (not that he may know, as if such food was to be the cause of such knowledge, but) till he shall grow up to know how to refuse the evil and choose the good.

"II. But before this child (pointing to his own son) shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

"— הנער should be rendered, 'this child:—a son of Isaiah, Shearjashub; whom God had commanded the prophet to take with him; but of whom no use was made, unless in the application of these words; whom Isaiah might now hold in his arm; and to whom therefore he might point with his hand when he addressed himself to Ahaz, and said, 'But before this child shall grow up to discern good from evil, the land that thou abhorrest shall be forsaken of both her kings.'

"The child's name is evidently prophetic; for it signifies, *a remnant, or the remainder, shall return*. This prophecy was soon after fulfilled. And therefore this son, whose name had been so consolatory the year before, was with the utmost propriety brought forth now, and made the subject of a second prophecy—namely, that before that child, then in the second year of his age, should be able to distinguish natural good from evil, before he should be about four or five years old, the lands of Syria and Israel, spoken of here as one kingdom, on account of their present union and confederacy, should be forsaken of both their kings: which, though at that time highly improbable, came to pass about two years after; when those two kings, who had in vain attempted to conquer Jerusalem, were themselves destroyed, each in his own country."—Kemnicott's Sermon on Isaiah vii. 13–16. Oxf. 1765.

The celebrated prophecy of Micah (ch. v. 2.) which St. Matthew likewise, as his countrymen would approve, applies to Christ, was written

"Since the application of this passage to the Christian Messiah, the Jews have been accustomed to refer the words to other circumstances than their ancestors had done. "Noli, Lector," says Schoetgen (vol. ii. p. 213), "hanc diversitatem mirari—(I consider myself as possibly addressing some of the sons of Israel in these notes, and I omit therefore the next clause of the quotation)—hic autem Marcus Marinus, Censor a Pontifice constitutus, textus ad confirmationem religionis valentes corrupt. In loco Sanhedrin (fol. 98. 2. had been just quoted) signum castrationis, lacuna scilicet, ubi vox הַיִּשְׁרָאֵל, *impium*, ommissa est, aperte conspicitur: in loco autem priore longe plura deesse videntur." "Dixit R. Giddell. Quare autem Hillel excipitur a consortio istius beatitudinis? Quia dixit: nullum amplius Messiam Israelii expectandum esse: (Glossa: Quia Hiskias fuerit Messias, et de ipso dictæ sint Prophetiæ Ezek. xxix. 21. et Michæ v. 3.)" Menschen N. T. ex Talmude illust. 4to. Leipsie, 1736, p. 30.

twenty years after the event by which this prophecy of Isaiah (Is. vii. 14–16, &c.) was occasioned. Both Dr. Hales^v and Bishop Lowth^w are of opinion, that Micah in this passage alludes to the former passage previously delivered by Isaiah. "Micah," says Bishop Lowth, "having delivered that remarkable prophecy which determines the place of the birth of the Messiah, the Ruler of God's people, whose goings forth have been of old, from everlasting, adds, that nevertheless God would deliver them up to their enemies, till she who is to bear a child brings forth." Archbishop Newcome also confirms the authorized version^x.

The uncommon expression also, "the holy offspring," Luke i. 35., seems to be especially adapted to denote that the child would be produced in a way different from the generation of the rest of mankind. On the appellation, *Son of the Most High*, Kuinoel observes, "that it seems to be used to signify that Christ was procreated by an immediate divine intervention: in which sense Adam also is called the son of God^y."

The next prophecy which our present subject leads us to consider is given by Jeremiah, (xxxii. 22.)—

"The Lord hath created a new thing in the earth,

A woman shall compass a man."

That new "creation of a man is therefore new, and therefore a creation, because wrought in a woman only, without a man compassing a man: which interpretation is ancient, literal, and clear^z." This is the opinion of one of our most

^v Hale's *Anal. of Chronology*, vol. ii. p. 462, 463.

^w Lowth's *Isaiah*, notes, 4to. edit. p. 64.

^x Newcome's *Minor Prophets*, in loc.

^y *Comment. in Libros Hist. N. T.*, vol. ii. p. 271. Apud Smith's *Scripture Testimony to Mess.*, vol. ii. p. 45. Pearson *On the Creed*, Oxford edit. 8vo. vol. i. p. 270, and vol. ii. p. 48.

^z Pearson *On the Creed*, Oxford edit. 8vo. vol. i. p. 270, and vol. ii. p. 201. "It is not to be denied," he observes, "that the proper signification of סָבַב is *circumdare* or *cingere*. R. Judah has observed but one interpretation of the verb, and Kimchi says, that all the words which come from the root סָבַב signify *compassion*, or *circuition*. Those words therefore (Jer. xxxii. 22.) נִקְבָּה הַכּוֹסֵב נָבֵר must literally import no less than that a woman shall encompass, or enclose, a man; which, with the addition of a new creation, may well bear the interpretation of a miraculous conception. On this account the Jews applied the passage determinately to the Messiah. This appears in *Berashith Rabba Parash*, 89. where, showing that God doth heal with that with which he woundeth, he saith, as he punished Israel in a virgin, so would he also heal them with a virgin, according to the prophet, 'The Lord hath created a new thing on the earth, a woman shall compass a man.' By the testimony of R. Huna, in the name of R. Iddi, and R. Joshua, the son of Levi, יְהוֹשֻׁעַ בֶּן לֵוִי הַמֶּלֶךְ הַמָּשִׁיחַ שֶׁנֶּאֱמָר בְּפֶתַח הַבַּיִת, 'This is Messiah the King, of whom it is written, (Psalm ii. 7.) *This day have I begotten thee*.' And again in *Midrash Tillim*, upon the second Psalm, R. Huna, in the name of R. Iddi, speaking of the sufferings of the Messiah, saith הַמֶּלֶךְ הַמָּשִׁיחַ, *Iste est Rex Messias*, that when his hour is come, God shall say, וְכֵן הוּא אומר אני עלי לבראתי בְּרִית חֲדָשָׁה הַיּוֹם

eminent divines, who proceeds to demonstrate, from the rabbinical and talmudical writers, that the ancient Jews gave the same interpretation to this passage, and referred it to the miraculous conception of the expected Messiah.

The greater part of the events which are predicted in the Old Testament are shadowed forth by types, or partial, intended resemblances to the event prefigured. The miraculous conception also is repeatedly typified in the Old Testament. Various women, Anna the wife of Elkanah, Sarah the wife of Abraham, the wife of Manoa, and others; as well as Elisabeth the wife of Zacharias, are recorded to have brought forth children after their old age had begun. These events seem to have been designed to afford the Church of God, which expected a Messiah who should be in a peculiar sense the seed of the woman, a certain and miraculous proof, that, as nothing was impossible with God, he would in his own time give

ולדתו: *I must create him with a new creation; and so* (by virtue of that new creation) *he saith, This day have I begotten thee.* From whence it appeareth that this sense is of itself literally clear, and that the ancient rabbins did understand it of the Messiah; whence it follows that the later interpretations are but to avoid the truth which we profess, that Jesus was born of a virgin, and therefore is the Christ." Vide also Schoetgenius, vol. ii. p. 99. Locum general. 50. 2. In *Sohar Genes.* fol. 13. col. 52. apud Schoetgen, vol. ii. p. 202, the words נקבה הטובב נבר are applied to the Church. 'Die sexto applicat se uxor (Ecclesia) ut præsto sit marito suo (Deo) qui vocatur justus, eique die Sabbathi mensam instruat. Et hoc ipsum est, quod Scriptura innuit, dicens: (Creabit Dominus.) Et hoc fit temporibus Messiae, qui sunt dies sextus.'" Dr. Blayney, in his new translation of the prophecies of Jeremiah, renders the phrase "a woman shall put to the rout a strong man," and defends this interpretation by observing, that the words (even if טבב be translated *to encompass*) can only mean to contain or comprehend in the womb; and as this is not a wonderful thing, he concludes the passage has some other meaning. But the fact is, that this encompassing in the womb being called a wonderful thing has been referred on that very account to the miraculous conception. He supposes the woman to be the Jewish Church, which should put to the rout all its powerful enemies. The word טבב, in Hiphil or Pihil, may certainly signify to cause to turn about, i. e. to repulse. But this was by no means a thing so unusual, that it should be called a new thing in the earth; for the Church of Israel had repeatedly overpowered its enemies, or been delivered from them in a most wonderful manner. The interposition of Providence for this cause was by no means a new thing in the earth. The sense of "repulsed," or "put to the rout," also is very forced and without sufficient authority. Blayney's *Jeremiah*, 4to. 1784. Oxford, p. 86, and notes 194. Calvin, an author always entitled to our most impartial attention, comparing the passage with Isa. xliii. 19., interprets it to signify the triumph of the Jews over the Chaldeans. By the "woman," he understands the Jews; by the "man," the Chaldeans; and by the "compassing," the triumph of the Jews over these, their enemies. Luther once maintained the same opinion. This interpretation, however, is entirely overthrown by the recollection of the fact, that neither the Chaldeans, nor the Persians, nor the Medes, were ever conquered by the Jews, who

them the promised Messiah; of whose birth the births of the children of these women were but types.

That the doctrine of the miraculous conception of the Messiah is laid down in the New Testament, as well as the Old, the Christian reader does not require to be informed. The account is contained in the commencing chapters of the Gospels of St. Matthew and St. Luke, and is to be found in every version and manuscript of the New Testament extant. As these chapters maintain the Divinity of Christ, by asserting the fact of his miraculous birth, they have been attacked with a variety of theoretical arguments by the Socinian writers, as well as by all, whether Deists or nominal Christians, who would reduce the Gospel to a good and valuable system of morality; and represent the promised Messiah as merely the blameless man, the exemplary teacher, and possibly a superior prophet^a. On the same authority which

were freely released from their captivity. Not only does this fact overthrow the interpretation given by this eminent man, but the word נקבה is never used figuratively. Pfeiffer adds many very curious interpretations of the passage. Vide Pfeiffer, *Dubia Verata*, p. 760. The passage is interpreted by Christian divines to refer to the miraculous conception. The "woman" is the mother of Christ. The "man" encompassed (the אֵל נְבוֹר of Isaiah ix. 5.) is the Messiah; the "encompassing" is the enclosure of the promised infant created in the womb. The "new thing in the earth" is the creation of the infant by supernatural power, a circumstance unusual, unknown, unthought, and unheard of before. That this is the meaning of the passage is gathered from the context, the former and latter passages connected with it referring to the Messiah. This intelligence only could give complete comfort to the pious Jews at the period when they were thus distressed. They were assured not only that they should return to their cities, but that the ancient promise should be accomplished, and the seed of the woman be born. Three arguments have been adduced by some against this mode of interpreting the passage. The first is, that נקבה is the epithet applied only to the female sex in general, and not to any individual; more especially that the term is by no means applicable to a virgin. To this it is answered, that the word is applied to an individual in the following passages: Gen. i. 27. and v. 2.; Lev. iii. 1. and 6. and ix. 28. and 32. and xxvii. 4.; Num. xxxi. 15.; and that it is not unusual to use the same word in opposition to זָכָר, an individual of the other sex. And, in Levit. xii. 15. the word נקבה is applied to a female infant, newly born. The second argument is, that the word נבר is never used to denote a newly-born male infant. The Targum of Onkelos, however, on Gen. iv. 1., uses the word in this sense, and it is also so applied in Isa. ix. 5., "unto us a child is born," & אֵל נְבוֹר. The third argument is, that נקבה never refers to conception. The word, however, signifies in general "to enclose," "to surround;" and its use in the present instance is sufficiently enforced and applicable. Vide Pfeiffer, *Dubia Verata*, p. 760-762, and his references.

^a I will notice but one objection which has lately been again brought forward against the doctrine of the immaculate conception, as it has frequently been urged by the Socinian writers, and is so admirably answered by a gentleman to whose valuable work I am much indebted. In his *Calm Inquiry into the Scripture Doctrine of the Person of*

induced the first ages to receive these chapters as authentic and genuine, Christians in all ages have made the doctrine of the miraculous conception an article of their faith. They have believed in Him “who was conceived by the Holy Ghost, and born of the Virgin Mary.” See the whole of the admirable third article of Pearson *On the Creed*.

NOTE 9.—PART I.

ON THE SALUTATION OF MARY.

THE learned Joseph Mede remarks on the salutation of the Angel, “Hail, *thou that art highly favored*,” χαῖρε κεχαρισμένη—that it must be rendered, not, as Dr. Hammond and the Vulgate represent it, “Hail thou that art full of grace,” but in the same sense in which the house of Levi was highly favored above the rest of the tribes of Israel. The word קדש, “holy,” does not always mean “holy in life,” but “holy to the Lord,” which implies a relative holiness, and as the word חסיד, which sometimes is considered a synonym of קדש, is used

in the same twofold sense, he concludes the salutation of the Angel ought so to be understood in this place. The sermon in which Mede expresses this opinion is upon Deut. xxxiii. 8.—“Let thy Urim and thy Thummim be with thy holy one.” The Hebrew is יְרֵחַ, which Junius expounds, “with thy favored one;” not ἀνδρὶ ὁστώ σου, as the Septuagint, but κεχαρισμένη σου. “The word,” says Lightfoot (vol. i. p. 411, fol. edit.), “is used by the Greek scholiast to express חסיד כע, μετὰ κεχαρισμένης χαριτωθείσης, Ps. xviii. 25., in the sense of χάρις, mercy, or favor, as Ephes. i. 6. ἐχαρίτωσεν ἡμᾶς.” The salutation of the Angel means, therefore, “Hail, thou that art the especially elected and favored of the Most High, to attain to that honor which the Jewish virgins and the Jewish mothers have so long desired—thou shalt be the mother of the Messiah.” For an account of the peculiar manner in which the Jewish women desired offspring, in the hope that they might be the mother of the promised Messiah, vide Allix’s *Reflections on the Books of Moses*. Mede’s *Works*, fol. edit. London, 1677, p. 181. Lightfoot, vol. i. fol. edit. p. 411. See also Kuinoel and Rosenmüller in loc.

Christ, Mr. Belsham observes, “If the relation given of the miraculous conception were true, it is utterly unaccountable that these extraordinary events should have been wholly omitted by Mark and John, and that there should not be a single allusion to them in the New Testament, and particularly that in John’s history, Jesus should be so frequently spoken of as the son of Joseph and Mary, without any comment, or the least hint that this statement was erroneous.”—“This objection,” says Dr. Pye Smith, “is plausible; but we ask a fair attention to the following considerations. The fact in question was of the most private and delicate nature possible, and, as to human attestation, it rested solely on the word of Mary herself, the person most deeply interested. Joseph’s mind was satisfied with regard to her honor and veracity, by a divine vision, which, in whatever way it was evinced to him to be no delusion, was still a private and personal affair. But this was not the kind of facts to which the first teachers of Christianity were in the habit of appealing. The miracles on which they rested their claims were such as had multiplied witnesses to attest them, and generally enemies not less than friends. Here, then, we see a reason why Jesus and his disciples did not refer to this circumstance, so peculiar, and necessarily private. The account in Matthew had probably been transmitted through the family of Joseph and Mary; and that in Luke, through the family or intimates of Zacharias and Elisabeth; a supposition which furnishes a reason why the two narratives contain so little matter in common. It is objected also that this doctrine is not alluded to in the other books of the New Testament. The same reason will account for the absence of reference to this miracle in the epistolary writings of the New Testament, if that absence be admitted to the fullest extent; for there is, at least, one passage which appears to carry an implication of the fact. The writer of the Epistle to the Hebrews, in explaining the symbolical representations by which it pleased the Holy Spirit, under the former dispensation, to prefigure the blessings of Christianity, seems to put the interior sanctuary, or ‘holy of holies,’ as the sign of the heavenly state;

and the outer tabernacle as that of ‘the flesh,’ or human nature of the Messiah. As the Aaronical high priest, on the great anniversary of expiation, was first to officiate in the tabernacle, offering the sacrifices and sprinkling the blood of symbolical pardon and purification, and then was to advance, through that tabernacle, into the most holy place, the representation of the divine presence; so Christ, our ‘Great High Priest,’ and ‘Minister of the sanctuary and of the true tabernacle,’—‘entered into the sanctuary—through the greater and more perfect tabernacle,—his own blood.’ Now, of *this* tabernacle it is declared that ‘the Lord pitched it, and not man;’ that it was ‘not made with hands,’ that is, not of this creation. The expression in Scripture, ‘not made with hands,’ denotes that which is effected by the immediate power of God, without the intervention of any inferior agency. It, therefore, in the case before us, intimates that the fleshly tabernacle of our Lord’s humanity was formed, not in the ordinary way of nature, but by the immediate exercise of Omnipotence.”—Smith’s *Scripture Testimony to the Messiah*, vol. ii. p. 17–19. Many modern interpreters, it is true, understand “the tabernacle” in these passages as signifying the heavenly state. Yet these writers make “the sanctuary” also to signify the same object; thus confounding two very distinct images. The propriety of the figures, the argument of the connexion, and the frequent use of σκήνος and σκηνώματα to denote the human body (2 Cor. v. 1–4. 2 Pet. i. 13, 14.; and this use of at least σκήνος is common in Greek writers: see Wetstein on 2 Cor. v. 1. and Schleusneri *Lex.*) satisfy me of the justness of the interpretation of Calvin, Grotius, James Cappel, Dr. Owen, &c. It is no objection that in Heb. x. 20. “the veil” is the symbol of the Messiah’s human nature; for the veil, as one of the boundaries of the tabernacle, in a natural sense belonged to it; and the passage relates to our Lord’s *death*, so that the *veil* is very fitly introduced, marking the transition out of life into another state. The text was partially quoted above, for the sake of presenting alone the clauses on which the argument rests. It is proper here to insert it at length. The reader will observe the

NOTE 10.—PART I.

THERE is very little doubt that Hebron was the city here spoken of. In Joshua xxi. 13. we read that Hebron, with her suburbs, was given to the children of Aaron the priest, and in ver. 11. of the same chapter, and in chap. xi. 21. it is described as a city in the hill country of Judah. After the return from the captivity of Babylon, the priests were anxious to take up their abode in their appointed heritage. Hebron is celebrated for many events. Here Abraham received the promise of the miraculous birth of Christ. Here circumcision was probably first instituted, (many being of opinion that it was known before the time of Abraham): here Abraham had his first land, and David his first crown. John was born at Hebron, and here he first appointed and administered the ordinance of baptism^b.

The talmudists^c inform us of a very singular custom in the temple service, which had a reference to Hebron. Before the morning sacrifice was offered, the president of the temple was used to say every morning, "Go and see, whether it be time to kill the sacrifice." If it was time, the answer was, "It is light." Those in the court replied, "Is the light come so far, that thine eyes may see Hebron?"

How far this tradition may be received I do not venture to decide; it is certain that Hebron was always regarded with particular attention by the people of Israel, and, if this tradition be correct, it must have been typical of some predicted and expected event. What place, then, in the land of Israel could have been so appropriate for the true light first to dawn before the perfect sacrifice could be offered, as the city of Hebron? Here John the Baptist was born; and here the rays of truth first shone, when, through the inspiration of the Holy Ghost, the

appointed Saviour was hailed for the first time near this place, as the Lamb of God, the true Sacrifice, who should take away the sins of the world.

Can these remarkable and wonderful events be regarded only as coincidences? To me they appear to point out the beautiful connexion and harmony in minute points of the two dispensations, and to prove that nothing has come to pass, but what was ordained of old.

If the account of Josephus (*Bell. Jud.* lib. 5. c. 7.) may be depended upon, Hebron was not only celebrated for the great events which had there taken place, but was renowned for its antiquity, and considered of more ancient date than Memphis in Egypt. Jerome and Eusebius likewise mention that there still remained at Mamre, near Hebron, the oak under which Abraham entertained his angelic visitors; and that the surrounding Gentiles held it in great veneration.

NOTE 11.—PART I.

THE native Jew who reads in St. Luke's Gospel this expression, would be reminded of a tradition of their fathers, that when the Israelites came to the Red Sea, the children in the womb leaped for joy.

ואפילו ואיגון עוברין במעי אמהון הו' ומשבחן : לק"בה : imo etiam embryones, qui in utero matris erant, viderunt id, et Deum S. B. celebrant." Possibly it was in allusion to this tradition that the phrase is here used. Elisabeth may be supposed to express the greatness of her joy at the sight of her cousin, which so agitated her as to produce this effect. Elisabeth compared her happiness, in beholding the mother of the expected Messiah, to that of her coun-

apposition of "the tabernacle" and "the blood." But Christ having presented himself, a High Priest of the blessings to come, through the greater and more perfect tabernacle, not made with hands (that is, not of this creation), and not through the blood of goats and calves, but through his own blood, entered once (*i. e.* once for ever, never to be repeated) into the sanctuary, having acquired eternal redemption." Grotius's note is so judicious and satisfactory, that it deserves to be inserted. The design of the writer is to declare that Christ entered the highest heavens, through his sufferings and death. To keep up the comparison with the high priest under the Law, his object is to declare that Christ *entered through his body and blood*; for the *body* is very properly put by metonymy for *bodily sufferings*; and it is common in all languages to use the term *blood* to denote *death*, as death follows upon any very copious effusion of blood. Yet he does not express *the body* by its proper word, but uses a symbolical description suitable for carrying on the comparison. The Hebrews were accustomed to call the body a *tabernacle*; and from them the disciples of Pythagoras deduced the expression. In particular the body of Christ is called a *temple*, on account of the indwelling divine energy, John ii. 21. Here, this body is said

to be 'not made with hands,' and the writer explains his meaning by adding, 'that is, not of this creation,' understanding by *creation* the usual order of nature; as the Jews apply the talmudical term *Beriah* ('creation,' 'any thing created'); for the body of Christ was conceived in a supernatural manner. In this sense he properly employs the term *not made with hands*, because in the Hebrew idiom any thing is said to be made with hands which is brought to pass in the ordinary course of nature. See v. 23. and Mark xiv. 58. Acts vii. 48. xvii. 24. Eph. ii. 11. The prophets frequently give to idols the appellation *made with hands*, as the opposite to any thing divine."—Grotii Annot. in Heb. ix. 11. Dr. P. Smith's *Messiah*, vol. ii. p. 29, 30. Archbishop Magee *On the Atonement*. Horsley's *Tracts*. Works of Bishop Bull. Scott's *Christian Life*. Archbishop Laurence. Veysie. Rennell. Nares. Layman's *Vindication of the Disputed Chapters of St. Matthew and St. Luke*. Notes of Scott; Gill; Mant and D'Oyly. Wardlaw's *Socinian Controversy*. Dr. P. Smith's *Sermon on the Atonement*.

^b See Witsius, *De Vitâ Johan. Bapt. Misc. Sacra*. vol. ii. p. 495.

^c Lightfoot's *Chorographical Century, Works*, folio, vol. ii. p. 46.

trymen when they saw before them, for the first time, the earnest of their long-wished-for deliverance from Egypt. Fol. 25. col. 99. apud *Zohar Exod.* fol. 32. col. 91. apud Schoetgen. *Hor. Heb.* vol. i. p. 257.

opinions of the Jews, in the days of our Lord and his Apostles. Vide Schoetgen. vol. i. p. 261, and Faber's *Horæ Mosaicæ*, on the Prophecy of Zacharias.

NOTE 12.—PART I.

THIS speech of Mary is evidently the offspring of a mind thoroughly imbued with the language and sentiments of the ancient Scriptures. A learned modern author has selected the original of this verse as an instance of the adoption in the New Testament of the parallel couplet, so usual in the Old Testament. It certainly may be considered as one collateral proof that the New Testament is from the same spirit of inspiration as the Old, that these singular parallelisms and forms of composition are found in each. In the present instance, however, and no doubt in the great majority of others, the composition of the speech appears to have been evidently unstudied. The effusion of those who were actually inspired did not require any labored arrangement, according to the laws of studied composition.—Bishop Jebb's *Sacred Literature*, p. 210.

NOTE 13.—PART I.

THE Jews divide the worship of God into that which is offered *מֵאֵהָבָה* “from love,” and that which is offered *מֵיִרְאָה* “from fear.” In allusion to which distinction, St. Paul, one of the most learned Jews of his time, uses the expression, Rom. viii. 15. *πρεῖψα δακρυλας*. In the Old Testament dispensation the Laws of Moses were delivered under circumstances calculated to excite the strongest fear and apprehension—the most rigid obedience was required; and the people were anxiously alarmed lest any thing should be done by them, whereby they might become polluted, and incur the anger of their God. This Law was a yoke which neither they, nor their fathers, were able to bear. But in the Law which was now to be ushered in by the Messiah, Zacharias announces, in this sublime prophecy, the introduction of a new worship; not from slavish fear, but from pure love to God, which is inconsistent with, and casteth out, fear. He was singing the death song of the Jewish Church. He prophesied the overthrow of the system of ceremonies, rites, and all their burthensome minutiae; and the establishment in their place of a holy and perfect system, wherein God should be served and honored as with the love and worship of children. Both this, and the phrases (ver. 79.), as well as others, can only be fully understood by thus keeping in view the

NOTE 14.—PART I.

IT was the custom among the Jews to allow some interval between the *יְחֻוּר* “the espousals and the nuptials,” and *הַכְנָסָה* “the bringing of the espoused into the husband’s house.” See Deut. xx. 7. The words (v. 18.) *πρὶν ἢ συρρελθεῖν αὐτὸς*, may apply to either of these. The object of the law was to satisfy the husband of his wife’s chastity. In this probationary period, after her return from her cousin Elisabeth, we are told that the Virgin Mary was found with child.

Had the Virgin been espoused, under these circumstances, to any other than a just and humane man, such as Joseph, she would in all probability have been immediately exposed, with inconsiderate rashness, to public scorn and derision: but, as it was, we find that she was treated with kindness and indulgence; and that Joseph listened to her defence. Her vindication, we may infer from the narrative, was received by her espoused husband with much surprise and incredulity; but we may suppose that he was too well acquainted with the prophecies of his Scriptures, to doubt the possibility of this event. In addition to which, he must have been informed of the object of Mary’s journey into the hill country, of the vision, and consequent events in the temple. He pondered, he hesitated—he knew not what to decide—still hoping that his unsuspected and beloved spouse was in truth the elected and favored Virgin Mother of the Holy One of Israel. But while he thought on these things, and had at last resolved (perhaps from fear of ridicule) to put her away privily, “Behold! the angel of the Lord appeared unto him in a dream,” and at once dispelled all his doubts and fears, by revealing the gracious designs of Providence, and assuring him of the innocence of his spotless wife.

NOTE 15.—PART I.

ON PROPHEPIC DREAMS.

THE occasion seems to call for the next merciful intervention of divine power that was vouchsafed, at the dawning of the day of the Messiah. The approach of the kingdom of the Messiah had been already announced by the appearance of angels, and the return of the Spirit of prophecy to two of the kindred of Mary, and now likewise to herself. It is more than

probable that Joseph knew this, but, as he was still unconvinced, a peculiar demonstration was given to him, in the revival of prophetic dreams; another way in which God had formerly made known his will to mankind.

In the ancient and purer times of patriarchism, as well as in the earlier ages of Judaism, the Deity frequently revealed his will in this manner, both to his own people, and to some individuals of other nations. Not only were Joseph, Abraham, and Jacob thus favored; but Laban, Abimelech, Pharaoh, and even Nebuchadnezzar, received similar communications from on high. This, with every other miraculous evidence of God's superintendence over the Jewish Church, had been now long discontinued; and the Jews, who placed the greatest dependence on dreams, and had even formed rules and a regular system for their interpretation, had particularly regretted the want of this medium of divine communication.

The revival, therefore, of this ancient mode of revealing the will of God must have convinced the pious Joseph that the anxiously anticipated event, the birth of the Messiah, was near; and that his betrothed spouse, who was of the family of David, from whom the Messiah was to descend, was certainly the virgin upon whom the honor of his birth was to be conferred. Under all the circumstances of the incarnation, it appears that the Virgin was espoused to one who was more likely than any other to secure her from scorn—to protect her in danger—to relate the truth to the believing Jews; and, by affirming that another distinct branch of evidence had been afforded him, to strengthen the conviction, that would now begin to obtain some influence, that God had visited his people.

Philo, in his tract, *Περὶ τῆ θεοπέμπτης εἶναι ὁρεῖσιν*, has described at length the difference between prophetic and monitory dreams.

His first sort of divine dreams he thus defines, τὸ μὲν πρῶτον ἦν ἄρχοντος τῆς κινήσεως θεῶ, καὶ ὀπηχέντος ἀοράτως τὰ ἡμῖν μὲν ἄδηλα, γνῶριμα δὲ ἑαυτῷ. The first kind was when God himself did begin the motion in the fancy, and secretly whispered such things as are unknown indeed to us, but perfectly known to himself. Of this sort were the patriarch Joseph's dreams.

The second kind is this, *Τῆς ἡμετέρας διαβολῆς τῇ τῶν ὅλων συγκινουμένης ψυχῇ, καὶ θεοφορήτως μανίας ἀνακιπλάμενης*. When our rational faculty, being moved together with the soul of the world, and filled with a divinely-inspired fury, doth predict those things that are to come. In this definition he permitted his heathen philosophy to supersede his better theology. The God of his fathers was the Lord of the world, not the soul of the world. Though he fills all space, he rules all space. One mode of communicating his will to man is well described; if, for "soul of the world," we read, "the influences of the Supreme Being."

The third is thus laid down—*Συριστάται δὲ τὸ τρίτον εἶδος, ὅπου τιν ἐν τοῖς ὕπνοις ἐξ ἑαυτῆς ἡ ψυχὴ κινουμένη, καὶ ἀναδοροῦσα ἑαυτὴν, κορυθαυτῇ καὶ εὐθεσιῶσα, δυνάμει προγνωστικῇ τὰ μέλλοντα θεσπίζει*.—i. e. the third kind is, when in sleep the soul being moved of itself, and agitating itself, is in a kind of rapturous rage, and in a divine fury doth foretell future things by a prophetic faculty.

These things are also contrary to present experience, but they are not contrary to philosophy. An event or action which has actually taken place convinces our reason by means of our senses, that the event was real; so did the miraculous impressions of prophetic dreams or visions, distinguish themselves from the sensations occasioned only by the common circumstances of life, in such a manner that the prophet or person favored with them could not mistake the effect of the extraordinary impulse for any common feeling arising from ordinary situations and events. Ideas, it is true, are usually suggested by the senses only, but why should we not believe that the Father of spirits can affect our mind with images and ideas, produced by other agency than that of the senses? Smith *On Prophecy*, vol. iv. Watson's *Tracts*, p. 306. Vide Lightfoot, vol. ii. p. 243. Calmet's *Dict. Art. Dreams*. Witsius, *Miscell. Sacra*, vol. i. p. 27. De Insomniis, and p. 289, De Prophetis, in *Evang. laudatis*.

NOTE 16.—PART I.

It may be observed here, how uniformly the idea of a spiritual Messiah is preserved. Joseph, in common with his countrymen, may justly be supposed to have entertained the opinion that a temporal Messiah was coming to deliver his people from the Romans; the Angel informs him that he should be called Jesus (from ἰϣὺ, to save), for he should save them from their sins. He should save them not merely from the consequences of their sins by his atonement, but from the dominion of their sins by his gift of the Holy Spirit, to lead them both into obedience and truth. We must not hope to be delivered hereafter from the consequences of evil, unless we are at present delivered from its power.

The name *Jesus*, say Castalio and Osiander, Heb. יהושע, may possibly signify "the man Jehovah," or "Jehovah incarnate," "God in human nature." It is compounded of יהוה and ישׁ; the letter שׁ being interposed from the latter word, the two others י and ה being rejected as serviles, and therefore added or rejected at pleasure. This name is given at full length by Moses to the Angel Jehovah who conducted the Israelites through the wilderness, "The LORD is a man of war," יהוה אישׁ מלחמה. The same

name is given likewise at length in the exclamation of Eve, in which she expressed a hope that her son was the promised deliverer, קִנִּיתִי אִישׁ אֶת יְדוּנִי

The angel commands that the name Jesus be given to the Messiah, "because he shall save his people from their sins." The Angel Jehovah led his people through the wilderness, and saved them from their enemies, and from the hands of all who hated them. Christ was to do the same. The analogy between the enemies of Israel and the enemies of the soul of man is complete. Christ in the former instance was the Saviour of his people from their temporal enemies. He was now to be revealed as their Saviour from their more dangerous and inveterate adversaries, Death, Satan, and the evil of their own nature.

Pfeiffer is of opinion, with the generality of commentators, that the name must be derived from יָשַׁע to save, and he rejects therefore the above derivation, which is given with little variation from Osiander, Reuchlin, and Sebastianus Castalio. See the whole Dissertation *De Nominis Jesu—Pfeifferi Dubia Vexata*, p. 1154, particularly Th. 6 to 18 inclusive.

I have placed the appearance of the Angel to Joseph after Mary's return from the house of Elisabeth, as she came back from Hebron before the birth of John, three months after the annunciation of the Messiah. On her arrival at her own house, when her pregnancy became evident, the fears and suspicions of Joseph, we may justly suppose, were excited. Before that period he could have no reason for suspicion. Lightfoot, vol. i. p. 421.

NOTE 17.—PART I.^a

THE Christian may believe that this passage refers to the Messiah on the authority of St. Matthew; and the Jew may likewise believe it, on the authority of the ancient targumists, who, with their countrymen in general, were accustomed to refer these expressions of their early prophets to the expected Messiah. To overthrow the force of the prediction, they have, however, in later days, made use of arguments which their ancestors would have disdained.—Vide Kidder's *Demons. of Mess.* vol. iii. p. 90, &c.

NOTE 18.—PART I.

ANOTHER proof was now to be afforded to the whole Jewish nation, that the time of the Messiah had arrived. The Father of the patriarchs had long prophesied that the sceptre was not to depart from Judah, nor a lawgiver from between his feet, until Shiloh, "the Sent,"

"the Messiah" come, (Gen. xlix. 10.) The people, though they had long been subjected to the Romans, had been hitherto more immediately under the control of their high priests, and of the family of Herod, who called himself a Jew, though he was of the race of Edom; they were now reduced to a mere province; they were commanded by a heathen, a stranger and a foreigner, to enrol their families in the public registers; to take the oath of fidelity, and, probably, to pay tribute to him as their sovereign and ruler^b. What could have been a stronger argument and appeal to every individual Jew, that the sceptre had entirely departed, and that Shiloh was to be immediately expected, than this individual taxation, or badge of subjection?

NOTE 19.—PART I.

THE word πρώτη must be construed in the same sense of priority as to time; it bears this sense in some, though not many instances. It is much better thus to render the passage, than to adopt any conjectural emendation; whether πρὸ τῆς, with Whitby, or πρώτη πρὸ τῆς, with Michaelis, which his translator so decidedly condemns; or than Mr. Benson's, which is very ingenious, but unsupported by the only authority which ought to induce us to receive any alteration of the vulgate text of the New Testament, the authority of manuscripts. It is certainly a very slight alteration, but it must be rejected, in the absence of other proof.

He would read αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἢ (ἀπογραφὴ ἢ ἐγένετο) ἡγεμονεύοντος τῆς, &c.,

^a The Targum of Onkelos gives this interpretation—"Non recedet עביר שולחן faciens potentiam ex domo Juda וכפרא, et scriba ex nepotibus ejus in æternum, donec veniat Messias;" and the Targum of Jonathan, "Non cessabunt reges, et præsides ex domo Judæ, et scribæ docentes legem ex semine ejus, usque ad tempus, quoveniet Rex Messias;" and the Jerusalem Targum gives the same interpretation. See also a large number of authorities from the early Jewish writers, all to the same effect, in Schoetgenius, *Horæ Hebraicæ*, vol. ii. p. 492, &c. On the sceptre of Judah, see the Dissertation of Schoetgenius *De Schiloh Dominatore*; and a curious and most ingenious dissertation by Bishop Warburton, who thus interprets the prophecy—"The Theocracy shall continue over the Jews, until Christ come to take possession of his Father's kingdom."—*Divine Legation*, vol. iv. p. 245-266. "Quod nomen habet Messias? Qui sunt de domo שילח R. Schilæ seu scholastici ejus, dixerunt שילח Schilo esse nomen ejus: quia dicitur Gen. xlix. 10. Usquedum veniet Schilo."—Meuschen *N. T. ex Talmude*, p. 30, and 902. See also Leslie's *Case of the Jews*, Dublin, 1755, p. 6.

^b About this time Augustus, as is related by Josephus, ordered the oath of fidelity to be taken to him, as the superior and sovereign of the land. In that oath, Herod was considered as secondary to the emperor, and the people were not required to give him their personal allegiance. It is possible that the enrolment ordered by Augustus was the same as the ἀπογραφὴ of St. Luke. See next note.

inserting only the single letter η , between $\epsilon\gamma\epsilon\nu\epsilon\iota\omicron$ and $\eta\gamma\epsilon\mu\omicron\nu\epsilon\acute{\upsilon}\omicron\rho\iota\omicron\varsigma$ —and thus render the passage, “This taxing took place before that, which took place when Cyrenius was governor of Syria.”

The suggestion of Mr. Benson, that the decree for the taxing, or ἀπογραφή, of St. Luke, was the same as the taking the oath of allegiance to Augustus, mentioned by Josephus, is well supported; and, if his hypothesis did not require an alteration of the sacred text, which is not warranted by the requisite authorities, might be received without hesitation. See the next note on the solution of the difficulty in this verse. Vide Benson's *Chronology of the Life of Christ*.

NOTE 20.—PART I.

It has been asserted, that this verse contradicts some well-supported facts in history. Cyrenius, it is said, was not governor of Syria till eleven years after this enrolment. At the time of Christ's birth, Saturninus and Volumnius were presidents of that country.

The following is a correct statement of the fact, according to the best authorities who have carefully studied the subject. Herod, some few years before his death, had been misrepresented to Augustus. The Roman emperor, to punish his imputed crime, ordered that Judea should be reduced to a Roman province, and a register be taken of every person's age, dignity, employment, family, and office. When this decree was first promulgated, Cyrenius was only a Roman senator, and collector of the imperial revenue. Its execution was postponed, through the influence of Nicholas of Damascus, who was sent by Herod to Rome, to vindicate his conduct to Augustus; and it was only carried into effect eleven years afterwards, when Cyrenius had been advanced from the inferior dignity of collector of the public tribute, to the office of governor of Syria.

The difficulty, therefore, respecting the words in the original will disappear, when the passage is considered in reference to this statement. Dr. Lardner, who is followed by Dr. Paley, proposes a solution, which has now been generally adopted. “This was the first enrolment of Cyrenius, who, though a Roman senator only, when it was decreed, was governor of Syria, and is known among the Jews by that title.” When St. Luke wrote the Gospel, Cyrenius was known by his latter title. Lardner's *Works*, 4to. p. 136, &c. Paley's *Evidences*, vol. ii. p. 177. Hales's *Analysis*, vol. ii. p. 705, &c.

NOTE 21.—PART I.

THERE does not appear to have been any necessity, from the nature of the tax, for the personal attendance of Mary at Bethlehem. When we consider her situation, it is not improbable she might have been induced to have accompanied her husband to insure his protection, and to preserve herself from the insult or contumely of her unbelieving neighbours, to which she might have been already exposed. To avoid reproach, or derision, she might have encountered fatigue and inconvenience. However this may be, it shows us the manner in which the prophecies of the Old Testament were accomplished by circumstances apparently accidental. No mortal wisdom could have foreseen the journey of Joseph to Bethlehem, and the consequent fulfilment of that prediction of Micah, which the Jews had long referred to, as an undoubted prophecy of the birthplace of Christ. When Herod called the priests together, to demand of them “Where Christ should be born,” they assured him it was at Bethlehem, from the prophecy of Micah, (Mic. v. 2.) This authority, however satisfactory to a Christian, is not, I have heard, sufficient for the modern Jew, who is more inclined to depend on the testimony of his ancient rabbis. I refer him to Joma, f. 10. 1. apud Meuschen *N. T. ex Talmude*, p. 19. (in p. 28. it is only a repetition of the same reference,) and the targum on Micah, מִנֵּן קָדָמִי יִפּוֹק מִשִּׁיחָא, “Ex te ante me prodibit Messias, ut faciat potentiam super Israel.”—Apud Schoetgen, vol. i. p. 3.

NOTE 22.—PART I.

ON THE GENEALOGIES OF ST. MATTHEW
AND ST. LUKE.

THE apparent discrepancies between the genealogies of St. Matthew and St. Luke, contained in this section, have given rise to much discussion. The enrolment ordered by Augustus must have compelled every family to review their tables of pedigree, which were always preserved among the Jews with more than usual attention—we may therefore justly conclude that if any error had crept into the pedigree of Joseph and Mary, it would then have been rectified. In addition to this, we may observe, that St. Matthew and St. Luke published their Gospels at a time when the general tables of pedigree were still preserved, and when every genealogical table which professed to trace the descent or one who claimed to be the expected Messiah, would be inspected with the most scrupulous and jealous anxiety. Yet we do not read that any objection to the accuracy of the Evangelists was raised by their contemporaries. Satis-

factory solutions of the apparent differences have been given by Archbishop Newcome, Grotius, Whitby, South, Julius Africanus, and others, as well as Lightfoot, whose opinion on this point is generally the most approved. This learned divine supposes that St. Matthew wrote his Gospel more particularly for the Jews: he therefore proves Christ to be their Messiah, the heir of the throne of David, by legal descent from Abraham and David. But St. Luke, addressing himself to the Gentiles, to whom the promise had been given before the Levitical dispensation, proves the same Christ to be the predicted seed of the woman, the son of Adam, the son of God.

From perusing the various schemes of the theologians who have discussed this point, we may, however, come to these general conclusions:—

From Abraham to David the genealogies of St. Matthew and St. Luke coincide.

It is commonly agreed that Matthew gives the legal, and not the natural, pedigree of Joseph.

Matthew traces the descendants of David through Solomon to Jechonias; in whom the descendants of Solomon became extinct.

The legal successor of Jechonias was Salathiel; who was descended from David through his son Nathan.

Hence Salathiel appears in Matthew as the son of Jechonias; though he was really the son of Neri, as stated by Luke.

Zorobabel had two sons, Abiud and Rhesa.

Whether the line of Abiud became extinct in Matthan is disputed.

It is agreed that from Heli upwards, in Luke's genealogy, the *natural* succession is given.

It is disputed whether Joseph was Heli's actual son, or his legal son, or his son-in-law.

According to Julius Africanus (apud Euseb.) Joseph was the actual son of Jacob, and the grandson of Matthan. An opinion adopted by Whitby.

According to Grotius, Joseph was the actual son of Heli, and the legal successor of Jacob. This makes Luke's genealogy the natural pedigree of Joseph throughout.

Lightfoot supposes that Joseph was the son-in-law of Heli, his wife Mary being the daughter of Heli.

All seem to agree that both Joseph and Mary were lineally descended from Zorobabel.

Therefore from Zorobabel upwards their natural pedigrees, as given by Luke, coincide.

Whether the pedigree from Zorobabel downwards, in Luke, be that of Joseph or Mary, is uncertain.

Whether the pedigree in Matthew from Zorobabel downwards be the *real*, or the *legal* descent of Joseph is uncertain.

Dr. Adam Clarke, in his *Commentary*, has devoted much attention to this subject, and his conclusions appear so satisfactory, that I shall here lay them before the reader.

1. "Being (as was supposed) the son of Joseph." This phrase is used by Herodotus, to signify one who was only *reputed* to be the son of a particular person, τοῦτου παῖς νομιζέται, "He was *supposed* to be this man's son."

2. Much learned labor has been used to reconcile this genealogy with that of St. Matthew, chap. i., and there are several ways of doing it: the following, which appears to me to be the best, is also the most simple and easy.

3. Matthew, in descending from Abraham to Joseph, the spouse of the blessed Virgin, speaks of sons properly such by way of natural generation: Abraham begat Isaac, and Isaac begat Jacob, &c. But Luke, in ascending from the Saviour of the world to God himself, speaks of sons either properly or improperly such; on that account he uses an indeterminate mode of expression, which may be applied to sons putatively or really such. "And Jesus began to be about thirty years of age, being as was supposed the son of Joseph—of Heli—of Matthat," &c. This receives considerable support from Raphael's method of reading the original, ὅν (ὃς ἐνομιζέτο υἱὸς Ἰωσήφ) τοῦ Ἡλὶ, "being (when reputed the son of Joseph) the son of Heli," &c. That St. Luke does not always speak of sons properly such is evident from the first and last person whom he names: Jesus Christ was only the supposed son of Joseph, because Joseph was the husband of his mother Mary; and Adam, who is said to be the son of God, was such only by creation. After this observation, it is next necessary to consider that, in the genealogy described by St. Luke, there are two sons-in-law, instead of two sons.

4. As the Hebrews never permitted the names of women to enter into their genealogical tables, whenever a family happened to end with a daughter, instead of naming her in the genealogy, they inserted her husband as the son of him, who was, in reality, but his father-in-law. This import, Bishop Pearce has fully shown, νομιζέσθαι bears in a variety of places. Jesus was "considered according to law," or "allowed custom," to be the son of Joseph, as he was of Heli.

5. The two sons-in-law who are to be noticed in this genealogy are Joseph the son-in-law of Heli, whose own father was Jacob, Matt. i. 16.; and Salathiel, the son-in-law of Neri, whose own father was Jechonias, 1 Chron. iii. 17. and Matt. i. 12.; this remark alone is sufficient to remove every difficulty. Thus, it appears, that Joseph, the son of Jacob, according to St. Matthew, was son-in-law of Heli, according to St. Luke. And Salathiel, son of Jechonias, according to the former, was son-in-law of Neri, according to the latter.

6. Mary, therefore, appears to have been the daughter of Heli, so called by abbreviation for Heliachim, which is the same in Hebrew as Joachim.

7. Joseph son of Jacob, and Mary daughter of Heli were of the same family; both came from Zerobabel; Joseph from Abiud, his eldest son, Matt. i. 13. and Mary by Rhesa, the youngest. See ver. 27.

8. Salathiel and Zerobabel, from whom St. Matthew and St. Luke cause Christ to proceed, were themselves descended from Solomon in a right line; and though St. Luke says that Salathiel was the son of Neri, who was descended from Nathan, Solomon's eldest brother, 1 Chron. iii. 5., this is only to be understood of his having espoused Nathan's daughter; and that Neri dying probably without male issue, the two branches of the family of David, that of Nathan and Solomon, were both united in the person of Zerobabel, by the marriage of Salathiel, chief of the regal family of Solomon, with the daughter of Neri, chief and heretrix of the family of Nathan. So that Jesus, the son of Mary, reunited in himself all the blood, privileges, and rights, of the whole family of David, in consequence of which He is emphatically called, the Son of David. It is worthy of remark, that Matthew, who wrote principally for the Jews, carries his genealogy to Abraham, through whom the promise of the Messiah was given to the Jews: but St. Luke, who wrote for the Gentiles, extends his genealogy to Adam, to whom the promise of the Saviour was in behalf of all his posterity.

v. 36. The insertion of the word Cainan has occasioned much difficulty; as Cainan, the son of Arphaxad, and father of Sala, is not found in any other Scripture genealogy. The best solution, because it does not violate the text, is that Cainan was a surname of Sala, and that the names should be read together, thus—the son of Heber—the son of Sala Cainan—the son of Arphaxad.

The opinion of Africanus, long received by the Church, as the only legitimate mode of reconciling these difficulties, is as follows.

The names of kindred among the Jews were reckoned in two ways.

1. According to nature, as in the case of natural generation. 2. According to law, as when a man died childless, his brother was obliged to take his wife, and the issue of that marriage was accounted to the deceased brother. In this genealogy some succeeded their fathers as natural sons, but others succeeded who bore their names only. Thus neither of the Gospels is false: the one reckoning the pedigree by the natural, the other by the legal line. The race both of Solomon and Nathan is so interwoven by those second marriages, which raised up issue in the name of a deceased brother, that some appear to have two fathers—him, whose natural issue they were, though they did not bear his name; and him, to whom, having died childless, the children of his wife and brother were accounted for a seed, assuming his name.

If we reckon the generations according to Matthew, from David by Solomon, Matthan will be found the third from the end, who begat Jacob, the father of Joseph; but if we reckon according to Luke, from Nathan the son of David, then the *third* person from the end will be Melchi, whose son was Heli, the father of Joseph; for Joseph was the son of Heli, the son of Melchi. Matthan and Melchi having successively married the same wife, the latter begat children, who were brethren by the mother. Matthan, descending from Solomon, begat Jacob of Estha. After the death of Matthan, Melchi, who descended from Nathan, being *of the same tribe, but of another race*, took his widow to wife, and begat Heli: thus Jacob and Heli were brethren by the mother. Heli dying without issue, Jacob married his widow, and begat Joseph, who, by Law, was accounted the son of Heli; because the Law required the seed to be raised up to the deceased brother. Matthew therefore says, very properly, *Jacob begat Joseph*, but Luke says Joseph was the son of Heli; and it is worthy of remark, that St. Luke does not use the term *begot* or *begetting*, but traces this genealogy by *putative*, and not by *natural* sons.

The late learned Dr. Barrett has studied this difficult subject with the deepest attention, and by a new line of argument has reconciled the apparent discrepancies of the two genealogies. After examining the hypothesis of Africanus, he rejects it on the principle that it refers wholly to the descent of *Joseph* from David, without proving that the son of *Mary* was the son of David.

Dr. Barrett then states his own solution, viz., that *Matthew* relates the genealogy of *Joseph*, and *Luke* that of *Mary*. Hence it appears probable, that, after Matthew had given his genealogy to the world, another should be added by Luke, to prove that Christ was fully descended from David, not only by his supposed father Joseph, but by his *real* mother Mary. Those who agree in this opinion may be divided into two classes. 1. Those who affirm, that the families of Solomon and Nathan met in Salathiel and Zerobabel, and afterwards divaricated, till reunited in the marriage of Joseph and Mary. 2. Those who assert that Salathiel and Zerobabel were distinct individuals, and that no union took place between the families previous to the marriage of Joseph and Mary. To the latter opinion he objects, as being contradictory to the divine promise, 2 Sam. vii. 7. 12. 16.; for, according to this hypothesis, neither Mary nor Christ were descended from David by Solomon. He therefore proposes to support the other hypothesis, and to clear away its difficulties. As Irenæus, Africanus, and Ambrosius assert that Luke has some names interpolated; to detect this error, Dr. Barrett divides the genealogy into four classes; 1. From God to Abraham. 2. From Abraham to David. 3. From David

to Salathiel. 4. From Salathiel to Christ. He examines these at length, and concludes there have been some interpolations, omissions, and transpositions. To give a satisfactory view of this subject, he introduces a synopsis of the principal various readings of MS. versions, &c. on Luke ii. 24–31.

From this collation of authorities, after correcting the omissions and interpolations, he concludes with Irenæus, that these generations should be laid down in the following order. 1. Jesus. 2. Joseph, (or Mary, the daughter of Heli.) 3. Heli, the grandfather of Christ. 4. Matthat. 5. Levi. 6. Melchi. 7. Janna. 8. Joseph. 9. Matthias. 10. Amos. 11. Naum. 12. Esli. 13. Nagge. 14. Semel. 15. Joseph. 16. Juda. 17. Joanna. 18. Rhesa. 19. Zerobabel. 20. Salathiel. 21. Neri. 22. Melchi. 23. Addi. 24. Cosam. 25. Elmodam. 26. Er. 27. Jose. 28. Eliezer. 29. Jorim. 30. Matthat. 31. Levi. 32. Simeon. 33. Juda. 34. Joseph. 35. Jonan. 36. Eliakim. 37. Mattatha. 38. Nathan. 39. David. 40. Jesse. 41. Obed. 42. Booz. 43. Salmon. 44. Naasson. 45. Aminadab. 46. Aram. 47. Esrom. 48. Pharez. 49. Juda. 50. Jacob. 51. Isaac. 52. Abraham. 53. Terah. 54. Nahor. 55. Serug. 56. Ragan. 57. Peleg. 58. Eber. 59. Sala. 60. Canaan. 61. Arphaxad. 62. Shem. 63. Noah. 64. Lamech. 65. Mathusala. 66. Enoch. 67. Jared. 68. Mahalaleel. 69. Canaan. 70. Enos. 71. Seth. 72. Adam.

From the generations thus laid down, there will be found fifty-one names between Christ and Abraham, excluding the latter, which agrees both with Africanus and Ambrosius. Now let thirty years be reckoned to each generation between Christ and David, Salathiel will then appear to have been born anno 570 before Christ, which will be found near the truth; and David 1140. David was in fact born 1085 B. C., whence there appears an error of fifty-five years, or about the twentieth part of the time, in so many generations. But according to the received text of Luke, Salathiel must be born B. C. 630, and David 1260; this would be an error of 175 years, or a fifth part of the whole interval.

Dr. Barrett endeavours to solve the principal difficulty by adopting the genealogy of David, as delivered 1 Chron. iii. In this chapter, and in the Book of Kings, the whole is laid down in the most accurate manner till the reign of Jechonias, after which he supposes some errors have been admitted into the text, on account of many inconsistencies, chronological difficulties, and various readings, which he enumerates.

From these considerations it appears, that those who are mentioned 1 Chron. iii. 18. were neither the sons of Jechoniah, nor of Salathiel, and consequently were the sons of Zerubbabel, as he has satisfactorily proved—that Pedaiah, or Peraiah, is the same who, in verse 21, is

called Rephaiah, who is mentioned Nehemiah iii. 9., and that Jechamiah is the same as Joachim, who, according to Esdras v. 5. was the son of Zerubbabel. Both these names, Pedaiah or Peraiah, and Jechamiah, occur 1 Chron. iii. 18., consequently a verse is transposed; a thing not unfrequent in the Sacred Writings. He therefore contends that the text of 1 Chron. iii. 18–22. should be read in the following order:—

Verse 18. And the sons of Salathiel, Zerubbabel and Shimei; and the sons of Zerubbabel, Meshullam, Hananiah, and Shelomith their sister.

Ver. 19. Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed.

Ver. 20. And Malchiram, and Rephaiah, and Shenar, Jechamiah, Hoshamah, and Nedabiah; six.

Ver. 21. And the sons of Hananiah, Pelatiah, and Jesaiah; the sons of Rephaiah; Arnan his son; Obadiah his son; Shechaniah his son; (reading, according to Houbigant, בֶּנוֹ, *beno*, for בְּנֵי *beni*.)

Ver. 22. The sons of Shechaniah; Shemaiah; the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat; six.

He then shows the propriety of substituting בֶּנוֹ, *beno*, his son, for בְּנֵי, *beni*, sons, in ver. 21. supposing the latter to be corrupted.

Dr. Barrett, having thus far made his way plain, proceeds to lay down a table of the regal line, taken from 1 Chron. iii., placing on each side the genealogies given by St. Matthew and St. Luke, that the general agreement may be more easily discerned.

Matt. i.	1 Chron. iii.	Luke iii.
Salathiel.	Salathiel.	Salathiel.
Zorobabel.	Zerubbabel.	Zorobabel.
First generation omitted.	Rephaiah.	Rhesa.
Another generation omitted.	Arnan, or Onon.	Joanna, or Jonan.
Abiud.	Obadiah.	Juda.
Eliakim.	Shechaniah.	Joseph, or Josech.
A third generation omitted.	Shemiah.	Semei.
	No corresponding generation.	Matthias.
	No corresponding generation.	Maath.
Fourth generation omitted.	Neariah.	Nagge.
Azor, who is also	Azrikam, who is	Esli, from whom descended Mary
From the above descends Joseph who espoused Mary.	Elioenai.	Naum, or Anuni.
	Joanan Joanam.	

Dr. Barrett then proceeds to lay down the following propositions:—

I. *That Salathiel in Matthew is the same with Salathiel in 1 Chron. iii., both being descended from David through the same ancestors; both lived at the same time, viz. of the captivity; and both were born of the same father.*

II. *That Salathiel in Luke is the same with Salathiel in 1 Chron. iii. 17., the same as in Matthew i. and consequently that Mary the mother of Jesus, descending from Salathiel in Luke, descends lineally from David by Solomon, a matter*

of vast consequence according to the opinion of Calvin, who asserts "if Christ was not descended from Solomon, he cannot be the Messiah." Taking for granted, then, that Salathiel in Matthew is the same with Salathiel in 1 Chron. Dr. Barrett deduces the following consequences from his hypothesis.

1. Zerubbabel in 1 Chron. is the same with Zorobabel in Luke: as they agree in name, time, and in having the same father.

2. Rephaiah in 1 Chron. is the same with Rhesa in Luke, where a notable coincidence occurs in the names.

3. Arnan in 1 Chron. is the same with Joanna in Luke; which appears probable from the great diversity of forms in which the name is written in ancient MSS.

4. Obadiah in 1 Chron. is the same as Juda in Luke. In this name may be found that of Abiud, mentioned Matt. i. 13. who is the third from Zerubbabel; whence it is evident, that in St. Matthew two generations are omitted. The MSS. in St. Luke also vary considerably in the name; some write it *Ιωαδα*, which answers to the Hebrew Joida, or even *עבדיה*, Obadiah; the same as Iddo, who returned with Zerubbabel.

5. Shechaniah in 1 Chron. is the same with Joseph, or Osech, between which names there is a considerable similitude.

6. Shemaiah in 1 Chron. is the same with Semei in Luke. In this place the names perfectly agree. Thus, through six successive generations in the same line, the names either perfectly agree, or are manifestly similar; each preserving the same order. Hence it may be legitimately concluded, that the preceding hypothesis is perfectly correct; and that Salathiel in Luke is the same with Salathiel, 1 Chron. iii., especially when we consider that the time which elapsed between David and Christ was nearly bisected by the captivity; so that the number of generations between them was divided into almost two equal parts by Salathiel. The two generations which occur after Semei, in Luke, after Mattathias and Maath, of which no trace is found, 1 Chron. iii. are rejected from the text of Luke as interpolations. Immediately after Shemaiah, the writer of 1 Chron. iii. subjoins Neariah, in which Dr. Barrett supposes he has found the person called Nagge in Luke iii. 25. as the names in the original languages do not materially differ.

In some following observations Dr. Barrett thinks that the family of Salathiel divided into two branches, one of which is traced by Matthew, the other by Luke. It is therefore not surprising that the genealogies of the two Evangelists should differ from this period. The Esli mentioned by Luke had a son called Naum, or Anum; among the sons of Elioenai, mentioned in 1 Chron. iii. was Joamam, or Joanam—names which considerably resemble those recorded by St. Luke.

Having thus fixed the genealogy, by proving

that Salathiel in Matthew and Luke is the same with Salathiel in 1 Chron. iii. 17. he proceeds to inquire whether chronology will support him in the times of these generations.

From examining the chronology, it appears that there is no place for the *supposititious* Pedaiiah, and that Naum begat Amos B. C. 290, himself being fifty years old. After Amos let thirty years be computed for each generation, or a hundred years for three, the dates will then appear thus:—

MATTHEW.	LUKE.	A.A.C.
Azor born B.C. 380 . . .	Elioenai, or Esli, born . .	380
A generation omitted . .	Naum	340
Another generation omitted	Amos	290
Sadoc	Mattathias	260
Achim	Joseph	230
Eliud	Janna	200
Eleazer	Melchi	165
Matthan	Levi	130
Jacob	Matthat	100
Joseph, husband of Mary	Heli	65
	Mary, mother of Christ	25

Dr. Barrett then inquires, whether by the proposition it appears that Salathiel in Luke and Salathiel in 1 Chron. are the same person, provided the generations be traced up to David; he acknowledges the difficulties of the inquiry, and that the utmost to be expected is, to show the invalidity of the arguments against it.

Matthew states that Jechonias was the father of Salathiel: but Luke says, that Neri was his father: this may be reconciled by supposing that Neri was the maternal grandfather of Salathiel, and hence, according to the custom of the Hebrews, put down for his father. The truth of this hypothesis is next examined.

It is a received opinion of the Jews, that Sussanna was the wife of Jechonias, and mother of Salathiel, which is confirmed by *Biblioth. Clement. Vatic.* tom. i. p. 290. and she was undoubtedly nearly allied to the throne, from the magnificence in which she lived. (See the account in the Septuagint version of Daniel, compared with 2 Sam. xv. 1. 1 Kings i. 5.)

He next inquires into the genealogy of Neri, whom he supposes to be the same with Neariah, mentioned so frequently by Jeremiah, and who was the father of Baruch and Seraiah. Baruch was certainly of an illustrious family, as we learn from Josephus, who calls him the son of Neri; which Dr. Barrett establishes by several considerations, showing that Baruch, and consequently Neariah, sprang from Nathan the son of David.

As nothing is related of the ancestors of Neariah, he again recurs to conjectures, which are chiefly the following:—Masseiah, or Melchi, the father of Neriaah, was probably the same mentioned in 2 Chron. xxxiv. 8. as governor of the city. It is also probable Simeon, the son of Juda, mentioned Luke iii. 30. is the same person called Maaseiah, the son of Adaiah. in 2 Chron. xxiii. 1., the two names being written

with the same letters, and differing scarcely except in situation. It is well known to all biblical critics, that the names of the Old Testament have been much corrupted, not only in different translations, but in different copies of the original.

Admitting the above hypothesis, Dr. Barrett shows that the family of Nathan was concealed in an obscure situation, till the greater part of the family of Solomon was destroyed by the treachery of Athaliah; when *Maaseiah*, or Simeon, moved with pity towards his relative Joash, by the assistance of Jehoiada, removed Athaliah out of the way, and set Joash upon the throne; from which time the dignity of the family increased, till the line of Solomon becoming extinct, Jechonias, his only remaining heir, took to wife Susanna the daughter of *Neariah*. Supposing this hypothesis to be true, Dr. Barrett thus constructs his genealogical table, beginning at the division of the line of Solomon, omitting Melea and Mainan as interpolations.

1	Solomon.	1	Nathan.
2	Rehoboam	2	Mattathu
3	Abiah	3	Eliakim
4	Asa	4	Jonan
5	Jehosaphat	5	Joseph
6	Jehoram	6	Judah, or Adaiah
7	Ahaziah	7	Simeon, or Masseiah
8	Joash	8	Levi
9	Amaziah	9	Matthat
10	Uzziah	10	Jorim
11	Jotham	11	Eliezer
12	Ahaz	12	Jose
13	H Ezekiah	13	Er
14	Manasses	14	Elmodam
15	Amon	15	Cosam
16	Josias	16	Addi
17	Jehoiakim	17	Melchi, or Maaseias
18	Jehoiachin, or Jechonias	18	Neri
		19	Susanna.

In treating of the ancestors of Mary, and the consanguinity between her and Joseph, Dr. Barrett shows that the Virgin was not (as was formerly supposed) descended from the tribe of Levi, but from the family of David; and brings several additional arguments to prove that St. Luke traces the genealogy of Mary, and St. Matthew that of Joseph.

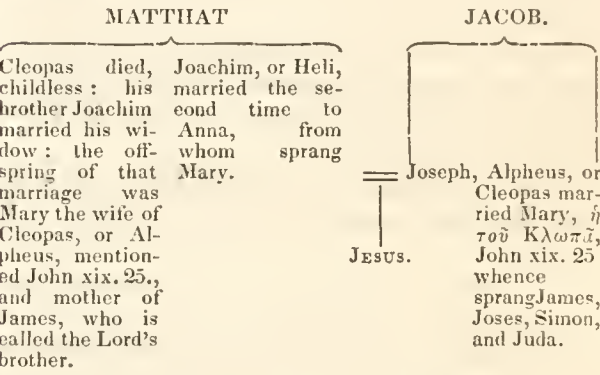
According to the universal voice of antiquity, the father and mother of the Virgin were called Joachim and Anna. Dr. Barrett thinks it indisputable that Joachim is the same name with Heli, Luke iii. 23. or Eliakim, 2 Chron. xxxvi. 4., which is rendered probable by the Virgin being called by some Jewish writers, *Mary, the daughter of Heli*. Thus it may be taken for granted, that Heli was the father of Mary, and maternal grandfather of Christ, and that he is considered by St. Luke as the real father of Christ. He next considers the family of Anna, the mother of Mary. It is generally agreed that the father of Anna was named Matthan, and he is supposed by some to have been a priest—and as the daughters of the priests might intermarry with any tribe, it accounts for Mary's being the cousin of Elisabeth (who was

really of the tribe of Levi), though her father Joachim, or Heli, was a descendant of the tribe of Judah.

Dr. Barrett next proceeds to the family of Joachim; but in this examination he finds very few documents to guide his inquiries. It however seems probable that James, Joses, Simon, and Judas, mentioned in Matt. xiii. 55. and Luke vi. 3. as the *brethren of our Lord*, were in reality his *cousins*, being the sons of *Mary*, the wife of Alpheus, and sister to the Virgin.

Concerning *Cleopas*, or *Klopas*, there are various opinions, but that conjecture of Calmet seems the most probable, that Cleopas was the husband of that Mary who was sister to the blessed Virgin, and father of *James* the less.

Dr. Barrett thinks that these apparently discordant systems may be harmonized into the following scheme:—



Having thus investigated this difficult question, Dr. Barrett concludes by observing, that his principal object was to prove, by the agreement of the Evangelists, that Christ descended from David by the line of Solomon.

To effect this he has formed a genealogical table of the family of David, according to the principal genealogical tables given in the Old Testament; and to this test, supported by fair criticism and the comparing of MSS., he brings the table of descent given by St. Matthew and St. Luke, and finding that they both agree with his conclusions, he of course concludes that they necessarily agree with each other. From their mutual agreement with the line of descents collected from the Old Testament, without any other collateral evidence, he further concludes, that the genealogies of St. Matthew and St. Luke are genuine, authentic, and accurate.

Vide Dr. Adam Clarke's *Comment.* on Luke iii. (from whose abridgment of Dr. Barrett's work, the above is compiled), Whitby, and the commentators.

NOTE 23.—PART I.

It is not necessary to enter into the investigation of the question, whether these two chapters of St. Luke are genuine; for the whole Gospels rest upon the same evidence: that is,

they are now found in every manuscript and version extant, and were always received as authentic from the commencement of the Christian æra. A class of writers, however, falsely assuming the name of Christians, have framed to themselves many arguments against the truths contained in these and the first two chapters of St. Matthew; and having persuaded themselves that the doctrines they contain are indefensible, they proceed to attack the authenticity of the chapters which assert them. Their principal reason for this conduct is, that a heretic, named Marcion, used a copy of St. Luke's Gospel, in which these chapters were omitted. The whole question has been fully and most impartially examined by Dr. Loefer, and the conclusions of his careful investigation are these:—

1. The Gospel used by Marcion was anonymous.

2. The four Gospels were all alike rejected by Marcion, who maintained the authenticity of his own anonymous Gospel in place of these inspired compositions.

3. His followers assert that Christ himself, and St. Paul, were the authors of Marcion's Gospel.

4. Irenæus, Tertullian, and Epiphanius, had no reason for regarding Marcion's Gospel as an altered edition of St. Luke's; their assertion is mere conjecture^c, resting on absurd and frivolous allegations. The great difference of the two Gospels is inconsistent with this supposition.

5. No reasonable motive can be assigned, which could have induced Marcion to use a garbled copy of St. Luke's Gospel; the motives assigned by the fathers being inconsistent and self-destructive.

It is supposed, therefore, that he adopted some apocryphal composition, combining much of the matter given by St. Luke with his own ideas of theology and revelation.

Vide J. P. Smith's *Testimony to the Messiah*, vol. ii. p. 13, 14.—*Vindication of the two first chapters of St. Matthew and St. Luke*, by a Layman.—See also Dr. Nares, Archbishop Laurence, and Mr. Rennell, on the *Socinian New Testament*.

NOTE 24.—PART I.

IN the first fourteen generations, the people of Israel were under prophets—in the second, under kings—in the third, under the Asmonæan priests. The first fourteen brought their kingdom to glory, under the reign of David; the second to misery, in the captivity of Babylon; and the third to glory again, under the Messiah-

ship of Christ. The first division begins with Abraham, who received the promise; and ends with David, who received it again with greater clearness. The second begins with the building of the temple, and ends with its destruction. The third opens with a deliverance from temporal enemies and return from captivity, and terminates in their spiritual delivery from every enemy by Christ; to whom each successive generation pointed as the Prophet—King—and Priest of his people.—See also Lightfoot, vol. i. p. 418.

NOTE 25.—PART I.

THIS too might have been expected, that, when the Messiah was born, some visible expression of angelic joy and sympathy would be demonstrated at the mercy of God displayed towards the human race. To the angels of heaven the system of redemption is represented as a subject of surprise and astonishment. In the cherubic emblems the angels are drawn as bending over the ark; and, in allusion to the cause of this position, we are expressly told "which things the angels desire to look into^d."

The address of the angel is formed with peculiar allusion to the plan of redemption. "Behold I bring you," who are Jews, the favored sons of Abraham, of Isaac, and of Jacob, the chosen people of God—I bring you "tidings of great joy." But this great joy shall not be confined to you—it "shall be to all the nations:" for the desire of all nations is come—the Christ—the Messiah is born. Although the Saviour of all mankind, he is more especially your Saviour. "Unto you is born," this very day, in a city of your former king, the "Saviour, which is Christ the Lord;" or more properly Messiah, the Jehovah Angel of your fathers.

At every step of our progress into the magnificent world of the Christian revelation, we meet with new proofs of one wise scheme of Almighty Providence in accomplishing the salvation of man—

"Lord! what is man that thou art mindful of him,
Or the son of man, that thou so regardest him?"

When the long-promised Christ is born, the universe seems to be agitated. The age of miracles, of prophecy, of supernatural vision, of angelic appearances returns. But to whom does the Almighty vouchsafe to reveal himself? not to Augustus at Rome, not to Herod at Jerusalem: not to the philosopher who depended on his reason, or the Pharisee who relied on his traditions, and forgot the spirit

^c Marsh's *Michaelis*, vol. iii. p. 159.

^d 1 Pet. i. 12. εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακρίψαι.

of his Scriptures! At the creation of the world the sons of God had shouted for joy (Job xxxviii. 7.): at the reconciliation of the world, the joyful tidings were to be given to all people, and the sons of God again descend as the delighted and exulting messengers. They appear to the shepherds in the field, to the humble, the poor, and the unprejudiced. The world is buried in sleep and unconcerned, though God himself was present—the shepherds, removed from all temporal distinctions, are awake, watchful, and obedient; and receive the good tidings of great joy, listening to the song of the heavenly host, saying,

“Glory to God in the highest, and on earth
peace,
Good-will toward men.”

The glory of the Shechinah, the visible manifestation of the presence of God, is now beheld for the first time during many centuries^e, and the heavenly multitude were the attendants of our blessed Lord when he left the glory of his Father, to enter on the scene of his humiliation and suffering, for which his mortal body was now prepared. The Logos, or the divine nature, might at this time perhaps have united itself to the body ordained to receive it. It might now only have left the glory in which it had tabernacled in heaven. That which was within the womb of the Virgin was human only: a human body, and a human soul. It was perfect man. That which was divine might have been only united to the body in this state, when the perfect child was born. Then the perfect God became united to the perfect man, “of a reasonable soul, and human flesh subsisting.”

Dr. Lardner, in his treatise, *Whether the Logos supplied the place of a human soul in the body of Christ?* confounds the twofold nature.

NOTE 26.—PART I.

THE Messiah being now born into the world as a man, became subject to the Law of Moses, that he might fulfil all righteousness, and thereby be able, as the perfect sacrifice, to redeem those who had violated that Law. At the usual time, therefore, and with the ceremonies appointed for the Jews, he received the name which designated him as a man in all respects

^e The expression in the original *δόξα Κυρίου περιλαμπεν αὐτούς*, is the same as the Hebrew כְּבוֹד יְהוָה, the Shechinah, or emblem or token of the presence of the Divine Majesty, which appeared so often to the patriarchs in the earlier ages of the world. *Bechai in Legem*, fol. 100. 1. “Apparitio Majestatis divinæ in Scriptura dicitur כְּבוֹד יְהוָה, GLORIA DOMINI, stilo vero sapientum Shechinah: et huc pertinent loca Exod. xxiv. 16. et Ps. lxxxv. 10.”—Schoetgen. *Hore Hebraica*, vol. i. p. 542, and p. 261.—*Julkut Rubeni*, fol. 2.

like unto us, sin only excepted. The name Christ, or the Anointed, was given him from above. He was now called Jesus, the Saviour, who in the likeness of sinful flesh was born to obey, and to atone. By the circumcision also he was taken, as a man, into covenant with his Father, whose glory he had so lately left.

NOTE 27.—PART I.

WHISTON, contrary to the united opinions of Lightfoot, Doddridge, Newcome, Lardner, Michaelis, Pilkington, and others, has placed the offering of the Magi before the purification. If he had assigned sufficient reasons for this difference, it had been entitled to more attention; but it is certain that if the reputed parents of Christ had had the power, they would have had with it the most anxious wish to conform, with the utmost scrupulousness, to the Law on this occasion; had the Magi, therefore, presented their gifts before the purification, Joseph and Mary would doubtless have offered a lamb, instead of the sacrifice of the poorest of the people, a pair of turtle doves, or two young pigeons.

NOTE 28.—PART I.

THE prophecy of Simeon, who is supposed by Lightfoot to have been the father of the celebrated teacher Gamaliel, completes the evidence in favor of the Messiahship of Christ, derived from the return of the spirit of prophecy. It is not certain whether Anna spake by the Spirit of prophecy; or only expressed her conviction of the truth, from hearing and studying the evidences already afforded to the reflecting and pious, in proof of the claims of our Lord. The glory of the second temple now appeared in it for the first time. The miraculous power of his Holy Father attended his entrance there; and, though an infant, he was openly acknowledged by the inspired effusions of the most eminent among the Jews for learning, piety, and obedience to the Law. The most satisfactory and irresistible evidence was given, on all occasions, to those who really waited in joyful expectation, for that Saviour who should give redemption to Israel, and deliver them, according to their own ideas, from the power of the Romans. For among the Jews, the human and divine character and actions of the expected Saviour were much blended. Every testimony

^f “I apprehend,” says Bishop Blomfield, “that the true state of the case may be this—The Jews knew from their Scriptures that the promised Messiah was to be of the race of David; they knew also that he was the Son of God, the same Being

which had satisfied and confirmed their fathers in the faith had now been vouchsafed to them: the spirit of prophecy—the vision of angels—the return of miracles and of dreams. If greater evidence than this had been afforded—if the more public and stupendous miracles afterwards wrought by our blessed Saviour had taken place at this time, the silent and tranquil obedience of our Lord would have been interrupted, before the time, by the homage, the wonder, the persecuting hatred and jealousy, of the Jewish people. The time was not yet fully come, when his Divinity and power were to be publicly manifested. Before he preached to others, he became perfect himself. The root was planted in the dry ground of retired and obscure life, and from this unkindly soil it became the tree of life, yielding its fruits for “the healing of the nations.”

NOTE 29.—PART I.

ONE consolation the house of Israel may derive from the testimony of the Prophet Simeon: The child of whom he spake was set for the fall and rising again of many in Israel. It is not necessary to confine the meaning of the words to the primary reception or rejection of our Saviour by the Jews of that age. Christ is set both for the fall and rising again of the whole house of Israel. The time may not perhaps be far distant when the veil shall be taken from their eyes, and, in acknowledging a spiritual Messiah, they will no longer either expect, or desire, a mere temporal deliverer. Then will they restore the temple on Mount Sion, and all the nations of the world will again resort to Jerusalem, the joy of the whole earth. “Glorious things shall be spoken of thee, thou city of God.”

NOTE 30.—PART I.

“THE Holy Family (says Archbishop Newcome^e) return from Jerusalem to Bethlehem, and not to Nazareth; to which they did not retire till after their retreat from Egypt. Mary,

who had guarded them in the wilderness, and who had descended in the Shechinah. That these two qualifications should be at one and the same time united in the same person, was perhaps a doctrine of which they found it difficult to give a satisfactory account. They probably expected that the Messiah would not manifest his divine character, till he should have fulfilled all the particulars predicted of him, as the Son of David, and his kingdom should be fully established. This notion will perhaps solve some difficulties, which present themselves after considering the treatises of Allix and Wilson.”—*Knowledge of Jewish Tradition essential*, &c. p. 35, note.

^g Notes to *Harmony*, fol. edit. p. 4.

who attentively considered every circumstance relating to her Son, might prefer Bethlehem, from Micah v. 2., and from the remembrance of the angelic vision.” But on this point there is much difference of opinion. Pilkington supposes^h, that they returned from Jerusalem into Galilee, to their own city, and not to Bethlehem. Pilkington’s Dissertation is curious, but the subject is not of sufficient importance to occupy further attention. The curious reader may peruse it at leisure. It seems natural to suppose, that if Joseph and Mary went from Bethlehem to Jerusalem solely to perform the religious ceremony prescribed by the Law, of presenting the child Jesus at the temple, they would as certainly return again to Bethlehem, as a man would return to his own house, if he left it merely to go to a place of worship. The concurrent testimony of antiquity also, which is never to be despised, as well as the letter of Scripture, Matt. ii. 9, 10, 11., are unfavorable to Pilkington’s theory.

NOTE 31.—PART I.

THE Jews believed that the glorious reign of the Messiah should commence with a long series of calamitous events, which accounts for the agitation that the intelligence of his birth occasioned in Herod, and “all Jerusalem with him.” These expected visitations are enumerated, from the ancient traditions of the Jews, at great length by Schoetgenius (*Horæ Hebraicæ*, vol. ii. p. 512, &c.); who, after relating many afflictions of a moral and religious nature, which would not have affected the mind of a man of Herod’s character, mentions, that the Jews, in addition to these evils, anticipated—“Many wars”—(*Bereschith Rabba*, sect. 42, fol. 41.1. “Dixit R. Eleasar filius Abina: si videris regna contra se invicem insurgentia, צפה לרגלו של משיח tunc attende, et aspice ad pedem Messiae”)—“Earthquakes”—(*Sohar Exod.* fol. 3. col. u. ex versione Sommeri, p. 81.)—“Revolts and insurrections of the better citizens”—(*Sohar Numen.* fol. 102. col. 407.)—“Scarcity of corn and provisions”—(*Sota*, fol. 49. 2; and *Pesikta Sotarta*, fol. 58. 1.)—“Poverty”—(*Sanhedrin*, fol. 97. 2.)—“Plague”—(*Pesikta Rabathi*, fol. 2. 1. and 28. 3.) with many others. It is curious to notice these traditions, as they all unite to prove that many causes might have combined to render both Herod and all Jerusalem agitated at the announcement of the Magi. These coincidences also tend to demonstrate the utter impossibility, that the histories given us by the Evangelists can be otherwise than the authentic and genuine documents, which they are believed to be by the Church of Christ.

^h See Pilkington’s second *Preliminary Dissertation*.

NOTE 32.—PART I.

PIRKE ELIEZER, c. 3. applies this passage to the Messiah, וְנִצָּחְתָּ מִן כָּרְסִי “His goings forth have been from the beginning,” that is, עַד שְׁלֵשׁ נִכְרָא “When the world was not yet founded;” and the Targum on Micah v. 1., the passage referred to by St. Matthew—מִנֵּן קִדְמִי יִבּוֹק מִשִּׁיחָא “From thee, before me, shall go forth the Messiah.”—Schoetgen. vol. i. p. 3. I quote this passage to show that the Jewish teachers interpreted this passage of Micah in the same manner as the Evangelist St. Matthew: it is probable, therefore, that the Evangelist in this, as in other instances, referred to the prophet in the manner usually adopted by his contemporaries. He appealed to them on their own principles.

NOTE 33.—PART I.

ON THE VISIT OF THE MAGI.

YET one additional evidence, that the Messiah had come, seemed to have been equally necessary with the others, and *that* also was granted. He was promised to the Gentiles; and the Great Prophet had long since predicted,

“The Gentiles shall come to thy light,
And kings to the brightness of thy rising.”

Is. lx. 3. The brightness of the rising of the morning star of the Gospel we have already seen. The rays of reviving prophecy, miracle, and angelic appearance, began to penetrate the dark night that had now overspread the Jewish Church. Yet the heathen world was in a state of still grosser darkness. The light was to beam upon it also in its meridian splendor; we might anticipate, therefore, that one ray of his earlier glory would descend on the Gentile world. This was accomplished in the visit of the Magi to Bethlehem.

That large tract of country extending from Mesopotamia on the north, Arabia on the south, and Persia on the east, was occupied in the earlier ages of the world by populous and powerful tribes, all of whom, according to their authentic and traditional history, professed the same religion, and were distinguished for their reverence of fire, which they considered as the most perfect representation of the Deity, and the worship of which was the most ancient form of idolatry. The philosophers and learned men of this region were called Magi; and it is not improbable, that, as the whole territory originally professed the religion of the one true God, their adoration of the sun proceeded from their considering that body as a permanent Shechinah, or emblem of the Shechinah. The incipient error, from whatever source it originated, gradually sunk into a grosser idolatry, and mingled much superstition with the tradi-

tional knowledge of a purer religion. Abraham himself, according to Maimonides, was educated in the Sabian faith (see Josh. xxiv. 2.), which he was afterwards considered to have purified and reformed. Its doctrines were generally received and propagated, and were supposed to have originated in Chaldea: they were afterwards adopted in Persia and Egypt, where they became extremely polluted and debased.

The Egyptians in a subsequent age abused their knowledge, and professed to dive into futurity by astrology and the other arts of divination; and from this illicit application of the Sabian doctrines arose the term Magi, or Magician, when used in its opprobrious sense. The evidence of history (Mr. Franksⁱ remarks) traces the Goetic arts to Egypt, as their birth-place, of which country were the first magicians mentioned in history.

But it can be equally made evident by the testimony of a variety of profane authors, that the most ancient signification of this word was applied, as a term of distinction, to the philosophers and wise men of a much earlier age. By the word Magus, says Hesychius^j, the Persians understand a sacred person, a professor of theology, and a priest; and Suidas^k tells us, that, among the Persians, the Magi are those who devote themselves to philosophy, and to the worship of the Deity. Dion, Chrysostom, and Porphyry assert the same: and many more authorities might be enumerated in confirmation of this opinion.

The principal object to which the Magi, or the Chaldean, or Eastern philosophers in general, devoted their attention, was the study of astronomy. When the Israelites came out of Egypt, Balaam, the last prophet under the patriarchal dispensation, was summoned by the king of Moab, from Petorah, to curse them. Many suppose that Balaam, from his knowledge of astronomy, was himself a Magus: it is certain that he was much esteemed in that part of the country, where the Magians were so much celebrated. This prophet, it is well known, predicted,

“There shall come a Star out of Jacob,
And a Sceptre shall rise out of Israel.”

As astronomy was the favorite pursuit of the day, this promised star, from generation to generation, would be anxiously looked for and expected. The prophecy itself was, without any exception, the most peculiar and most important which had been given to the world. It was uttered at the most eventful period in the annals of the postdiluvian ages, on the estab-

ⁱ Franks' excellent prize *Dissertation on the Magi*, 8vo. Camb.

^j Hesych. voc. *Μάγος*—*Μάγος*, τὸν θεοσεβῆ καὶ θεολόγον, καὶ ἱερέα, οἱ Πέρσαι οὕτως λέγουσιν—ap. Bryant's *Analysis of Ancient Mythology*, 8vo. vol. ii. p. 403.

^k Apud Bryant, ut supra.

lishment of the Levitical dispensation, and the overthrow of the patriarchal; and it might therefore have been received by the Gentiles as a prediction of their restoration to the favor of their common Father; Christ being uniformly spoken of as the Light of the Gentiles, who should bring all nations under his splendid dominion. Elated with these hopes, at the appearance of the long-desired star, we may suppose the wise men hastened to Jerusalem to make their eager inquiries respecting the newly-born Deliverer, to whom their traditions or purer knowledge had ascribed the name of "King of the Jews."

By this confident inquiry, these strangers became witnesses to the Jews of the coming of Christ, and, drawing from the Scribes a testimony respecting his birthplace, might themselves receive an additional confirmation of his Messiahship. That they considered the infant as a royal child was evident from the gifts which they presented to him. It was the custom of the East uniformly to make presents according to the condition in life of the person to whom they were offered. If they had judged from appearance only, a citron, a rose, or any the least gift, would have been sufficient for the infant of the poor Mary. But, mean as his appearance was, they treated him as a royal child; and even after they had discovered the poverty of his parents, they presented him with presents of the richest kind, gold, frankincense, and myrrh, such as the queen of Sheba presented to Solomon in his glory¹. At Bethlehem, the place of his nativity, he was acknowledged king both by Jew and Gentile, and in both instances by means of a miraculous revelation. The wall of partition was now about to be destroyed.

Bishop Warburton^m has shown that prophetic writing may be defined, a speaking hieroglyphic. Emblems and hieroglyphics had long been used before alphabetic writing; and the phrases which originated from these emblems are the foundation of all that beautiful and metaphorical style which we still admire, as the ornament and strength of a language. The word *Star*, he proceeds to demonstrate, does not merely signify "a sovereign," or "ruler," but "a god."

The metaphor of a "sceptre," he observes, was common and popular to denote a "ruler:" but the "star," though it also signified in the prophetic writingsⁿ a "temporal prince or ruler," yet had in it a secret and hidden meaning likewise: a "star" in the Egyptian hieroglyphics denoted "God." Thus, in Amos v. 26., we read, "Ye have borne the star of your god;"

that is, "the image of your god." Hence we conclude that the metaphor of a "star," used by Balaam, was of that abstruse and mysterious kind, that it is so to be understood, and, consequently, that it related only in the mysterious sense to Christ, the Eternal Son of God.

Such is the testimony of this eminent writer; and that the Jews applied this emblematical prediction to their Messiah needs no proof. That the Magians remembered the traditions of their fathers is less certain; yet even on this point we have some degree of evidence, collected from the remaining documents of that remote period. We are informed, that when an individual put himself at the head of a tumultuary insurrection, he obtained many followers by assuming an epithet derived from the expected appearance of a long-predicted star^o. The idea, therefore, must have been very prevalent and very popular, otherwise it would not have been adopted by an impostor.

There is much difficulty with respect to the question, "What the star in the East may have been?" Lightfoot^p supposes it was the light or glory of the Shechinah, which shone round the shepherds, when the angel brought them tidings of Christ's birth, which, seen at a distance, assumed the appearance of a star—others suppose that it was a comet—others, a meteor,—which is by far the most probable opinion, as it solves the phenomena, and is most consistent with the scriptural account. The circumstances related of many singular meteors also serve to confirm this solution^q.

Whatever, then, may have been the source of the knowledge which induced the Magi to travel from the East to Jerusalem; whether they were instructed by the traditions of their fathers, handed down to them from the times of Balaam; or directed by the traditional knowledge of their ancestors, received perhaps from Daniel and his countrymen; or acquired from the perusal of the Hebrew Scriptures during the captivity—whether that which guided them were a meteor, a comet, or a star, the wisdom and harmony of the dispensation of God is equally manifest: Christ was promised as the Saviour and Deliverer of all nations, and proofs of his descent into this world, to fulfil his high mission, were given to the pious Jew, and also to the Gentile. To both were declarations made, while he was yet an infant, of his high official character. The Magi^r, as well as the shepherds, were brought by divine direction to pay their homage to him, not as to one who had yet to earn the dignity ascribed to him, but who was already invested with it. In the poverty and seclusion of his humble condition, he re-

¹ Harmer's *Observations*, Clarke's edit. vol. ii. obs. 9. Pfeifferi *Dubia Vexata Exotic. N. T. Loc.* 3. p. 887.

^m *Divine Legation*, b. 4. sect. 4. vol. iii. p. 181.

ⁿ Ἀστὴρ παρ' Αἰγυπτίους γαμφόμενος ΘΕΟΝ σημαίνει. Horapollo *Hierog.* lib. 2. cap. 1.

^o בַּר כּוֹכָבָא.

^p *Harmony*, vol. i. p. 205, 437, 438; and vol. ii. *Horæ Hebr. et Talm.* p. 109.

^q Vide *Meteorology, Encyc. Brit.* ch. v. No. 77.

^r Franks' *Essay*, p. 95, 96.

ceived unequivocal proofs of their belief in his exalted, and, probably, in his divine nature. Such testimonies as these we can only attribute to the Deity; imposture or collusion on his part, during a state of infancy, was a physical impossibility; and it certainly appears impossible to reconcile such evidences with the supposed *mere* humanity of Christ.

It has been supposed by some, that the Magi were proselytes to the Jewish religion—and by others, that they were of the descendants of the ten tribes. Dr. Doddridge justly calls this latter opinion “a wild hypothesis.”

The various opinions which have been, at different times, proposed to the world, respecting the place from whence the Magi came, may be found in Calmet, *Art. Magi*, and in Franks' *Prize Essay on the Magi*. The more generally-received opinion is that of Sir Norton Knatchbull*, that they came from that part of Arabia which was conterminous to Judæa. Bryant's conclusions respecting the situation of Pethor agree very well with the result of Sir N. Knatchbull's arguments†.

I have not here discussed the question respecting the time when the Eastern sages came to Jerusalem: Lightfoot supposes it was one or two years after the nativity of our Lord: Archbishop Newcome thinks that it was near the end of our Lord's first year. Mr. Benson, in his *System of the Chronology of the Life of Christ*, (whose hypothesis is here adopted,) has examined the subject with much care, and appears to have decided the controversy, that the Magi came from the thirty-ninth to the forty-second day after the birth of Jesus‡.

The Jewish tradition informs us, that it was always expected that a star should appear at the time of the coming of the Messiah. Thus we read in one place of the much-esteemed *Zohar*—“The king Messiah shall be revealed in the land of Galilee, and to a star in the East,” &c., and again—“When the Messiah shall be revealed, there shall rise up in the East a certain star flaming with various colors.” Other traditions might be quoted.

NOTE 34.—PART I.

Μαγιστῶν. This expression seems to imply that the Magi were honored with a renewal of divine visions, such as had been, in earlier

* Sir Norton Knatchbull's *Annotations on Difficult Texts*, p. 6, on Matt. ii. 16.

† There are three renderings of the original phrase—“We of the East have seen his star.”—“We have seen his star in the East.”—“We have seen its star at its rising.”

‡ Vide Lightfoot's *Harmony*, Newcome, note, p. 4. Benson's *Chronology*, and the references in Elsey.

§ Zohar in Gen. fol. 74. 3. Apud Gill in loc.

¶ Zohar in Exod. fol. 3. 3. 4.

ages, imparted to Laban, Abimelech, Balaam, and Nebuchadnezzar. Vide Schleusner in voc. *μαγιστῶν*—*μαγιστῶν*, “oraculum, vel responsum divinum accipio.” See Luke ii. 26. Acts x. 22. Heb. viii. 5., with other instances there cited

NOTE 35.—PART I.

THE expenses of the journey of Joseph and Mary, who were too poor to pay even for the lamb required by the Law of Moses, we may justly suppose were defrayed from the offerings of the wise men: their future exigencies, by the overruling providence of God, would be equally supplied. Lightfoot quotes, on this point, the Babylonian Gemara, which states that the Jewish families, assembled at this time in Egypt, were so numerous, that the artificers sat by themselves in their companies—the silver-smiths—the braziers—the weavers, &c., so that if a poor stranger came into the city, he might know his own fellow-workmen, and betake himself to them, and thence receive sustenance for himself and family. Lightfoot, vol. ii. *Works*, folio, p. 111.

NOTE 36.—PART I.

THE Evangelist here seems to apply the passage in Hosea xi. 1. in a very peculiar manner to our Lord. This text is generally included among those prophecies which have a double signification. It was referred in its primary sense to God's deliverance of the children of Israel from Egypt; but in its secondary and figurative sense it is applied to Christ. “A type is fulfilled,” says Dr. Whitby in loc., “when that is done in the antitype, which is done in the type.” Israel, as a type of Christ, is called in the Old Testament, “My son, my first-born,” Exod. iv. 22.—to fulfil the types, therefore, as well as the prophecies, it seems that our Lord should have gone down into Egypt. This country may be considered as a type of the world,—that “great city, which spiritually is called Sodom and *Egypt*,” Rev. xi. 8. All the patriarchs successively went down into Egypt for protection and support, till at length the Israelites, the spiritual people of God, “were called from Egypt,” by the power of their divinely-appointed Lawgiver and Deliverer. Egypt and Israel may also be considered as types of the twofold character of man, the natural, and the spiritual. The natural man is fed on the bread of Egypt alone; he has no hope, nor fear, nor thought beyond this life, its advantages, wealth, and honors. The spiritual man, by the grace and power of God, is so de-

livered and called out of Egypt, or from the bondage and vanities of this life, that he keeps himself unspotted from the world; and lives not by the bread of Egypt alone, "but by every word which proceedeth out of the mouth of God."

Under the Levitical dispensation, all connexion and intimacy were prohibited between the Israelites and the Egyptians; and every transgression of this prohibition, which seemed to imply a desire to trust to human wisdom and power, in preference to that which was spiritual and from above, was uniformly attended with failure or calamity. (See also Warburton's *Divine Legation*, on the Connection between Israel and Egypt.) St. Matthew, under the influence of the Spirit of God, appears to apply the passage of Hosea to the Messiah according to this sense. Christ in his human nature, as our representative, went down into Egypt, to be nourished there; and, like Israel of old, was called out of it by a divine interposition.

He was baptized in the river Jordan;—tried in the wilderness forty days;—and after the crucifixion of the flesh, attained the promised land, the Heavenly Canaan.

The Israelites were baptized in the Red Sea, tried in the wilderness forty years, and because they did *not* crucify the flesh with its affections and lusts, forfeited the promised land, the typical Canaan. Numb. xi. 4, 5, 6, 33, 34, and xiv. 27, 29, &c.

Midrash Tehillim, Ps. ii. 7., has these remarkable words, "I will publish a decree:"—this decree has been published in the Law, in the Prophets, and in the Hagiographa. In the Law "Israel is my first-born," Exod. iv. 22. In the Prophets, "Behold my servant shall deal prudently," Isa. lii. 13. In the Hagiographa, "The LORD said unto my Lord." All which passages the Jews refer to the Messiah; and St. Matthew, even if he had not spoken by inspiration, would have been justified, according to the custom of his countrymen, in applying the passage in question to the Messiah.

NOTE 37.—PART I.

BECAUSE Josephus has omitted to notice the massacre of the infants in Bethlehem, which is related in Matt. ii. 16., the evangelical narrative has been pronounced a "fabrication! and a tale that carries its own refutation with it." This assertion was first made, we believe, by Voltaire, whose disregard for truth, especially in matters connected with the sacred history, is sufficiently notorious. But the evidence for the reality of the fact, and consequently for the veracity of Matthew, is too strong to be subverted by any bold and unsupported assertions.

For, in the *first* place, the whole character

which Josephus ascribes to Herod, is the most evident confirmation of the barbarous deed mentioned by the Evangelist.

Secondly, The Gospel of Matthew was published about the year of our Lord 38, at which time there doubtless were persons living, who could, and, from the hostility then manifested against the Christian faith, who would have contradicted his assertion, if it had been false or erroneous: their silence is a tacit proof, that the Evangelist has stated the fact correctly.

But, *thirdly*, the reality of the fact itself (though mentioned in his usual scoffing manner) was not denied by the philosopher Celsus, one of the bitterest enemies of Christianity, who lived towards the close of the second century, and who would most unquestionably have denied it if he could^x.

Fourthly, Matthew's narrative is confirmed by Macrobius, a heathen author, who lived about the end of the fourth century, and who mentions this massacre in the following terms: "Augustus having been informed that Herod had ordered a son of his own to be killed, among the male infants about two years old, whom he had put to death in Syria, said, It is better to be Herod's hog than his son^y." Now although Macrobius is far too modern to be produced as a valid evidence in this matter, unsupported by other circumstances, and although his story is magnified by an erroneous circumstance, yet the passage cited from him serves to prove how universally notorious was the murder of the children in Bethlehem, which was perpetrated by the order of Herod.

Fifthly, With regard to the silence of Josephus, we may further remark, that no historian, nor even annalist, can be expected to record every event that occurs within the period of which he writes.

Sixthly, Contemporary historians do not relate the same facts. Suetonius tells us many things which Tacitus has omitted, and Dion Cassius supplies the deficiency of both.

Seventhly, It is unreasonable to make the silence of the Jewish historian an objection to

^x See the passages in Lardner's *Works*, vol. iv. p. 122, 4to.

^y Macrobius, Saturn. lib. ii. c. 4. The emperor, according to this writer, seems to have played upon the Greek words, *ir*, a hog, and *vior*, a son; the point of the saying perhaps consists in this, that Herod, professing Judaism, was by his religion prohibited from killing swine, or having any thing to do with their flesh; and therefore that his hog would have been safe where his son lost his life. Macrobius states this massacre to have been perpetrated in Syria, because Judæa was at that time part of the province of Syria. Gilpin and Dr. Clarke, on Matt. ii. 16. The massacre of the infants is likewise noticed in a rabbinical work, called *Toldoth Jeshu*, in the following passage—"And the king gave orders for putting to death every infant to be found in Bethlehem; and the king's messengers killed every infant according to the royal order." Dr. G. Sharp's first *Defence of Christianity*, &c p. 40.

the credibility of the sacred writer, while there is equal and even superior reason to confide in the fidelity of the latter.

Eighthly, Herod would naturally be supposed to take such precautions as he might think necessary without being scrupulous concerning the means.

Ninthly, Voltaire, either from ignorance or dishonesty, asserts that fourteen thousand children must have lost their lives in this massacre. If this were true, the silence of Josephus would be a very important objection to the veracity of St. Matthew's narrative: and with this view the assertion is made by Voltaire, who every where shows himself an inveterate enemy of revealed, and not unfrequently of natural, religion. But as the children whom Herod caused to be put to death (probably by assassins whom he kept in his pay) were only males of two years old and under, it is obvious, according to Voltaire's statement, that more children must have been born annually in the village of Bethlehem, than there are either in Paris or London. Further, as Bethlehem was a very small place, scarcely two thousand persons existed in it, and in its dependent district; consequently, in the massacre, not more than fifty at most could be slain. In the life of such a tyrant as Herod, this was, comparatively, so trifling an act of cruelty, that it was but of small consequence in the history of his sanguinary government.

Lastly, As the male infants that were to be slain could easily be ascertained from the public tables of birth, or genealogies, that circumstance will account for the reputed parents of our Saviour fleeing into Egypt, rather than into any city of Judæa^z.

Any of these arguments would be sufficient to vindicate the Evangelist's narrative; but, altogether, they form a cloud of witnesses,

^z Lardner's *Credibility*, part i. book ii. ch. ii. sect. 1. p. 180-185. 4to. Volboth causæ cur Josephus cædem puerorum Bethlemiticorum, Matt. ii. 16. narratam silentio præterierit, 4to. Gottingen, 1788, as analyzed in the *Monthly Review*, (O. S.) vol. lxx. p. 617. Schutzii *Archæologia Hebraica*, p. 52, 53. Vide Horne's *Critical Introduction*, 2d edit. vol. i. p. 653-4. Among the Barrington papers, I find an unpublished letter of Dr. Lardner to Lord Barrington, in which the learned writer argues at length, with his usual judgment and accuracy, against depending on the authority of Macrobius, in the following passage:—"I the less regarded it (the passage in Macrobius), because the objection relating to the slaughter of the infants, taken from the silence of Josephus, appeared to me of no moment. When we have but one history of the affairs of a country, and that history a brief one, the omission of some particular event is no difficulty. Josephus was a firm Jew, and there was therefore a particular reason for his passing over this event; because he could not mention it without giving the Christian cause a very great advantage. To write that Herod, at the latter end of his reign, had put to death all the infants at Bethlehem, under two years of age, on occasion of a report spread that the king of the Jews had been lately born there,

abundantly sufficient to overbalance the negative evidence attempted to be drawn from the silence of Josephus.

NOTE 38.—PART I.

Ἀπὸ διετούς καὶ κατωτέρω. Sir Norton Knatchbull, in his *Annotations on difficult Texts*, has endeavoured to prove that it is not necessary to suppose from these words, that Herod killed all the children in Bethlehem who had completed, but those only who had just begun, their second year, or who had just ended their first year. The Hebrew expression would have been בן-שנה־י f*ilius duorum annorum*. P. 6. Cambridge, 8vo. edit. 1693.

NOTE 39.—PART I.

MR. MANN conjectures that Antipater, who was the heir apparent to the crown of Herod, when Christ was born, was one of the principal advisers of the massacre at Bethlehem. He had already procured the death of his two elder brothers, to prepare his way to the succession. His alarm would be as great as that of his father, when he heard that a king of the Jews was born. As this Antipater was executed only five days before Herod died, both might be referred to in the words of the Angel—"They are dead which sought the young child's life." The very same words are applied to Moses, under similar circumstances, *Exod.* iv. 19. Vide Doddridge's *Family Expositor*, 8vo. edit. vol. i. p. 86.

would have greatly gratified the Christians, whom Josephus hated; since it was well known that about thirty years after the slaughter, and the latter end of Herod's reign, Jesus (who was said to be born at Bethlehem), being then about thirty years of age, styled himself king of the Jews, and did many things, to say no more in proof of it." Dr. Lardner then proceeds to discuss, at some length, the time and occasion of Augustus's jest. That no argument against this part of the Gospel narrative can be derived from the silence of Josephus, is ably shown also by Bishop Warburton, who mentions several very important omissions of this writer. See his *Divine Legation of Moses*, vol. iv. p. 281, 282. A German writer has written a whole treatise on the wilful omissions of Josephus. He makes them, if I remember rightly, sixty-two in number. The remark of Michaelis, that historians generally know little of the events of the thirty years immediately preceding them, and that on this account it was probable that Josephus had not heard of the slaughter of the innocents, does not appear sufficient to account for his silence. It seems utterly impossible that Josephus could have been ignorant of this event. His silence was more likely to have been in this instance, as in others, wilful and interested.

NOTE 40.—PART I.

THE reign of Archelaus commenced inauspiciously; for, after the death of Herod, before he could leave the kingdom to obtain the confirmation of his father's will from the emperor at Rome, the Jews behaved themselves so tumultuously in the temple, in consequence of his having refused them some demands, that this king ordered his soldiers to attack them, on which occasion upwards of 3000 were slain. It was, probably, from his knowledge of this circumstance, and a general apprehension of the cruelty of the character of Archelaus, that Joseph was afraid to return to his own country.

NOTE 41.—PART I.

ST. MATTHEW seems in this passage to apply, as it were in a collective sense, all the prophecies in the Old Testament that refer to the abject and low condition in which the Messiah should appear. Nazareth, whither Christ was now conducted, was the most contemned part of the Holy Land, agreeing well with that prediction—"He was despised and rejected of men."—"The Evangelist," says Lightfoot, "does not quote one prophet (τὸ ῥηθὲν διὰ τῶν Προφητῶν) but all. All the prophets do teach the vile and abject condition of Christ; but none that his condition should be out of Nazareth. Christ seems destined to that abject place, to fulfil in a general sense these prophecies." This seems to be the best interpretation of the passage; preferable to those which represent St. Matthew as playing upon the words בִּצְר, and נֹזֶר. Vide Lightfoot, *Heb. et Talm. Exerc.* vol. ii. p. 112.

NOTE 42.—PART I.

THE canons of the Jewish Law required parents to instruct their children in their intended trade at twelve years of age. It is probable, therefore, that this also was the period when they began to comply with the Law, *Exod.* xxxiv. 23. which required all the male children to present themselves at Jerusalem three times every year. As the Jews were accustomed to go up in (*συνοδαὶς*, Heb. אֲרָחָה,) "caravans," in parties composed of great numbers, it cannot excite surprise that the Holy Child Jesus was not at first missed by Joseph and Mary. They found him, Lightfoot attempts to prove, in the hall, or room adjacent to that of the Sanhedrin, proposing and answering questions, as the Jewish youths were permitted to do, to the doctors of the law. There were in the temple, 1. The

great Sanhedrin in the room Gazith, consisting of seventy-one members, with the "nasi," or prince, or president, at their head; and the father of the court, the "Ab beth den" on his right hand.—2. Twenty-three judges in the gate of the court of Israel.—3. Twenty-three judges in the gate of the court of the Gentiles. *Sanhedr.* cap. xi. hal. 2. In each of these it was permitted to ask questions concerning the Law. Instances are given in Lightfoot, from *Hieros. Taanith*, fol. 67-4. R. Gamaliel said to a disciple, "To-morrow, in the consistory, do thou come forth and question me on this matter." There was often a full audience of many people^a.

The brief narrative of the Evangelist, which confines itself to the simple statement of facts, without either detail or embellishment, ought not to prevent us from considering the very peculiar circumstances in which the "Glory of the second temple" appeared in the house of his heavenly Father. He had now arrived at that age when the Jews were accustomed to instruct their children more fully in the arts of life, and the knowledge of their religion. At this period Christ showed himself to be perfectly versed in the Mosaic Law. Two remarkable circumstances now occurred: the death of Hillel, the most eminent of the Jewish expounders of the Law, and the banishment of Archelaus. By the first event the Sanhedrin was deprived of its greatest ornament; by the second the power was more evidently shown to be in the hands of the Romans; and another more decisive proof was afforded to the people that the sceptre was departing. Is it not probable that the appearance of our Lord in the temple, and his conversation there, might have been designed to prove to the doctors that there was One among them more learned than Hillel; and that One also by his well-known pedigree from the direct line of David, was the heir to the long-lost and now vacant throne of Israel? At his first appearance as an infant in the temple, the spirit of prophecy revived;—at his present appearance he showed himself to be worthy of the homage of his people, as the learned successor of their most learned instructor, and as their lawful sovereign, the heir to the crown of David.

The conversation of Jesus must have made a deep impression upon the minds of all that heard it; and must not only have excited the attention, but the curiosity and admiration of the Sanhedrin. That the object of our Lord's sitting among the doctors was something more than hearing or asking questions concerning the difficulties of the Jewish Law, is evidently

^a See Lightfoot, *Heb. and Talm. Exerc.* in Luke, vol. ii. p. 396-7. Lightfoot thinks it is not impossible that our Lord had found admission into the very Sanhedrin, a circumstance of rare occurrence, permitted only in extraordinary cases.

implied in his answer to the expostulation of his mother, "Wist ye not that I must be about my Father's business?" or, as it may be translated, "Wist ye not that I must be in the house of God my Father?" The Messiah did not come merely to excite the amazement, or to gratify the curiosity of the Jews. He came to impress some lesson upon them, suitable to the peculiar circumstances of the moment, and in accordance with, or to the furtherance of, his divine mission.

Lightfoot has shown the probability that Hillel had died some short time before our Lord visited the temple at this period. Should his opinion be erroneous, there might have been assembled round our Lord, when he conversed with the Jewish doctors, Hillel and Shammai, the two most celebrated rabbis of the Jews; R. Judah and R. Joshua, the two sons of Bethira; Jonathan Ben Uzziel, the author of the Chaldee Paraphrase; and R. Jochanan Ben Zacchai. Before these distinguished men our Lord displayed that knowledge of the Law which overwhelmed them with astonishment and admiration^b.

NOTE 43.—PART I.

THE Spirit of prophecy came upon John when he was thirty years of age: this was the time appointed in the Law for the commencement of their ministry by the Priests and Levites. He preached in the desert, where the greatest multitudes passed;—he wore a garment of camel's hair, the most coarse and common garment, similar to that worn by the prophets of old, to express his contempt for the vanities and ostentations of life. His food was the spontaneous produce of the country, showing his self-denial, and the subjection of all his appetites;—his days were passed in the wilderness, far removed from the world, preparing and preaching the way of the Lord. He avoided wine and strong drink, like a Nazarite, being separated and holy to the Lord, Numb. vi. 2, 3. He was to others the example of all that he taught. Whether the locusts he ate were the animals so called, prepared in the manner usual among the Jews, or whether it was a peculiar herb growing about that country (which seems more probable) is uncertain. Many have conjectured that the wild honey, the μέλι ἄγριον, ought to be read μελιαγρίαν, which they imagine to be likewise a species of herb indigenous in Judæa. Witsius, however, considers this opinion as quite unfounded^c.

^b Doddridge, *Fam. Expositor*, translates the word ἐξίστατο, "they were in a transport of admiration." "Ἐξίστατο, obstupescabant, mirabantur. Verbum ἐξίσταμι de quacunque animi commotione vehementiori, imprimis etiam de admiratione summâ usurpatur."—Rosenmüller in loc.

Had a messenger of a different character been chosen as the forerunner of the Messiah, the Jews would have been confirmed in their preconceived ideas of a temporal prince; but the austerity of the Baptist's habits, his seclusion from the world, and his contempt of all its pleasures and distinctions, were in direct opposition to all those opinions, and ought to have contradicted them. Had he been the ambassador of any worldly sovereign, he must have been invested with all the external splendor and pomp which he was appointed to represent;—but as the ambassador of a spiritual Lord and a spiritual kingdom, all these things were laid aside;—his robe of state was of camel's hair,—the luxuries of his table were the honey of the wilderness,—and the message that he brought from his Sovereign was an invitation to repentance and faith.

NOTE 44.—PART I.

THE desert in which St. John preached was not a barren and desolate wilderness^d. According to Lightfoot he first taught in the wilderness near Hebron^e, but afterwards removed towards Jordan, probably near Jericho; a tract of country which was wild and desert, yet having in it several large cities. Jericho itself contained twelve thousand men, of the courses of the priests; and the road from Jerusalem to that city, and to Peræa, especially near the time of the Passover, was frequented by great multitudes, about which time, it is supposed, John began his ministry. The country was very convenient for food, and its valleys abounded in palm trees, which trees, if we may credit Diodorus Siculus^f, yield much wild honey.

NOTE 45.—PART I.

LIGHTFOOT ascribes the first use of baptism to Jacob, when he admitted into his family and into the Church of God, the proselytes of Shechem, and other heathens. "Put away your

^c On the locusts eaten by John, see a curious criticism in verse, by Dr. Byrom, of Manchester—Byrom's *Poems*, in Chalmers's edition of the poets, p. 231, vol. xv.

^d "Fuit enim in desertis, hoc est ruri, procul publicis scholis, procul aulâ, procul Hierosolymâ, procul seducendum in frequentibus urbibus voluptatum lenociniis."—Witsius, *De Vitâ Johannis Bapt. Miscell. Sacr.* p. 501.

^e Lightfoot, chorog. dec. to Mark, *Works*, vol. iii. p. 294., distinguishes between the wilderness of Juda, and that of Judæa.

^f Φυέται αυτοῖς, ἀπὸ τῶν δένδρων, μέλι πολὺ τὸ καλούμενον ἄγριον, ὃ χρῶνται ποτῶ μὲν ὕδατος—"they have much honey from the trees, which they call wild honey, which they drink with water."—Diod. Sic. lib. 19. ap. Lightfoot.

strange gods, and be ye clean, and change your garments." Aben Ezra interprets the word והטהרו, Gen. xxxv. 2., "and be ye clean," to be שירצו הנות, "the washing of the body," or "baptism:" but this would not prove that the rite of baptism was then used as the commencement of a permanent institution. It might have been a useful and expressive ordinance of Jacob, but no more.

The Israelites assert, that all Gentile proselytes were brought into their church by baptism. The question is, whether they were so initiated before the time of John, by a customary rite which might be dispensed with at pleasure, or by a positive law. Lightfoot quotes Maimonides, who lived only in the fourteenth century, and whose authority, in the absence of other proofs, is not therefore decisive.—Lightfoot's *Works*, vol. ii. p. 117.

We have no evidence to prove that baptism, among the Jews, was of divine appointment. It was principally administered to the Gentiles, who were considered after that ceremony as new creatures, and worthy of admission into the church. A Jew, if he had lived as a Gentile, even for a day, would undergo this ceremony, which makes it appear more like a legal washing, or purification, than an ordinance divinely instituted. The Jews must have well understood this ceremony as emblematical of the introduction of a more perfect dispensation, which required the greatest purity of heart and life. When the Jews baptized the heathens, they admitted them into their own church, into a new religion; and John now calls upon the Jews themselves to be baptized, and to become members of another church, under another dispensation different from that of Moses.

In this then consisted, in some measure, the essential difference between the baptism of John, and that of any other teacher. The Law required the washing of polluted persons, on account of legal uncleanness: the baptism of John required the purification of those who were legally clean. It exacted obedience to the spirit, not to the letter of the Law. If we consider the Christian dispensation, therefore, as commencing with the preaching of John, we shall find there were three forms of baptism; that of John, who baptized in the name of the Messiah about to come upon the earth;—that of the disciples of Christ, when he was incarnated and living among them;—and that of the Apostles, who received, at the ascension, an express command from Christ himself to proselytize all nations, and to baptize them "in the name of the Father, and of the Son, and of the Holy Ghost." The ministers of the Church of God have ever since baptized in the same holy name, using the same form of words.—Vide Lightfoot's *Works*, vol. i. p. 465, 466.

NOTE 46.—PART I.

MALACHI predicted of the Elias who was to come, that

"He shall turn the heart of the fathers to the children,
And the heart of the children to their fathers^g."

The Angel predicted of John the same things. The event corresponded to the prediction. When John began to preach to Israel, the Jews were divided into three principal, and innumerable smaller sects, differing both in religious opinions and ceremonies. The Pharisees and Sadducees were inflamed with the most bitter hatred against each other. The expounders of the Law were at variance. The dissensions in the synagogues disturbed the repose of families. Children and their parents disputed: all was confusion. The ministry of the Baptist withdrew the people from under the banners of the leaders of these sects, and directed them to the One Great Teacher, who was now at hand to decide all controversies, and unite them to himself.—Witsius, *De Vitâ Johan. Bap.: Misc. Sacr.* vol. ii. p. 518.

NOTE 47.—PART I.

THE different addresses of St. John to those who came to him, given in this section, could not have been delivered at one time. They may be supposed to contain the sum and substance of his general preaching.

We may observe, that all the exhortations of John refer to the spiritual dominion of the Messiah over the hearts and consciences of men. He never once speaks of it as a temporal or earthly power. He exhorts to repentance and confession of sin, μετανοια, a total renewing of the spirit of the mind—a change of the whole man. In the same way all those of the present day, who have lived unmindful of their spiritual covenant with God, are called upon by the ministers of God's word to adopt that mode of returning to their Almighty Father, pointed out by the Baptist; and, by a true repentance and confession of sins, to renew their baptismal vow, and become spiritual members of his spiritual church.

In Luke iii. 14. we read that certain soldiers came to John the Baptist, while he was preaching in all the country about Jordan, and demanded of him, saying, "And what shall we do?" An important question in Christian mo-

^g The passage in Malachi, ch. iv. 6., is supposed by Dr. Owen to have been both corrupted and altered by the Jews, both in the Hebrew copies, and in the copies of the Septuagint, and to have been originally exactly as three of the Evangelists have delivered the citation of it to us.—Owen's *Inquiry into the State of the Septuagint Version*, p. 54.

rality. It has been asked, who these soldiers were; for it does not appear that the Roman soldiers then stationed in Judæa were engaged in any war. Now it happens that the expression used by the evangelical historian is not *στρατιῶται*, or "soldiers," but *ἐλατενόμειροι*, that is, men, who were actually under arms, or marching to battle.

It is not to be supposed that he would use this word without a sufficient reason, and what that reason is we may readily discover, on consulting Josephus's account of the reign of Herod the tetrarch of Galilee. He tells us^h, that Herod was at that very time engaged in a war with his father-in law, Aretas, a petty king of Arabia Petræa, whose daughter he had married, but who had returned to her father in consequence of Herod's ill-treatment. The army of Herod, then on its march from Galilee, passed of necessity through the country where John was baptizing; and the military men, who questioned him, were a part of that army. So minute, so perfect, and so latent a coincidence was never discovered in a forgery of this or any other ageⁱ.

NOTE *48.—PART I.

ON THE PERIOD THAT ELAPSED BETWEEN THE COMMENCEMENT OF THE MINISTRY OF JOHN AND THE BAPTISM OF CHRIST.

MUCH discussion has at various times taken place respecting the period which elapsed between the commencement of the ministry of John and the baptism of Christ. Lightfoot (*Harmony*, p. 8. *Works*, vol. i.), and Newcome (*Harm. not. in loc.*), suppose six months.—Bedford (*Scrip. Chron.*) the same.—Benson (*Chron. of the Life of Christ*) five months.—Dean Prideaux three years and a half. It is the general opinion, that about the same interval elapsed between the commencement of the ministry of the Messiah and of his forerunner, as had previously elapsed between their births. Pilkington, however, has supposed there were about seventeen months between these events; and, contrary to the united authorities of the most learned harmonizers, and perhaps to his general good judgment, he has adopted the fanciful theory of Whiston, who supposes thirteen months to have transpired, and that the baptism of Christ followed the calling of Andrew, Philip, and Nathanael,—the marriage at Cana,—the first driving of the buyers and sellers from the temple, and the conversations which were held, in the course of that period, in Jerusalem, and with Nicodemus. It is after this

last event, that Whiston inserts the baptism of Christ. Pilkington goes on to arrange, in addition to these events, the baptizing by Christ himself of many disciples in Judæa, and his conversation with the woman of Samaria,—the believing of many of the Samaritans and Galileans, and the healing of the nobleman's son at Capernaum: it is not till then, that he proceeds to the account of the baptism of our Lord, and his subsequent temptation; both of which events these two commentators concur in placing, as the Scripture expressly asserts, immediately after that event.

Whiston's arguments, together with those of Pilkington and Marshall, in favor of the later date assigned to the baptism of Christ, may be thus enumerated and answered.

1. Eusebius asserts that the three Evangelists omitted the former part of Christ's ministry, which took place before the imprisonment of John.

This assertion of Eusebius, as is easily proved by examining the several harmonies, is totally groundless; the more public ministry of Christ certainly did not begin till that event: and even if it were correct, John nowhere declares that the date of the baptism of Christ was that which is assigned to it by Whiston.

2. It appears, from Matt. iii. 14., that Jesus baptized before his own baptism.

In reply to this remark, Archbishop Newcome has observed, that John, acknowledging Christ to be the Messiah, exclaims, "I have need to be baptized of Thee," (by the Holy Spirit).

3. The baptism of Christ is placed after the history of John's ministry, and before his imprisonment.

The Evangelists, like the writers of the Old Testament, do not exactly observe the chronological order, as Whiston supposes they did in this instance. As John was the forerunner of Christ, it might have been expected that they would follow the plan they have actually adopted; that is, would put together all those actions of John which characterized the second Elias; and would then proceed to the ministry of our Lord, beginning with his baptism, in which he was solemnly anointed by the Holy Spirit to his high office.

4. It appears, from Luke iii. 21., that Christ did not come to be baptized till all the rest of the people had been baptized.

The expression, *ἐν τῷ βαπτισθῆναι*, implies that Christ came to John while the people were still continuing to desire baptism from John; it is not *μετὰ τὸ*. Campbell translates the passage, "Now when John baptized all the people, Jesus was likewise baptized."

5. The Baptist was imprisoned immediately after the baptism of Christ, Luke iii. 19, 20.

But this observation has been already answered. Whiston assumes that St. Luke wrote in order of time; whereas he has merely antici-

^h Josephus, *Ant. Jud.* lib. 18. c. 5. sect. 1, 2.

ⁱ For the above illustrative coincidence we are indebted to Michaelis, vol. i. ch. ii. sect. 11 p. 51.

pated the relation of the imprisonment of John, that he might better conclude for a time the history of the Baptist.

To these arguments Pilkington adds, that John did not know Christ till he had seen the Spirit descending on him;—but before his baptism, when the Spirit descended, he declared he knew him.

To this the Archbishop replies: “John i. 31. 33., may be reconciled with Matt. iii. 14., by supposing that John, for wise reasons, knew not Jesus personally till he came to be baptized; though he must have heard before of Jesus’s name and wonderful birth, from his own relations. God seems to have revealed to the Baptist, soon after he entered on his ministry, that the visible descent of the Spirit should point out to him the Messiah, John i. 33. When Jesus came to be baptized, Matt. iii. 14., it is probable John knew him by a supernatural impulse, as Samuel knew Saul and David, 1 Sam. ix. 17. and xvi. 12.; and as Ahijah discovered the wife of Jeroboam, 1 Kings xiv. 5. See also Luke ii. 28. 38.; and afterwards the sign foretold, John i. 33., confirmed the Baptist in his belief that Jesus was the Christ. Le Clerc’s *Paraphrase* of Matt. iii. 14., is, ‘Quod afflatu prophetico ab eo dicebatur: nam Jesum non nôrat.’—*Harmony*, p. 40. And F. Spanheim says, *Dub. Evang.* 2. p. 147, ‘Nihil aliud propositum Joanni Baptistæ nisi ostendere se non ex familiaritate aliquâ ante contractâ Christum novisse; sed ex merâ revelatione cœlesti; adeoque nihil a se dari nec cognationi, nec amicitiae, nec gratiæ, nec collusioni alicui clandestinæ.’ The Baptist is not to be understood as saying, he did not know Jesus, *but by a sign from heaven*; see Dr. Priestley’s *Harmony*, p. 78.; but that he knew him not, *before he came to be baptized*, and that God had promised a sign by which he should be known; which sign, intended for a full confirmation, was preceded by an inspired knowledge of Jesus.”—Newcome, *Harmony*, notes, p. 6.

These apparently inconsistent passages have been reconciled in various other ways. Hales, vol. ii. part ii. p. 731., is of opinion that John knew Christ personally, but was not informed of his dignity and office, till he was assured of it by a miracle.

Lightfoot supposes that John knew not that Christ was in the world till he came to be baptized—when, knowing him by the Spirit, John forbade him;—and the sign of the Holy Ghost, descending from heaven, was the sign given him for assurance and confirmation. Vide Elsley on John i. 33.

I have discussed this question at greater length than to many will appear necessary; because Pilkington is one of my authorities, and has written a Dissertation expressly on the subject.

NOTE 48.—PART I.

THE time had now arrived when the Messiah was to begin his public career, and to break forth from the obscurity of his lowly life. He commenced it in that manner which was most suited to his dignity as a spiritual Being, by an act of obedience to the established law of his heavenly Father, accompanied with the most fervent prayer. On this important occasion, in the presence of the assembled multitude, a voice from heaven declares him to be “The beloved Son of God, in whom he was well pleased.” His divine mission now received the miraculous confirmation which had always satisfied the ancient patriarchs and fathers of the Jewish Church. It received the testimony of the “Bath Col,” or “voice from heaven;” and the visible glory of the Shechinah hovered over him.

The question, whether the inauguration of Christ into his high office was not as public, and therefore as generally known, as that of Moses, will be discussed in the note to 2 Peter i. 16. Danzius, in a learned tract preserved by Meuschen, in his *N. T. ex Talmude*, has treated this curious and interesting subject at some length.

NOTE 49.—PART I.

CHRIST came to John to be baptized. He was baptized by John not of necessity, not for his own sake, but for ours. He was baptized that he might confer honor on John, sanction his ministry, and commend it to the doubting Jews. By this act he made himself the head of all who by baptism confess their sins, and are admitted into the Church. He sanctified baptism by thus subjecting himself to it, that man might not despise it as a useless or unmeaning ceremony. He would not that men should refuse to come to the baptism of their Lord, when he had not disdained the baptism of his servant. By baptism he shadowed out the difference between the carnal and spiritual state of man, and between our fallen condition and his own; first mean, then glorious;—first earthly, then heavenly;—first mortal, then immortal;—first buried under the earth, as the worshipper was buried under the water, and rising therefrom spiritual, changed, and glorious. Christ by his baptism renewed his covenant with his Father; and fulfilled all righteousness, by complying with every law, which proceeded from the wisdom of God, and was designed only for the happiness and restoration of man.—Vide Witsius, *De Vitâ Johannis*:—*Miscell. Sac.* vol. ii. p. 537.

NOTE 50.—PART I.

As a dove hovers over her nest with an undulating and gentle motion, so did the emblem of the presence of God wave and bend, and rise and fall over the head of our Saviour. Such seems to be the most defensible, as well as the most generally-received interpretation. It is consistent also with the analogy that may be found between the old and new covenants^j. At the beginning of the material creation the Spirit of God moved on the face of the waters; the Spirit of God, “dove-like, sat brooding on the vast abyss^k.”

NOTE 51.—PART I.

ON THE TEMPTATION OF CHRIST.

IN order to understand the passage of the New Testament which is contained in this section, and is justly supposed to be attended with many difficulties, it is necessary to consider the Messiah under that name which is alike given to him in the Old Testament, in the New Testament, and in those of the Jewish traditions, which may be received with most confidence. Christ must be considered under the character of the second Adam, who came into the world to fulfil the same law which the first Adam had violated. That he might more evidently and effectually accomplish this object, it was appointed that he should be tempted like unto Adam, and undergo the same trial.

^j This view of the analogy between the action of the Spirit at the Creation, and at the baptism of Christ, I find confirmed by a singular tradition among the Jews. In a note in *Bresith Rabba*, sect. 2. fol. 4. 4. on Genesis i. 2. we read, “Et spiritus Dei: intelligitur Spiritus Regis Messiae, de quo dicitur, Isa. xi. 1. Et quiescit super illum Spiritus Domini. Post quæ verba allegata statim hæc addit R. Ephraim in *Ir Gibborim* ad Genes. i. 2. כרחפת ‘Inebuit, sicut columba, quæ volitat super nido, illum attingens, et non attingens.’ Pergunt vero in *Bresith Rabba*: ‘Quomodo vero ministratur Spiritus Messiae, et venit movens se super faciem aquarum? Resp. Quando vos movebitis corda vestra, sicut aquas per pœnitentiam; quemadmodum dicitur,’ Thren. ii. 19. ‘Effunde, sicut aquas, cor tuum coram Domino.—Intelligitur Spiritus Messiae. Quum primum enim ille se super aquis legis commovit, statim facta est redemptio.’”—Vide Schoetgenii *Hore Hebraice*, vol. i. p. 9 and 10. This, then, is another instance of the wonderful fulfilment, in the person of Jesus of Nazareth, of many of the singular traditions entertained among the Jews respecting their Messiah.

^k The word in Genesis כרחפת without points, must be considered as a participle of Hiphil, the causative; with points it is the participle of Pihel, the intensive; a signification much more consistent both with the sense of the passage in Genesis, and the description of the descent of the emblematical representation of the power of the Spirit in the Evangelical narrative.

If we consider the Messiah in this point of view as the second Adam, it seems possible that we shall more easily solve many of the difficulties which have been supposed to attend the literal interpretation of this interesting narrative. The Old Testament begins with an account of the preparation of the material world for the accomodation of the first Adam; the New Testament relates the preparation of the spiritual world, or Church, for the reception of the second Adam.

When the time of his creation came, the first Adam was formed by the power of God out of the then unpolluted earth; the second Adam was created by the same power of the Most High, in a similar state of innocence and perfection.

When the first Adam was ushered into the world, he was a perfect man, and his Father blessed him. When the second Adam had attained to the fulness of manhood, he was, while submitting for our sakes to the rite of baptism, blessed from above: both were sinless; both were, in a peculiar sense, the sons of God, and partakers of the human nature. The first Adam was placed in Paradise, and fell into the Wilderness. The second Adam was placed in the Wilderness, and regained that Paradise which his predecessor had forfeited. Adam was driven out of Paradise into the Wilderness, and banished from the tree of life. Christ was led or driven into the Wilderness by the same Spirit, to undergo the same trial, and by a sinless obedience to revoke the sentence of condemnation, open again the gates of Paradise, and regain the tree of life. In Him, we have another perfect man, as yet untouched by the Tempter. To Him therefore, as to the first Adam, the Evil Spirit makes his approaches from without, proposing his suggestions in a personal conversation; for as the nature of Christ, like that of Adam, was uncorrupted by sin, the wicked spirit had no immediate access to the heart. It was for this cause that Eve was tempted in a personal conversation; so also was tempted the seed of the woman, who was to bruise the serpent's head.

To show, however, still more clearly the evident parallel that exists, between the temptations of the first and second Adam, it will be necessary to examine the peculiar circumstances of each event.

According to St. John, all the sin that tempts mankind may be comprised in these three terms:—the lust of the flesh; the lust of the eye; and the pride of life; and to these three may be reduced the temptations both of Adam and of Jesus. In the temptation in Eden these three principles of evil are evidently alluded to in the description of the forbidden fruit. In the temptation in the wilderness, Christ was tempted like unto Adam; and in a more general sense, like unto all the children of Adam.

Adam was first tempted to the lust of the flesh by indulging his natural appetite for food, in a manner which was contrary to the express command of God. Christ was tempted to gratify his wish for food in a manner forbidden by the spirit of the law of God. He was tempted to supply himself with provision, by devoting that miraculous power which was given him for the benefit of mankind, and for the more effectual demonstration of the truth of his mission, to the gratification of his human nature.

Adam was, secondly, tempted to the lust of the eye: "He took of the fruit, because it was pleasant to the eye." And the Evil Spirit enforces the power of the motives to disobedience by perverting the understanding, in misrepresenting Scripture itself. Our Lord was, secondly, tempted by the perversion of Scripture itself, to indulge that feeling which is gratified by the admiration and homage of the world. He was invited by the Tempter to proclaim himself at once, by the performance of a useless and ostentatious miracle, the promised Messiah of the Jews. He was invited to encourage their false notions of a Messiah, and to obtain immediate possession of his promised kingdom, by throwing himself from the pinnacle (or wing, or battlement, or royal portico, for the word *πτερυγιον* is thus variously rendered) of the temple, and claim the homage of the crowds assembled to worship there. For the Jews interpreted literally the prediction of Malachi iii. 1., and expected that the Messiah, by some extraordinary demonstration of his power, would suddenly come to his temple. The pilgrimage which our Lord came to undergo was one which was expressly and painfully opposed to all that train of feelings and dispositions, so pleasing to our fallen nature. The Captain of our salvation was to become perfect through sufferings. He was to be poor, despised, insulted, and rejected. At the time when his painful career was beginning, he was tempted to avoid his appointed course of suffering, and to assume at once his destined honors, as the Messiah of Israel. No evil, he was assured, could happen to him, if he were the Son of God;—for He shall give his angels charge over thee,—they shall bear thee up, and protect thee from suffering and from danger.

Adam was, thirdly, tempted to that kind of evil which most alienates the human race from their Creator; he was tempted to the pride of life. "It was a tree to be desired, to make one wise." The wisdom which an evil spirit would recommend to the approbation of an accountable being must partake of his own nature; it must be different from that spiritual wisdom which is from above, and of which Adam was a partaker. It was the wisdom of this world, which is elsewhere called "earthly, sensual, devilish." It is that human wisdom by which

the pride and glory of life is attained,—by which ambition triumphs, and conquerors obtain their temporal crowns and kingdoms. To this temptation likewise, our Saviour is now subjected. The Devil takes him up into an exceeding high mountain, "and showeth him all the kingdoms of the world, and the glory of them," and promises them all to Christ on one condition only, that he will worship him,—that is, provided he will exchange his spiritual kingdom, which is to be purchased with the most excruciating agony and suffering, for the kingdoms of this world, all temporal power over every nation under heaven. In the second temptation he had invited Christ to obtain the homage of his own people, and to gratify his vanity and ostentation by hearing and receiving the acclamations of the Jews. In this he is solicited to become the sovereign of the universe, the powerful chief of one great empire, embracing alike under his dominion the subdued pride of Rome, and the submission of all mankind.

Thus was Christ, the second Adam, tempted in the same manner as the first Adam; on the same principles, and by the same Tempter. But he was also tempted as we are. The object of Satan, from the creation of Adam to the present moment, is to render man unfit for a spiritual condition, by inducing him uniformly to act from natural, or earthly, motives. The Spirit of Evil does not desire to diminish the supposed happiness of man in this world; he endeavours to immerse him in the pursuit of worldly enjoyments, comforts, and vanities, in such a manner, that the soul becomes embruted and embodied in material objects. The Spirit of Evil so endeavours to sensualize and animalize the intellectual and moral faculties of man, that his inferior nature may be triumphant; and consequently, that, when he shall be summoned into another stage of existence, he may be rendered totally unfit to be the eternal companion of God, the Judge of all,—of Christ the Mediator,—of holy angels,—and of perfect spirits.

Other circumstances may be adduced to complete the parallel between the two temptations. The first Adam fell through the act of eating; the second Adam reversed the sentence of condemnation by the opposite act of fasting and mortification. The first Adam was tempted in Paradise, surrounded by all the animals of creation, over which he ruled in a state of innocence: the second Adam is described by St. Mark, i. 13., to have been in the wilderness with the wild beasts. He sat among them, as their acknowledged Lord, in the same state of innocency, as the first Adam had enjoyed before his fall. When the temptations were completed, we read in both instances of a most curious and impressive circumstance, which in a wonderful manner completes this parallel.

When the first Adam fell, the angels of God were placed at the gate of the garden of Eden, to keep him from tasting the fruit of the tree of life. When the second Adam triumphed, angels came and ministered to him of that immortal food, which the flaming sword of divine wrath had denied to the children of disobedience.

For the passages in the Old Testament which prophesy the coming of Christ as the second Adam, compare 2 Sam. vii. 18, 19. with 1 Chron. xvii. 16, 17. When David desired to build the temple of Jerusalem, he was commanded to leave the performance of that task to his son, because he had himself been throughout his life engaged in wars. The message to this effect was delivered by the prophet Nathan, who consoles the king by declaring that from him the Messiah should descend. The king, on receiving this communication from the divine messenger, goes up to the tabernacle, and returns thanks to God for the promise. He thanks God that he has been regarded according to the law^l, or order^m, or arrangementⁿ, of the Adam that is hereafter to be from above.

Among the titles given in the Old Testament to the Messiah, collected by Dr. Pye Smith, in his valuable work on the *Scripture Testimony to the Person of the Messiah*, I find this, "the Adam from above." He cites in support of the interpretation which he has there given of 2 Sam. vii. 18, 19. and 1 Chron. xvii. 16, 17. the learned criticism of Dr. Kennicott, from which, however, he has in some measure departed, by rendering the word תורה "order," instead of "law." Bishop Horsley translates it "arrangement." His criticism is very ingenious. The words in the original are as follow—2 Sam. vii. 19. וזאת תורת האדם אדני יהוה—1 Chron. xvii. 17. וראיתני כתור האדם המעלה יהוה אלהים &c.; on which Dr. Kennicott observes, "From David's address to God, after receiving the message by Nathan, it is plain that David understood the son promised to be the Messiah, in whom his house was to be established for ever. But the words, which seem most expressive of this, are in this verse now rendered very unintelligibly, 'and is this the manner of man?' Whereas the words וזאת תורת האדם literally signify, 'and this is (or must be) the law of the man, or of the Adam,' i. e. this promise must relate to the law, or ordinance, made by God to Adam, concerning the seed of the woman; the man, or the second Adam; as the Messiah is expressly called by St. Paul, 1 Cor. xv. 45–47. This meaning will be yet more evident from the parallel place, 1 Chron. xvii.

17., where the words are now miserably rendered thus: 'And thou hast regarded me according to the estate of a man of high degree.' Whereas the words וראיתני כתור האדם literally signify, 'and thou hast regarded me according to the Adam that is future, or the man that is from above,' (for the word המעלה very remarkably signifies *hereafter* as to time, and *from above* as to place;) and thus St. Paul, including both senses: 'The second man is the Lord from heaven;' and 'Adam is the figure of Him that was to come,' or the future, Rom. v. 14."

It is upon this passage that Bishop Horsley has remarked (whether כתור or בתור be read in 1 Chron. xvii. 17.) "When these two passages are considered in their respective contexts, it is manifest that they are exactly parallel; and both, when rightly understood, must render the very same sense. The varieties in the expression being only such as the writer of the Book of Chronicles has introduced, according to his manner, for the sake of greater accuracy in relating the words of another, or to explain words and phrases that might seem doubtful in the narrative of the more ancient author. Hence it is to be inferred that the words תורה in Samuel, and תור in the Book of Chronicles, are words of the very same import, and are to be referred to the same root, differing only in the gender, which is feminine in Samuel, and masculine in Chronicles. The writer of the Book of Chronicles probably preferred the masculine form to prevent the necessity of referring the noun to the root ירה, from which the feminine תורה may, but the masculine תור cannot, be derived. The true root, therefore, in the judgment of the inspired writer of the Book of Chronicles, was תור; and the two passages may be thus expounded:—

"2 Sam. vii. 19. 'And this (namely, what was said about his house in distant times) is the arrangement about The MAN, O Lord Jehovah!'

"1 Chron. xvii. 17. 'And thou hast regarded me in the arrangement about the MAN that is to be from above, O God Jehovah!' That is, in forming the scheme of the incarnation, regard was had to the honor of David, and his house, as a secondary object, by making it a part of the plan, that the Messiah should be born in his family. This is indisputably the sense of both passages, though far more clearly expressed by the later writer^o. Dr. Kennicott, not perceiving the identity of the two words תורה and תור, was not aware that the two passages render the very same sense, with no other difference than the advantage of perspicuity, and perhaps of accuracy, in reciting David's very words, on the side of the author of the Book of Chronicles. I owe, however, to

^l Kennicott's (Posthumous) *Remarks on the Old Testament*, p. 114.

^m Smith's *Scripture Testimony to the Person of the Messiah*, vol. i. p. 184.

ⁿ Horsley's *Biblical Criticisms*, vol. i. p. 350.

^o Smith's *Scripture Testimony*, &c. vol. i. p. 185.

Dr. Kennicott the important hint, that **הָאָדָם**, in Samuel, and **הָאָדָם הַמִּצִּלָּה**, in Chronicles, allude to Christ, and to none else; which led me to the right understanding of both passages.”—Horsley’s *Biblical Criticisms*, vol. i. p. 184. See also *Arrangement of the Old Testament*, in loc.

It is difficult to say why Bishop Horsley, after this confession, should have differed in another point from Dr. Kennicott, and translated **הָאָדָם** by “the Man,” instead of “the Adam.” Dr. Pye Smith has very justly observed, from Dr. Kennicott’s translation, that the inferences to be drawn from this passage are, that the Messiah would, at a period remotely future, descend from David, and that he would sustain a relation to the human race analogous to that of the first man.

In the New Testament also our Lord is called the Adam from above. We read these remarkable words, (1 Cor. xv. 47). “The first man is of the earth earthy, the second man is the Lord from heaven.” Through the greater part of that beautiful chapter St. Paul draws a parallel between the first and second Adam. In the Epistle to the Romans (v. 14.) he calls the first Adam “the figure of Him that was to come.” Compare also John iii. 31. and viii. 23.

The Jewish traditions also affirm the same doctrine, and St. Paul, in this passage (1 Cor. xv. 47.) uses the very same expression which is found in the book *Zohar* on this subject: a circumstance which may be considered as affording a proof of the real date of that curious book. It is said to consist principally of a recital of the expositions and doctrines of Rabbi Simeon^p, the son of Jochai, who was the contemporary of the Apostles, and probably known to St. Paul, himself one of the most learned of his day.

The Messiah is there called **אָדָם לְעִילָא**, “the Adam on high,” and is said to have dominion over all things, as the first man, “the Adam below,” **אָדָם תַּתָּא**, had by divine appointment over the inferior creation of this world. The same idea repeatedly occurs in the rabbinical writings. “Plura adhuc ibi habentur,” says Schoetgenius, “sed hæc sufficient.” I have selected a few of the very curious traditions dispersed through his book^q.

^p Schoetgenius, *Horæ Hebraicæ*, vol. ii. p. 271.

^q In vol. i. p. 670, of the *Horæ Hebraicæ*—“Nomina illa duo Judæis sunt familiaria. Nam Adamus primus semper et ubique fere audit **אָדָם הָרִאשׁוֹן**, et in libro *Sohar* **אָדָם קְדָמָא**.”—“*Sohar Genes.* fol. 14. col. 53. Quum nondum consummati essent septem ordines dierum superiorum, nondum absolutus erat **אָדָם לְעִילָא** Adam supernus. Cum absolveretur **אָדָם לְעִילָא** superius, dictus est **אָדָם לְעִילָא** Adam superior: cum absolveretur inferius, dictus est **אָדָם תַּתָּא** Adam inferior. Et quemadmodum, postquam omnia absoluta sunt, Adamus inferior dominatur omnibus quæcunque in mundo creata sunt, sic Adam superior **עֲלִיטָא עַל כֻּלָּא**, omnibus omnino rebus dominatur.”—Schoetgen. *Hor. Heb.* vol. i. p. 672. *Jalkut Rubeni*, fol. 147. 3. **דָּוִד עֲלִילָא** וְדָוִד

I would here conclude the attempt to prove that Jesus of Nazareth was the one Messiah, from his being the second Adam, as the Old Testament, the New Testament, and the Jewish traditions assert the Messiah to be; but Mr. Jones has added some ideas on the time during which the temptation lasted, which may confirm the propriety of the reasoning now adopted. According to tradition, Adam and Eve are supposed to have been tried forty days in Paradise. Jones, in his interesting dissertation on the Temptation of Christ, arguing on this supposition, concludes that the period of forty days will, from this circumstance, naturally occur in other transactions; and particularly in this of our Saviour’s temptation. The flood brought upon the world by sin committed in Paradise (Gen. v. 29.) lasted for forty days—and so long were the rains descending, that the sin and its history might be recognised in the punishment. When the Israelites searched the land of Canaan, the second Paradise, they had a foretaste of it for forty days (Numb. xiv. 33, 34.), and the people who murmured at the evil report of those faithless messengers were condemned to wander forty years (a year for a day) in the wilderness.—(Jones’s *Works*, vol. iii. p. 173.)—To which may be added many other symbolical coincidences. Moses, as the founder and the great lawgiver of the Jewish Church, fasted twice forty days and forty nights on Mount Horeb, when he first received the tables of the Law, and after they had been broken and were again restored. Elijah also, the reformer of the Jewish Church, by the same superhuman power, after he had crossed the river Jordan, fasted for the same number of days, and in the same wilderness, as Moses had formerly done. Are these mere coincidences? Is it not rather probable that Christ, who came to fulfil the Law to the uttermost, and to establish on it a more perfect dispensation, should be appointed to give the same evidence of his di-

עֲלִילָא ה’ דָּוִד שְׁלֵמָה וְדָוִד תַּתָּא ה’ דָּוִד אֲחֵרִין, ‘superior est Deus primus, et inferior est Deus postremus.’—Schoetgen. vol. i. p. 673. In another passage of one of the talmudical writings we read, that since the first Adam was in the transgression, the Messiah will be the last Adam to take away sin. *N’cre Schalom*, fol. 160. 2. citante Edzardo *ad Berachoth*, c. 1. p. 176. apud Schoetgen. vol. i. p. 671. In the commentary on Proverbs xxx. 4. we read—“What is his name?—the heavenly Adam, or the Adam from above—and what is his son’s name? the earthly Adam, the Adam from below.” *Sohar ad Genes.* xxxix. 2. “In the hour in which Adam received the celestial image, all creatures came to him, and acknowledged him king of the earth.” *Jalkut Rubeni*, fol. 21. 1. Schoetgen. vol. i. p. 673. **בְּשַׁעֲתָא דְּנִחְיָא עֲלִילָא אָדָם בְּרִינְקָא**—“He was with the wild beasts.” There is much curious matter also of a similar nature on these words of St. Paul, 1 Cor. xv. 49. *Εἰκόνα τοῦ χοίρου*. *Εἰκόνα τοῦ ἐλαφίου*—“As we have borne the image of the earthy, we shall also bear the image of the heavenly.”—Schoetgen. *Hor. Heb.* vol. i. p. 673.

vine mission, and to undergo the same preparation as his typical predecessors had already fulfilled?

NOTE 52.—PART I.

THOSE who reject the literal interpretation of the account of our Lord's temptation, have laid great weight on this phrase, "in a moment of time," ἐν στιγμή ἡρώρου, as demonstrating the whole scene to be a vision. The real state of the case seems, however, to be, that the Tempter conveyed, or took, or accompanied, our Lord to the mountain, and showing him in a moment of time the kingdoms of Judæa, which were then before him, *suggested* to him at the same moment the superior glory of all the other governments and dominions of the earth, the greatest of which (the Roman empire) was then at the height of its power. Bishop Porteus remarks on this passage, that Abbé Mariti, describing this mountain, speaks of it as extremely high, and commanding the most beautiful prospect imaginable. It overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea. These various domains the Tempter might show to our Lord distinctly, and might also at the same time *point out* (for so the original word sometimes signifies), and direct our Lord's eye towards several other regions that lay beyond them, which might comprehend all the principal kingdoms of the Eastern world. According to tradition, the mountain on which our Saviour was tempted is called Quarantania. Maundrell describes it as exceedingly high, and difficult of ascent, having a small chapel at the top, and another about half way up, on a prominent part of a rock. Near this latter are several caves and holes, originally used by hermits, and by some even to this day, during the period of Lent, in imitation of the example of our blessed Saviour. The words of the Evangelists are so clear and distinct, in their account of this transaction, and it was so evidently a premeditated scheme on the part of Satan, availing himself of the first symptom of human weakness, beginning his attack at the moment that our Saviour "was an hungered;" that, had we no other evidence, there can be no reasonable grounds for considering the temptation in any other point of view than as a real contest.

The temptation of Christ, as well as that of our first parents, must be considered as a real scene. We are not justified in making our present experience the criterion of truth, and rejecting the positive testimony of Revelation, on account of theoretical difficulties. The whole question concerning the origin and con-

tinuance of evil is involved in insuperable mystery. But we may with as much propriety deny the origin of evil, as refuse to believe in its remedy; which it cannot be irrational to conclude would be, in some manner, correspondent to the disease. Till the next stage of our being has developed the unrevealed mysteries of the Deity who made mankind, we must be contented, like obedient children, to believe much that we cannot yet understand.

NOTE 53.—PART I.

THE Evil Spirit in this temptation is called by the three names which unitedly characterize him as the destroyer of man. He is at once their enemy (Σατανᾶς), their accuser (ὁ Διάβολος), and their tempter (ὁ Πειράζων).

NOTE 54.—PART I.

ON THE DIFFERENCE IN THE ORDER OF THE TEMPTATIONS AS RELATED BY ST. MATTHEW AND ST. LUKE.

IN this history of the temptation, St. Matthew's order is, 1. "Command that these stones be made bread." 2. "Cast thyself down from the temple." 3. "I will give thee all thou seest from this high mountain, if thou wilt fall down and worship me."—St. Luke's order is, the first temptation the same as St. Matthew; the third temptation is placed by him for the second, and the second for the third. But St. Luke does not affirm this order. He has only καὶ ἀναγαγὼν, ver. 5; and καὶ ἤγαγεν, ver. 9. Whereas St. Matthew uses particles, which seem to fix his order; as, τότε, ver. 5; and πάλιν, ver. 8. Le Clerc says, "Hoc repugnancia haberi non potest, cum neuter evangelistarum profiteatur se, hâc in re, ordinem temporis accurate secutum."—Newcome's Notes to his *Harmony*, p. 6, fol. edit. Dublin, 1778.

Possibly the reason of the difference in the order of the account of the temptations given us in these two Evangelists, may be in some measure ascertained from a consideration of the respective purposes for which they originally composed their Gospels. St. Matthew wrote for the Jews of Judæa. The title of "King" was the most usual name given to the Messiah by the Jews. "Vulgatissimum est hoc nomen Messîæ, quem Judæi ubique vocant, מלך המשיח," says Schoetgenius, *Horæ Hebr.* vol. i. p. 13, and instances abound throughout his book. But he was not only considered as king of Israel, but king over all the world. Thus we read (*Zohar Genes.* fol. 128. col. 509. ad verba, Genes. xlix. 11. ex versione Sommeri,

p. 96, apud Schoetgen. vol. ii. p. 638-9.) "So the King Messiah will show favor to Israel, but he will be a terror to all people who profess not the true religion." St. Matthew, therefore, seems to point out to his Jewish readers, that Jesus, who was the true spiritual Messiah, first conquered all desire for the luxuries of life.—He then refused to declare himself, by any useless though stupendous miracle, the expected King of Israel, by proving himself at an unfit time, and in an unsuitable manner, the Messiah they expected; for his course was that of toil and suffering, of neglected and lowly poverty and scorn, till the time came for the establishment of his spiritual kingdom. In repulsing the third temptation he showed his contempt of all worldly power, and wisdom, and distinction, till the promised period when the converted heathen should be given him for his spiritual inheritance, and the utmost parts of the earth for his spiritual possession. The Evangelist thus preserves the climax. He ascends from one gradation of virtue to another, and shows how our Lord, by resisting the Tempter, attained to that height of excellence which ought to impress the mind with the greatest veneration.

St. Luke wrote for the Gentiles of Achaia. He places before them the same triumph of Christ, and teaches the same doctrine; that he conquered the desire of the pleasures of this life, the love of temporal dominion over the world at large, and all the dazzling glories and triumphs to which that dominion led. But he teaches this doctrine in the manner the most likely to impress the minds of his Gentile readers; for which purpose he changes the order to preserve the appropriate climax, and the gradation of the power of the temptation. Christ conquered the desires of the appetite: this was the first temptation. In the second he was offered that which the Gentiles esteemed the highest point of human happiness—universal dominion over all the kingdoms of the world. And, lastly, he was invited to throw himself from the pinnacle of the temple, and to receive at once all those divine honors which the heathen paid to their gods; for such a demonstration of divine power would have been immortalized, and would have placed him above all their other deities. It is well known in what high estimation temporal ambition and sovereignty were at that time held by the unconverted pagans. The well-known compliments which Horace, in various passages, pays to Augustus—

"Quos inter Augustus recumbens

Purpureo bibit ore nectar.'—CARM. lib. iii. Od. 35.
or the

"Præsens divus habebitur

Augustus," &c.—CARM. lib. iii. Od. 5.

were not merely expressions of flattery which

had only a courtly meaning; but they may be considered as conveying the real opinion which the heathen world entertained of those who obtained universal empire; they esteemed such as gods, and actually, as all ancient history proves, paid them homage and offered sacrifices to them and to their statues, as to gods. St. Luke, therefore, represents our Lord, not only as rejecting the sovereignty over the world, but as refusing to obtain, by a mere exertion of his power, all the servile homage and flattering pomp attendant on such an elevation. This, in the opinion of a heathen, would be the highest test of virtue. The inference in both instances would be the same; he who performed all the great works recorded in the Evangelists alike contemned and declined those objects which, in the opinion of both Jew and Gentile, were the most highly to be prized and valued. From the narrative of the temptation they would learn that Christ was the Lord and Giver of greater and more estimable blessings than the luxuries, the honors, or the most enviable distinctions and advantages of this life.

Thus will the accounts of the two Evangelists be reconciled. Both relate the same facts, both enforce the same doctrine; the order is different, because each considered the opinions and modes of thinking prevalent among those they addressed, and were anxious to impart the greatest interest to their narrative.

It will be observed, that this interpretation is submitted to the reader, on the supposition that the popular interpretation of the *πάσας τὰς βασιλείας τοῦ κόσμου* (Matt. iv. 8.) be the correct reading; that it is rightly rendered, "the kingdoms of this world," and that consequently the corresponding phrase in St. Luke, *πάσας τὰς βασιλείας τῆς οἰκουμένης* (Luke iv. 5.), must have the same signification, and is not to be referred principally to the kingdoms into which Judæa was at that time divided. The reading proposed by Michaelis in this passage appears conjectural, and Archbishop Laurence has endeavoured to prove it unfounded. It is, however so curious, that I shall append to this note both the remarks of the learned German, and the objections of his critic. The reader will then be able to decide.

Michaelis is laboring to prove that the Gospel of St. Matthew was composed in Hebrew, and derives one argument in support of his opinion from Matt. iv. 8. The Tempter conducts Christ to the top of a lofty mountain and shows him *πάσας τὰς βασιλείας τοῦ κόσμου*. If we take this in a literal sense, the thing is impossible: if it was a mere illusion, there was no necessity for ascending a lofty mountain. Here then it appears, that some word was used in the Hebrew original which was capable of more than one translation: perhaps *הָאָרֶץ*, which signifies "the land," as well as "the

earth;" or *הבֵּל*, which, as well as *διαναμένη*, may denote the land of Palestine: or thirdly, which is perhaps the most probable conjecture, it is not unlikely that St. Matthew wrote *כָּל מַמְלָכוֹת הָעֲצָבִי*, that is, "all the kingdoms of the Holy Land," and that the translator mistook *עֲצָבִי* for *צָבָא*, which in the Septuagint is sometimes rendered by *κόσμος*. It is even possible, as *עֲצָבִי* signifies literally "beauty," and *κόσμος* has likewise this sense, that the translation in question was occasioned by a too literal adherence to the original. Now all the kingdoms which existed in Palestine in the time of Christ could be seen from the top of Mount Nebo. St. Matthew, therefore, meant all the kingdoms of Palestine, which his translator converted into all the kingdoms of the world.—Marsh's *Michaelis*, vol. iii. part 1. p. 155.

Archbishop Laurence contends, however, that there is no adequate proof that the Gospel of St. Matthew was compiled in the Hebrew language, and that no arguments can, or ought to be founded on conjectures of this nature. In

reply to this remark of Michaelis, he observes that *עֲצָבִי* is used for Palestine only in four instances, three times by Daniel, and once by Jeremiah, and each time metaphorically, as "the pleasant or agreeable land;" and that the Seventy do not thus translate it either literally or metaphorically: and it is not likely that an appellation of this peculiar description would have been adopted in a plain narrative. Neither could *κόσμος*, in the sense of "the world," be put for *צָבָא*, the proper meaning of which is "an army," and which is only translated *κόσμος* by the LXX, when the host of heaven is mentioned; or for *עֲצָבִי*, in its literal signification of "beauty, honor, and glory." But it is not necessary to interpret the word *κόσμος*, in the sense of "the world." In Rom. iv. 13. the expression *κληρονομήσων τὴν κτίσιν* is interpreted by Beza, of the "land of Canaan;" and Glass, in his *Philologia Sacra*, expressly limits its meaning to denote the land of Canaan.—*Sermon on Excess in Philological Speculation*, note 12, p. 36.

PART II.

NOTE 1.—PART II.

MICHAELIS and Lightfoot begin this part of the history at John v. 15.; and Doddridge has placed ver. 15–18. by themselves, before the baptism of Christ. In the note to part i. sect. 2. I have mentioned the reasons for preserving the present order and preferring the authority of Archbishop Newcome.

Having now been inaugurated by the waters of baptism, the testimony from heaven, the anointing of the Spirit, and the conquest over temptation, into his high office, the Messiah presents himself to his forerunner, who immediately hails him, as the atoning sacrifice for the sins of the world. John, as a prophet, spoke under the influence of divine inspiration: in no other manner could he have obtained power to make the declaration. As our Lord had come into the world for the express object of expiating the sin of man, there is an obvious propriety in the salutation of the Baptist. It seems to mean, that as far as man was concerned, all the other offices, characters, and attributes of the Holy One of God are of comparatively inferior moment, unless he be con-

sidered as the spotless lamb, that should die for mankind. The testimony of the ancient prophets had but gradually revealed the various perfections of the Messiah; and the hope and faith of man had been continually excited and cherished by the wise and merciful ordinance, which appointed a succession of prophets, each of whom added some additional information respecting him who was to come. This salutation of the Baptist was the completion of all prophecy. From this time the voice of prophetic inspiration, under the Law of the old covenant, utterly ceased. The Messiah had come, and he was before them. The Lamb of God was preparing himself for the fearful sacrifice.

In support of the doctrine of the atonement, there is more authority than for any other revealed in the Jewish or Christian Scriptures. It was taught in the beginning of the patriarchal dispensation, the first after the fall, in the words of the promise, and in the institution of sacrifices. It is enforced by the uniform, concurrent testimony of the types, prophecies, opinions, customs, and traditions of the Jewish Church. It is the peculiar foundation and

principal doctrine of the Christian Church, in all ages, which has never deviated from the opinion that the death of Christ on the cross was "the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."—See particularly Archbishop Magee *On the Atonement*, with the notes and dissertations appended; the commentators; Outram; and the principal authors referred to by Archbishop Magee. Dr. P. Smith's Sermon also on the Atonement is a valuable tract.

NOTE 2.—PART II.

THE messengers from Jerusalem could not or would not understand the answer of the Baptist, when he told them he was neither Elias returned from heaven, nor Jeremiah risen from the dead, though he was the predicted voice of one crying in the wilderness. They demanded of him, therefore, by what authority he baptized. Though baptism had long been known and practised among them, it had been applied to the Proselytes only; and they believed that Elias and Jeremiah, the immediate precursors of Christ, were the only persons authorized to baptize the Jews themselves, for the purpose of forming a new and more select society, separated from the mass of the nation.—Rosenmüller in *N. T.* vol. ii. p. 309. Kuinoel, *Comment. in lib. N. T. Hist.* vol. iii. p. 130.

Joh. And. Danzius, in a very valuable treatise on the Baptism of Proselytes among the Jews, written to illustrate this passage of St. John's Gospel, and the passages in Matthew, chap. iii., has considered at length the baptism of John. His treatise is bound up in Meuschen's *Nov. Test. ex Talmude*. As the work is not often to be procured, I have selected some of the points he discusses.

To determine whether the baptism of John was divinely appointed or not, two inquiries appear to be necessary.

1. Was such a rite as baptism practised in the Jewish Church by divine appointment before the time of John?

2. If so, was the baptism of John distinct from that previously established among the Jews?

In reply to these questions, Danzius affirms that the baptism of John was not totally distinct from that in use amongst the Jews, (p. 262. § 25.) Josephus speaks of baptism as a rite of long standing in the Jewish Church. John is represented to have been more bent upon correcting the abuse of the existing institution than establishing a new one.

Baptism was appointed by God himself, (p. 266. § 30.) It was the received opinion among the ancient Jews, that baptism was appointed

thus, and had obtained in their nation from the promulgation of the Law. The sanctification enjoined (Exod. xix. 10.) is thought to have been baptism.

(P. 288. § 7 and 11.) St. Paul, 1 Cor. x. 2., says, ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ ἐβαπτίσαντο. These words may be taken literally, without any figurative signification. They were baptized, ἐν νεφέλῃ, "in rain water," and ἐν θαλάσσῃ, "in the sea."

(P. 301. § 85 and 86.) The Jewish elders did not inquire into the baptism of John, as a thing the nature of which was new and unheard-of amongst them;—but 1st, Because he, on his private authority, usurped a public function, which belonged to three persons (*triumvirati*) commissioned by the Church.—2dly, Because he baptized those for whom it might seem unnecessary, viz. Jews under the covenant, who had been baptized before in their ancestors, and needed not baptism as an initiatory rite for admission into the Jewish Church, (p. 305. § 102.)—And, 3dly, Because in his baptism he differed from their ancestors in the end proposed.

The Jews believed baptism to have been instituted by God himself. If this opinion was true, and the baptism of John was not totally distinct from that in use among the Jews, John must be allowed to have been divinely commissioned to exercise that function.—See the treatise of Danzius.

Gorionides, however, asserts of John, that he was the institutor of baptism. "This is he who (עשה מילה) made, instituted, or practised baptism."—Lib. v. c. 45. (ap. Gill.)

NOTE 3.—PART II.

THE events of the new dispensation were shadowed forth by the many circumstances under the former system of worship. St. John baptized at Bethabara. This place, the name of which denotes "a place of passage," is said to have been the very spot where the Israelites, under the command of Joshua, advanced into the Holy Land. It was over against Jericho. There is reason to believe (vide Lightfoot in loc.) that St. John was baptizing in the very place, therefore, where the Israelites passed over; and that our Lord was baptized in that spot where the ark rested in the bed of the river. These coincidences are so very appropriate and numerous, that we shall do well to hesitate before we call them all accidental.

Jerome^r and Origen^s have preserved the tradition that John baptized in Bethabara. The place was pointed out to strangers in their time.

^r *De locis Hebraicis*, fol. 89. 1.

^s *Comm. in Johan.* tom. 8. p. 131.

NOTE 4.—PART II.

THE observations of Lightfoot on the time when, and the circumstances under which, this expression was used, deserve to be noticed.

John, in his opinion, could not have selected a more characteristic expression than that of the morning and evening lamb that was offered at Jerusalem.

1. John addressed Priests and Levites, whose chief employment was to make a sacrifice of that lamb.

2. It was about the time of offering the sacrifice when John used these words.

3. The lamb declared the innocency of Christ, in being without spot; and the death of Christ, in being offered up.

4. It was pertinent to the doctrine of John; for he had spoken of remission of sin to all who came near, and declared, when Christ came in sight, in what manner the sins of those who repented were to be forgiven, by the sacrifice of this very Lamb of God, who should bear away the sins of the world, as the lamb offered in the temple took away in a figure the sins of the Jews.—Lightfoot, second part of the *Harmony of the Evangelists*, Works, vol. i. p. 529.

“To take away sin” was a common phrase among the talmudists.—*Bresith Rabba*, sect. 22. fol. 23. 2. ad verba Caini, “Cainus Deum sic alloquitur: superna et inferna tu portas, ולפני אין אתה סובל, sed peccata mea tu non portas.” Eadem repetuntur in *Debarim Rabba*, sect. 8. fol. 260. 2. *Jalkut Rubeni*, fol. 22. 1. *Tanchuma*, fol. 2. 3. *Jalkut Rubeni*, fol. 30. 4. “משיח סובל עונות ישראל,” Messias portat peccata Israelitarum.”—Schoetgen. vol. i. 325.

In the Levitical dispensation, when a sacrifice was offered for sin, he that brought it laid his hand upon the head of the victim, according to the command of God, Lev. i. 4. iii. 2. iv. 4., and by that rite transferred his sins upon the victim, who is said to take them upon him, and to carry them away. In the daily sacrifice of the temple, the stationary men, who were the representatives of the people, laid their hands upon the unoffending lamb thus offered for them; and those appropriated for the morning and evening sacrifice were bought with that half shekel, which all the Jews paid yearly, *εἰς λύτρον τῆς ψυχῆς αὐτῶν ἑξιλάσασθαι περὶ τῶν ψυχῶν αὐτῶν*, “as the price of the redemption of their lives to make an atonement for them.” Exod. xxx. 12. 14. 16. This Lamb of God was to be offered to take away at once the guilt of sin, and to put an end to the sacrifices required by the Law.

Vide Whitby in loc., Lightfoot, vol. ii. p. 531. and Archbishop Magee, *On the Sin Offering among the Jews*. I beg to entreat every man who would desire to understand thoroughly the cause why Christ came into the world to peruse this latter book.

NOTE 5.—PART II.

KUINOEL, comparing this verse with ver. 30., has discussed both passages at length, and decides, after an impartial examination of the various meanings assigned to them by others, in favor of the generally-received opinion, that the Baptist intended to enforce on his hearers the Scriptural doctrine of the preëxistence of Christ.—Kuinoel, *In Libros Historicos N. T.* vol. iii. p. 117–121.

NOTE 6.—PART II.

THIS expression of the Evangelist, “I knew him not,” appears at variance with the passage Matt. iii. 13., where John, knowing his superiority, declares, “I have need to be baptized by thee.” There are several ways of reconciling this apparent difference; the most natural interpretation seems to be, that John, being made acquainted by his own parents with the miraculous circumstances that preceded the birth of his relation, and having known the extraordinary purity and holiness of his life, declares, “I have need to be baptized of thee, and comest thou to me?” But although John knew him *personally*, he knew him not *officially* as the Messiah, till the promised token had been vouchsafed to him; till a voice from heaven proclaimed him the beloved Son of God, and the Spirit descending like a dove hovered over him. The Jews in general must have known our Saviour *personally*, as the reputed son of Joseph and Mary, but they knew him not then, although he was in the midst of them, as the Christ; nor shall they know him till the veil be removed from their eyes. See John xiv. 9.

Some commentators suppose that John, when Jesus came to Jordan to be baptized of him, knew him to be the Christ by the same divine impulse which directed Simeon, when he hailed the infant Jesus in the temple as the promised Messiah. See also 1 Kings xiv. 1–7., where the wife of Jeroboam is made known to the prophet Ahijah. We have every reason to suppose that John must have had a personal acquaintance with our Saviour, from the connexion and intimacy between the two families, and that they would meet each other at Jerusalem at the great festival three times a year; but his Messiahship was revealed to the Baptist by some miraculous and indubitable evidence, for confirmation of his own faith, and that of all succeeding ages.—Hales’ *Analysis*, vol. ii. p. 731. Witsius, *De Vita Johannis*, ad fin. *Miscel. Sacra*, vol. ii.

Archdeacon Nares interprets the passage, “I knew him not as the Messiah.” Doddridge endeavours to prove, that either accidentally, or providentially, they might very possibly have

been unknown to each other.—Archdeacon Nares's *Remarks on the Socinian Version of the New Testament*, p. 34, 35.

Nonnus, who lived in the fourth century, has left a Paraphrase of the Gospel of St. John in Homeric verse. The principal use of this work in the present day is to show us the sense in which the more controverted passages of St. John's Gospel were understood at that period. Nonnus has thus paraphrased the expression, "I knew him not," in verse 31.

Ἐγὼ δὲ μὴ οὐ πάρος ἔγνων

Ἐμμεσιν, &c.—*Par.* ch. i. l. 108, 109.

The corresponding passage in verse 33 leaves out the word Ἐμμεσιν, line 118.

NOTE 7.—PART II.

ON the day following, John calls the attention of his disciples to Jesus; and, as if he would remind them of the preceding conversation, he again gives his testimony to the office of Christ, in the same words, "Behold the Lamb of God!" and immediately these two disciples become the followers of Christ. In this circumstance also is another evident propriety through the ordinance of an overruling Providence. No persons could be so fitly chosen by God to be the first disciples of Christ, as those who had previously been followers of his great Forerunner. By this event our Lord at once united the Mosaical and Christian Dispensations. The disciples of John, who now began to attend him, were witnesses before all Israel of the testimony of John, whom all acknowledged to be a prophet. Wherever he went, Christ was now, or was soon to be, accompanied by those who were enabled to confirm his Messiahship, by the declaration of the last prophet of the Old Dispensation. This event also enabled his disciples to preach more decisively to the people the great truths which they received from John; that repentance was the beginning and foundation of faith; and that all who depend upon the Lamb of God as the atoning Sacrifice for mankind must be brought to him by the ministry of repentance.

Andrew was the first who followed Christ, and the Evangelist St. John is supposed to have been the other. St. Peter was brought to Christ by Andrew his brother. It does not, however, appear, from the narrative, that they certainly forsook their occupations at this time, for we read, ver. 39., that they abode with him only that night; and in the next section, which is placed according to the order of St. John's narrative, we find that his disciples were at the marriage in Cana of Galilee, and we hear of no other disciples but these and Philip and Nathanael, whom Christ met on his setting out to

go into Galilee; we may conclude they attended him to that place, and then resumed their occupations, while Christ continued at Capernaum. Nathanael is supposed to have been chosen a disciple under the name of Bartholomew, in the same way as Peter received the name of Jona, or Cephas; as throughout the whole of the evangelical writings he is always coupled with Philip, and (in John xxi. 2.) he is named, with other disciples who were all apostles.

NOTE 8.—PART II.

PETER, like Nathanael, received a title which, while it alluded to his own name, described also his future dignity, in being selected to preach the Gospel to the Gentile world. Christ had come to call the Gentiles to God, and he proves by his address to St. Peter, that this great object of his mission was always before him. The members of the Church of Rome imagine that this name, given to St. Peter, proves that he was appointed head of the Universal Church, whose seat was to be at Rome. A solid foundation for this notion, however, cannot be laid, before some stubborn facts are removed, which are utterly inconsistent with this opinion. These are the parity among the apostles;—the total absence of evidence that the Church, even in that early age, submitted in any one instance to St. Peter;—the election of St. James to the episcopal office at Jerusalem;—the manner in which St. Paul addressed St. Peter, and the uncertainty, indeed, whether St. Peter was ever at Rome, the seat of his supposed dignity. Vide Barrow's *Inquiry whether St. Peter was ever at Rome*. This is a posthumous work, and had not received the last correction of its author. It contains, however, a valuable collection of materials on this subject. The brief Introduction to the work, by Archbishop Tillotson, to whom Dr. Barrow, when dying, intrusted his manuscripts, also deserves attention.

NOTE 9.—PART II.

FOR some very curious remarks on this passage, see King's *Morsels of Criticism*. The singular theory of the universe, and its government, proposed by this author, will interest, even when it does not convince, all who engage themselves in these studies. Mr. King rejects the usual interpretation of this passage, and, after endeavouring to prove that the prophecy of our Lord was not fulfilled during the lifetime of Nathanael, he concludes "that this wonderful prophecy was a promise to Philip and Nathanael, and through them to all mankind; that the time would certainly come, when

they should see a free communication between our heaven (that is, as he supposes, the sun) and the angels of God descending, and ascending, and conversing with men.”—King’s *Morsels of Criticism*, vol. i. 8vo. p. 320.

NOTE 10.—PART II.

THE remainder of the events in this part to the imprisonment of John, are harmonized in the same order by Whiston, Lightfoot, Michaelis, Doddridge, and Newcome. Pilkington inserts before that event the baptism and temptation of Christ; a difference which has already been considered.

NOTE 11.—PART II.

THE third day means, either the third day from Christ’s coming into Galilee, John i. 43.—or the third day from the conference with Nathanael—or the third day from his disciples first following him—or the third from the commencement of the marriage feast, which usually lasted seven days.

ON THE MIRACLE AT THE MARRIAGE IN CANA.

The obscure life of Christ till he was thirty years of age had obliterated, in a great measure, the impression produced upon the people by the circumstances which had attended his advent. But the time had now arrived for our Lord’s manifestation of himself to the world. The voice from heaven had proclaimed him the Son of God,—his great Forerunner had acknowledged him as such, and an act of Omniscience had convinced and drawn to him a disciple. The hour was now at hand when a more public testimony of his Messiahship was to be given, in the revival of miracles. Galilee was the place predicted, and appointed, (Isaiah ix. 1, 2.) See also the Jewish traditions on this subject, in Schoetgen, for the first display of the power and majesty of the Messiah; and we accordingly find that his first miracle was wrought in Cana of Galilee. Lightfoot has endeavoured to prove, from the hints which are given in various parts of the Gospels, concerning the kindred and family of our Lord’s mother, and particularly from this account of the festival, and of the manner in which she is represented as possessing more influence and authority than was usual for a mere guest, that this marriage took place at the house of Mary, the sister of the mother of Jesus, and wife of Cleophas (who was the same as Alpheus), and that the bride was of that family. I cannot but think it highly probable, that our blessed Saviour

wrought this his first miracle in the presence of all his assembled family and connexions, to confirm their faith before he entered upon his public ministry. The object of the miracle must be judged by its effect. The disciples whom he had taken from John saw and believed.

It may be worthy of observation, however, that the Evangelist St. John, who has written the account of the event in his character of historian, is asserted to have been himself the bridegroom. Dr. A. Clarke, in his Preface to the Gospel of St. John, is of this opinion. Lampe^t, in his Prolegomena to his laborious work on St. John’s Gospel, asserts the contrary, on the authorities of Ignatius, Tertullian, Augustine, Epiphanius, and Jerome.

The best explanation I have met of this transaction is that which is given by Rosenmüller (in loc.) from Chrysostom^u, who supposes that the mother and brethren of our Lord were impatient that he should perform some splendid action, and manifest himself to the world, that they might obtain some degree of honor through him. His mother, probably, intimated by some tone, voice, or manner, her desire that he should perform some of those wonderful miracles which he had sometimes wrought (as many conjecture) for the relief of the domestic poverty of his family. “It does not seem unworthy of our Lord’s character,” says Rosenmüller in loc., “that he should have given this consolation to his mother and friends. The idea is suggested by the strong hope expressed by the Virgin Mary on this occasion. But as there is no other support for this opinion, it may be accounted for, from the conviction his mother entertained of his divine mission, and from the anxiety she would naturally feel, that her son should manifest himself as the promised Messiah. In reply to the suggestion, our Lord, instantly understanding her wishes, checks the half-uttered request, by giving her to understand that she was not to direct him in the exercise of his divine powers, and that the period which her affection anticipated had not yet arrived. The words, ‘Mine hour is not yet come,’ are supposed to signify that his public demonstration of himself was not to commence till John was imprisoned.” Rosenmüller and Kuinoel in loc. quote from Dion Cassius, lib. 51. the expression of Augustus to Cleopatra, to show that the words of ver. 4. are not to be understood in an unkind or harsh sense—*Θάροσει ὃ γύραι, καὶ θυμὸν ἔχε ἀγαθόν*. That the word *γύραι* was used also as a title of honor among the more ancient Greeks appears from its use by Æschylus.

^t *Com. Evan. Sec. Johan.* vol. i. p. 14. de Vitâ Johannis privatâ.

^u “Ceterum non male Chrysostomus—optabat (Maria) et ipsa clarior fieri per filium καὶ τάχα τι καὶ ἀνθρώπων ἔπασχε, καθάπερ καὶ οἱ ἀδελφοὶ αὐτοῦ, λέγοντες· δεῖ εἶναι σεαυτὸν τῷ κόσμῳ, βεβούμενοι τὴν ἀπὸ τῶν θαυμάτων δόξαν κατεπώσασθαι.”

Ω βαθυζώνων ἄνασσα Περίδων ὑπερτάτη,
 Μητρὲς ἡ Ξέρξου γεραίᾶ, χαῖρε, Δαρείη γύναι.
 Æschyl. *Persæ*, line 160.
 Βασίλεια γύναι, πρόσβυς Πέρσῃσις.

Id. line 629.

The general opinion, however, of the ancient fathers was, that our Lord used the language of reproof to his mother, as guilty of some indiscretion or precipitancy in thus speaking; as desiring *ἀκαίρως τι ζητεῖν, καὶ ἐγκόπτειν τι τῶν πνευματικῶν*, says Chrysostom, as quoted by Whitby. Lampe also, in his *Commentary on St. John*, maintains this latter opinion, vol. i. p. 504. He supposes that our Lord used the Syriac term ܐܢܬܐ, instead of ܡܝܬܪܐ, which is the more honorable appellation. It seems most probable that reproof was intended, and it was clothed in the language of affection, kindness, and respect.

We have now arrived at the first miracle of our Lord mentioned in the New Testament. It will be remembered, that all the writers of the books of the New Testament addressed themselves in the first instance to the Jews; and as one object of these notes is to point out to the sons of Israel, in this their last captivity, the internal evidence, as it gradually arises before us, that the Founder of the Christian Church was the predicted Messiah, it may be worth our while to draw some comparison between the miracles recorded in the Old, and those related in the New Testament. I think it can easily be made to appear, that they are both supported by evidence of the same nature; and, consequently, that if the former are received, the latter, on the same grounds, are not to be rejected.

As I make no reference here to those who require arguments to overthrow the paradoxical opinion of Mr. Hume, "that no human testimony can prove a miracle," I shall not stop to consider this or any other speculation of modern infidelity. We may be contented with observing, that "*a miracle is an event, which is contrary to experience and the established constitution or course of things, effected by power more than human.*" This regular course of things is generally known by the expression, "the laws of nature;" the word "nature" being used as if it was intended to express some occult quality, which is in itself independent of a creating or preserving Providence. In this sense of the word, there is no such thing as nature. "Nature," as Cowper has beautifully observed, "is but a name for an effect, whose cause is God:" and the uniform routine of circumstances in animal and vegetable life, in creation, &c. which we daily see, or experience, and on which we may always calculate, does not proceed from any innate principle of life and motion in the inert masses of which the visible universe is composed, but from the immediate and continued agency of that Omnipotence

which first created them, and appointed the laws that now govern them. The various results of this will of Omnipotence may, in one sense, as they are more than human power could effect, be called constant but unregarded miracles; while the deviations from the uniform results thus commanded are only unusual, and therefore more regarded miracles. In both instances, the same active superintendence of an invisible agent is always discoverable. He who ordained the regularity of the universe, and appointed the powers and properties of its beings, can suspend the ordinary laws which govern this lower world. The credibility of the one class of uniform miracles depends upon the testimony of the senses and daily observation: the credibility of the unusual miracles depends upon the evidence of the senses of those who behold them. If the miracles which at present are daily exhibited were from this moment to cease, and another uniform course of events were to demonstrate in another manner the power of God, then, indeed, the experience of one generation would be contrary to the testimony of that which preceded it; but this experience would not falsify the testimony of the former generation. So, also, we are no longer witnesses of the unusual miracles of God, yet we should act very irrationally to reject them, and to disbelieve them on that account, since they are transmitted to us by the concurrent testimony of the then existing generation of credible and unprejudiced witnesses.

The Jews, as well as others who believe in the authenticity of the Old Testament, and receive it as a divine revelation, declare their conviction of the certainty that the public miracles recorded therein are true, principally for the six following reasons:—

1. The object of the miracles was worthy of its Divine Author.
2. They were publicly performed.
3. They were submitted to the senses in such a manner that men might judge of their truth.
4. They were independent of second causes.
5. Public monuments were set up and outward actions performed to commemorate them.
6. And this was done at the very time when the events took place, and continued afterwards without interruption.

The miracles of Moses, of Elias, and others, recorded in the Old Testament, may be divided into those of a private and public nature; each of which are to be received on different grounds according to the object proposed. The public miracles were designed to impress a whole tribe, or nation, or large body of men, with the conviction of a truth, or to confirm them in the profession of the true faith, in the days of indifference, apostacy, and idolatry: those of a more private nature were designed to convince individuals, or smaller bodies of men, of the same truths; by relieving human wants, or suf-

ferings, by raising the dead, or in some cases by inflicting punishment, thereby demonstrating the divine mission of the prophet, and the importance and truth of all that he was appointed to teach.

1. Do the Jews believe in the miracles which were wrought by Moses to deliver the Israelites from Egyptian slavery, because it was an object worthy of the Divine Being to save his people at the time when the prediction of his servant had announced their release? How much more worthy of the divine goodness was that greater deliverance of the descendants of the same Israelites from a worse bondage than that of Egypt,—from the captivity of sin and death!

2. Were the miracles of Moses, which effected this deliverance, publicly performed? Was darkness brought upon the land? Were the fruits of the ground destroyed? Was the river changed into blood, and was the Red Sea opened for their rescue? And were all these things publicly and instantaneously performed? Equally wonderful was the darkness at the crucifixion of Christ; the feeding of a multitude with seven loaves and a few small fishes; and, above all these, the public resurrection of the dead to life.

3. Could the senses of the people perceive and know the miracles of Moses and of Elias? So the miracles of Christ appeal to the scrutinizing examination of the multitudes who witnessed them.

4. Were the accumulations of the waves of the sea, as the gathering waters on each side of the passing Israelites rose in heaps, instead of smoothly proceeding on their course, evidently independent of second causes? So was the miracle of Christ, when he rose from his slumber in the endangered vessel, at the entreaties of his terrified disciples, to rebuke the raging of the winds, and the roaring of the sea, and command the elements to subside into a calm. What human power could have enabled Moses to divide the sea, or Joshua to roll back the tide of Jordan, or Elijah to part the river, and go through dry shod, or Christ to walk himself, and to enable Peter to walk, on the bosom of the deep? They were the manifestations of the providence of the same God watchful over the same people.

5. Were public monuments set up, or outward actions performed, to celebrate the miracles that delivered Israel from Egypt? Was the Passover appointed as a lasting memorial? Equally is it demonstrable that the Sacrament of the Lord's Supper was ordained as a continual remembrance of the sacrifice of the death of Christ, and likewise the Christian Sabbath for a testimony of his resurrection: and, to come to the sixth criterion of public miracles, if the Passover was instituted at the time when the Exodus took place, to be continued from that day to the time of the true Paschal Lamb, we also, who glory in the name of Christians,

can demonstrate, by the most indisputable authority, that the Sacrament of the Lord's Supper was instituted but a few hours before the death of our beloved Master, and has ever, from that period, been commemorated by his followers in remembrance of his precious death.

Let us refer also to other circumstances, and compare the character of the witnesses who have testified the truth of these miracles under the separate dispensations. The most decided impugner of the truths of Christianity, who receives the Old Testament, will be satisfied with the evidence in favor of our sacred faith. In whatever point of view we consider these witnesses, we shall find them distinguished by the same characteristics. Their motive, circumstances, and conduct, wonderfully correspond. It appears graciously designed by Jehovah, that the whole system of Revelation should be established on the same evidence—that if one was worthy of faith and acceptance, the other was equally so.

Was Moses, the legislator of his people, appointing for their government a new code of laws? So also was Christ the great Lawgiver of his people. If Amos was an ignorant and obscure man, “neither a prophet, nor a prophet's son,” but a herdsman, and a gatherer of sycamore fruit, it cannot be necessary to show that the majority of the Twelve Apostles were equally unlearned, and so much without pretension, that when the high priests desired to repress the incipient dawning of Christianity, they permitted them to remain at Jerusalem, as too inferior, both in rank and attainments, to excite either apprehension or suspicion. If the testimonies of Isaiah and Amos be received, and thereby, as a necessary consequence, demonstrate the divine origin of the Old Testament, what reason can be assigned why St. John and St. Paul, and the Apostles, should not be equally regarded as credible witnesses to the truth of Christianity?

Was Moses brought before Pharaoh, or Daniel before Darius, or the three children before Nebuchadnezzar, to appeal by the miracles that evidenced the superiority of Jehovah, to all the wise, and learned, and noble of their own day, and to confirm the truth of their religion for ever? So was Christ brought before Herod, before the Roman governor, and the assembly of the priests, who had heard of his mighty deeds. It was in the presence of the rulers of the people, that Christ raised the dead, and healed the sick, and created new limbs to the maimed; while they, hating his doctrine, were keenly and maliciously intent upon all his actions, to denounce him as an enthusiast, or to prove him an impostor. St. Paul struck the sorcerer with blindness at the tribunal of Paulus; and St. Peter restored the lame man, who was known to all the heads of the priests, and the rulers of Israel.

Did Moses work his miracles in that place where detection would have been the most easy? So did Christ, when he multiplied bread in the wilderness, which produced only roots and herbs, the scanty provision of nature. Did the ancient Prophets so entirely and unanimously agree with each other, that no contradiction whatever is to be found between them? So neither can any variation of doctrine be discovered between the testimonies of the Evangelists, and the writers of the Epistles. Was Isaiah tortured with the saw, and Jeremiah cast into prison? So also were the apostles and first martyrs crucified, stoned, imprisoned, or otherwise persecuted. If we believe, therefore, the writers of the Old Testament, the same laws of reasoning and judgment require that we should give equal credence to those of the New Testament. Of both it may be justly asked,

* * * * * *

“Why should men of various age and parts
Weave such agreeing truths, or how or why
Should all conspire to cheat us with a lie—
Unasked their pains, unheeded their advice,
Starving their gains, and Martyrdom their
price.”

The writers of the New Testament, like the writers of the Old, express themselves with the artless simplicity of truth; no real contradiction exists between them; their deviation is only an additional testimony in their favor, as it proves there could have been no intended deception, where was no premeditated scheme, not even the reconciliation of apparent differences.

If the representation of this agreement between the writers of the Old and New Testaments be not satisfactory to the Jewish reader, let him further consider the singular contrast between his past and present condition.

Unless the Messiah has really come, and the Jews have despised and crucified him, as we assert, by what means can they reconcile to themselves the fearful change that has taken place in their circumstances? Let them tell the Christian, for what reason it is, that the sons of Abraham, so long the peculiarly favored children of God, who were honored with miracles, admonished by prophets, directed by visions, and visited by angels, should, for so long a period, be permitted to wander over the whole world, a by-word, and the very scorn of all nations, without a king, a temple, or a prophet? When their proud and noble city was destroyed, idolatry had long ceased. They were zealous for the letter of the Law—they venerated even the characters in which it was written, and the parchment on which it was inscribed. The gods of the Gentiles were abhorred. They ventured even to encounter the hatred of the

merciless Caligula, rather than admit an image into their sacred temple. Jehovah was the God they worshipped with an enthusiastic adherence to the minutiae of their difficult and burthensome ritual. The most embarrassing of their appointed ordinances was their pride and boast. Wherefore, then, has God forgotten to be gracious? They have endured, and suffered, and hoped, and prayed for mercy, for centuries; they have called upon the Jehovah who from the beginning promised them a Messiah—yet no prophet has appeared—no miracle has been wrought in their favor. Since the destruction of their beloved Jerusalem, which took place forty years after the crucifixion of their Redeemer, they have been scattered over the face of the whole earth, an astonishment, and a proverb among all nations (Deut. xxviii. 37.) by the command of an overruling Providence, an undeniable evidence of the fulfilment of prophecy, in their own blindness of heart, and of the truth of Christianity. Can any cause whatever be assigned for this standing miracle, this wonderful dispersion, so long and faithfully predicted by their great lawgiver (Deut. xxviii. 64–68.) than that which is given by inspiration itself? “He came to his own, and his own received him not;” and they remain, as Moses foretold they should remain, “a sign and a wonder,” till the day in which they shall say, “Blessed is he that cometh in the name of the Lord.”

“See the Letter of Mr. Hamilton to Dr. Herschell, chief rabbi of the German and Polish Jews in London. Horne’s *Crit. Introduct.* first edit. vol. i. p. 584, with his references. Limboreh’s *Amica Collatio cum crud. Jud.* 4to. p. 172, where this learned writer shows that the divine mission of Christ is less dubious than that of Moses. “Quæro nunc: Si de alterutrius mirabilibus factis dubitari a quoquam possit, in quem magis alienijus artis, quæ res non prorsus veras nec tantas ignaro populo persuasit, cadere possit suspicio; an in virum doctum, aulicum, potentem, liberatorem populi e durâ servitute, et omnia pro nutu suo moderantem; an in pauperculum, contemptum, doctoribus populi invisum, magistratui exosum, et omni humanâ ope, ac favore destitutum? Non solum ea in auctoribus et utriusque religionis fundatoribus est differentia; sed in ipso populo, qui hæc accepit, et posteris tradidit. Tempore enim Mosis, populus diuturnâ et durissimâ servitute fractus non poterat non esse rudis, et ignarus valde, et, uti est oppressæ plebis animus, paratior ad quævis magnifica de liberatoribus suis credenda, et de iis posteris suis majora tradenda; quam ii, qui jam libertati assueti, patriis institutis imbuti, legi, quam divinam habebant, addicti, nullo magno beneficio ab hoc suo Messia in præsentem hanc vitâ affecti, nullo mundano splendore, vel felicitate moti, et diversa plane expectantes; quibus igitur nihil aliud nisi rerum ipsarum claritas argumento esse posset, ut vel ipsi crederent, vel alii pro veris narrarent.” This is admirably done. The whole work abounds with eloquence, as well as sound argument. Leslie, in his Preface, acknowledges his obligations to Limboreh, and confesses that his work was principally compiled from the *Amica Collatio*.

NOTE 12.—PART II.

A VERY curious but too forced and mystical an interpretation of this miracle is given by Lampe, in which he endeavours to show, that by the bridegroom is meant the governor of the Jewish Church—the bride is the Jewish Church itself—the marriage is the Christian Dispensation. The failing of the wine is the departure of the Spirit of God from the Jewish Church, which had begun to depart from the purity of the Law—the mother of our Lord is the heavenly Jerusalem, bringing into the liberty of the Gospel the children of the Jewish Church; but she is reproved for impatience, not knowing the times and seasons, or the hour which had not yet come. The water is changed into wine, that is, Prophecy and the Law are changed into the Gospel: with much more of the same kind. Lampe, vol. i. p. 518-520.

NOTE 13.—PART II.

THE expression, “not many days,” is used in Acts i. 5. In that passage it denotes ten days only, being the interval between the Ascension and the day of Pentecost.

NOTE 14.—PART II.

WE are informed by Josephus^w that a stranger was not allowed to pass into the holy place, that is, into the second court of the temple, where the Jews and circumcised proselytes, when not legally unclean, were admitted. The third court was without the sacred limits, and divided from the other by little pillars, or columns, with this inscription—*Μὴ δεῖν ἀλλόφυλον ἐντὸς τῆς Ἁγίας περιέναι*, and the reason is assigned, *τὸ γὰρ δευτέρου ἱερὸν Ἅγιον ἐκαλεῖτο*. This part of the temple was intended for the Jews who were unclean, and the devout Gentiles, the Proselytes of the Gate. Although the Jews held the Gentiles in the greatest contempt, stigmatizing them with the opprobrious epithet of “dogs,” refusing all intercourse or familiarity with them, still we find them so inconsistent as to suffer them to carry on, even in the very precincts of their temple, in the courts appointed for the Gentiles, a traffic in oxen, sheep, and doves, which were required by the worshippers, for their sacrifices and purifications. In every age of the Jewish Church many Proselytes of the Gate united themselves to the congregation of Israel; but in consequence of the constant

merchandise going on, which must be attributed to the negligence of the governors of the temple, the devout Gentiles were at all times disturbed in their devotions; and at the greater festivals must have been nearly or altogether excluded from the place of worship. It was worthy then of the Messiah to commence his public ministry by cleansing the temple, by driving from it the profane and worldly; an action by which he declared himself at once the Lord of the temple, and the protector of all those from among the mass of mankind, who sought him in the way he had appointed. It was impossible that the composure of spirit, and serenity of mind, which are necessary to the duty of prayer^x, could have been preserved among the loud talking and disputing of buyers and sellers, the jingling of money, the lowing of oxen, and the bleating of sheep. Yet it was among these only that the Gentile worshippers could find admission. Our Lord’s motive, in the second instance, for thus cleansing the temple, is given by St. Mark, xi. 17., which passage, says the learned Mede, ought to be translated—“My house shall be called a house of prayer *to*, or *for* all nations” —*πᾶσι τοῖς ἔθνεσι*^y. Though the Jewish Dispensation was not yet completed, the dawning of the New Dispensation had begun. It is in the plans of Providence as it is in the works of creation. The God of nature is the God of revelation. As in nature the seasons so beautifully and so gradually blend with each other, as the closing day insensibly changes into night, or the darkness of the night slowly gives place to the dawn of the morning, and the splendors of the rising sun, so do the various dispensations of an overruling and wise Providence gradually and slowly accomplish his own prophecies, appealing to our reason, as the visible creation appeals to our senses. This action of our Lord was a visible and open manifestation of his claim to the character of the Messiah^z; and it was the most significant proof that the temple of Jerusalem must be purified or overthrown, and that the Gentiles should be admitted into the Church of God his Father.

^x That great master of our noble language, Jeremy Taylor, in his second Sermon on the return of prayers, has this beautiful passage:—“Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind and untroubled thoughts; it is the daughter of charity—it is the sister of meekness; and he that prays to God with a troubled and discomposed spirit is like to him that retires into a battle to meditate, or chooses a frontier garrison to indulge in contemplation.”—Taylor’s *Discourses*, &c. vol. i. p. 88. Longman’s edit. 1807.

^y Vide Mede’s Sermon on this text, *Works*, fol. p. 44.

^z Vide Archbishop Newcome’s notes to his *Harmony of the New Testament*, p. 7.

^w *De Bello Judaico*, lib. 6. chap. vi. Mede’s *Works*, p. 44. fol. Camb. 1677.

NOTE 15.—PART II.

THIS final address of the Baptist cannot be understood unless we keep in view a peculiar custom which prevailed among the Jews. At every wedding two persons were selected, who devoted themselves for some time to the service of the bride and bridegroom. The offices assigned to the paranymp, or שושבֿין were numerous and important; and on account of these, the Baptist compares himself to the friend of the bridegroom. The offices of the paranymp were threefold—before—at—and after the marriage. Before the marriage of his friend it was his duty to select a chaste virgin, and to be the medium of communication between the parties, till the day of marriage. At that time he continued with them during the seven days allotted for the wedding festival, rejoicing in the happiness of his friend, and contributing as much as possible to the hilarity of the occasion. After the marriage, the paranymp was considered as the patron and friend of the wife and her husband, and was called in to compose any differences that might take place between them. As the forerunner of Christ, the Baptist may be well compared to the paranymp of the Jewish marriages.

One of the most usual comparisons adopted in Scripture to describe the union between Christ and his Church is that of a marriage. The Baptist was the paranymp^a, who, by the preaching of repentance and faith, presented the Church as a youthful bride and a chaste virgin to Christ. He still continued with the bridegroom, till the wedding was furnished with guests. His joy was fulfilled when his own followers came to inform him that Christ was increasing the number of his disciples, and that all men came unto him. This intelligence was as the sound of the bridegroom's voice, and as the pledge that the nuptials of heaven and earth were completed.

From this representation of John, as the paranymp; of Christ as the bridegroom; and the Church as the bride; the ministers and stewards of the Gospel of God may learn, that they also are required, by the preaching of repentance and faith, to present their hearers in all purity to the Head of the Christian Church.

^a “Exemplo e vitâ,” says Kuinoel, “communi depromto Johannes Baptista ostendit, quale inter ipsum et Christum discrimen intercedat. Scipsum comparat cum paranympo, Christum cum sponso; quocum ipse Christus se quoque comparavit, ut patet e locis. Matt. ix. 15. et xxv. 1. Scilicet, ὁ φίλος τοῦ νυμφίου, est sponsi socius, ei peculiariter addictus, qui Græcis dicebatur παρanympios, Matt. ix. 15. υἱὸς τοῦ νυμφῶνος. Heb. שושבֿין filius lætitiæ.”—*Com. in lib. N. T. Hist.* vol. iii. p. 227.

^b “Applicatio totius rei est facillima. Christus est sponsus, Ecclesia sponsa, Ministri Ecclesiæ שושבֿין 2 Cor. xi. 2. et h.l. quoque Johannes Baptista. Hi in eo elaborant, ut Christo virginem puram et illabatam adducant, huc omnis eorum labor tendit, hæc re gaudent.”—Schoetgen. *Horæ Hebraicæ*, vol. i. p. 340.

It is for them to find their best source of joy in the blessing of the Most High on their labors—their purest happiness in the improvement and perfecting of the Church confided to their care^b.

Smaller circumstances and coincidences sometimes demonstrate the truth of an assertion, or the authenticity of a book, more effectually than more important facts. May not one of those unimportant yet convincing coincidences be observed in this passage? The Baptist calls himself the friend of the bridegroom, without alluding to any other paranymp, or שושבֿין. As the Jews were accustomed to have two paranymps, there seems, at first sight, to be something defective in the Baptist's comparison. But our Lord was of Galilee, and there the custom was different from that of any other part of Palestine. The Galileans had one paranymp only^c.

NOTE 16.—PART II.

THE expression, “this my joy is fulfilled,” ἡ χαρὰ ἣ ἐμὴ πεπλήρωται, corresponds with the Hebrew expression שמחה שלימה, a phrase which is used by the rabbinical writers to express even the happiness of heaven; and which most powerfully delineates therefore the joy and rapture which the Baptist felt, and which a Christian minister ought to experience, when he perceives that his labors in the vineyard are attended with success. Schoetgen gives several instances of this application of the phrase. *Sohar Chadasch*. fol. 42. 2. “Quidnam agunt animæ piorum in cælo? Resp. Operam dant laudi divinæ. אשתלימת. כרין חרור קמן et tunc gaudium coram te est perfectum.”

Ibidem, fol. 49. 4. “Et Deus S. B. gaudebit cum justis בחרור בשלוחו gaudio perfecto.”

Siphra, fol. 188. 4. “Quamvis homo in hoc mundo gaudeat, gaudium tamen ejus non est perfectum. Verum seculo futuro Deus S. B. deglutiet mortem in æternum אותה השמחה תהיה אורה שלילה illud gaudium demum erit perfectum, q. d. Psalm cxxvi. 2. Tunc os nostrum risu, et lingua cantu implebitur.”

^c *Ketuvoth*, fol. 12. 1. “Olin in Judæa duos שושבֿין constituebant, unum sponso, alterum sponse, ut illis ministrarent, quando in Chuppam ingrediuntur; sed in Galilæa tale quid observatum non est.”—Schoetgen. *Hor. Hebr.* vol. i. p. 337. Lightfoot, vol. i. p. 605. I have not entered minutely into all the circumstances of the comparison of the Baptist to the paranymp. They may be found at great length in Lampe, *Comment. Evang. sec. Johan.* vol. i. p. 672. Hammond in loc., Lightfoot's *Harmony*, and Schoetgen. vol. i. p. 335, &c. Dr. Adam Clarke has given a copious abridgment of Schoetgen's remarks. Dr. Gill (in loc.) has inserted a curious tradition, that Moses was the paranymp to present the Jewish Church to God.

NOTE 17.—PART II.

THESE words allude to the opinion entertained by the Jews that the Holy Spirit was given in measure only to the prophets. *Vaikra Rabba*, sect. 15. fol. 158. 2. Dixit R. Acha, אפילו רוח הקדש אינו שורה על הנביאים אלא: *etiam Spiritus S. non habitavit super prophetas, nisi mensurâ quâdam.*

NOTE 18.—PART II.

LIGHTFOOT inserts the imprisonment of John immediately after the delivery of his decisive testimony to the divine mission and Messiahship of our Lord. He is followed in this order by Newcome, Michaelis, and Doddridge; and on these united authorities I have inserted this event in its proper place. Lightfoot has so arranged it, because no other speech of the Baptist is recorded respecting Christ; and the Evangelists are unanimous in relating that our Saviour's journey into Galilee (the next thing they all mention) did not occur till after the imprisonment of John. Pilkington has made another disposition of the events already related, and places the imprisonment of John after the temptation and baptism, which he supposes did not take place till after our Lord's first visit to Jerusalem. It is not however necessary to discuss his arguments, as the date assigned by him, and Whiston, to our Lord's baptism, has been already considered.

NOTE 19.—PART II.

THIS account of the Baptist is confirmed by Josephus, who has related at length the history of this incestuous marriage between Herod the tetrarch, and Herodias, the wife of his brother Herod Philip. The tetrarch had married the daughter of Aretas, a petty king of Arabia Petræa. Some time after, however, when he was at Rome, lodging in the house of Herod Philip, he became enamoured of Herodias, and persuaded her to marry him, promising on her

consent that he would divorce his present wife. Josephus takes care to conceal that John was imprisoned on account of his reproving the tetrarch's conduct, and represents Herod as proceeding upon more general grounds. He describes John as a good man, who persuaded the Jews to moral and virtuous living, to justice towards each other, devotion towards God, and to become united by baptism; and as he had many followers, who were entirely devoted to him, the tetrarch deemed it advisable to seize and imprison him, before any revolt or insurrection should actually begin. On this account he ordered him to be apprehended, and sent as a prisoner to the castle of Mechærus, where he was afterwards killed. Soon after this event, Josephus adds, Herod's army was defeated and destroyed by Aretas, and the Jews considered the tetrarch's loss and defeat as a punishment from God for the murder of John the Baptist.

It is possible there may be no real difference between the Evangelist and Josephus. The former relates the real cause of the Baptist's imprisonment, as part of the secret history of the court of Herod; the latter gives the public and ostensible reason. It is indeed a common mistake among historians to impute great effects to proportionate causes: the most important events in history have arisen, and do arise, more frequently from the caprice, resentment, or other private motives of individuals, than from any well-planned, or long-intended system of political conduct^d.

Laing is of opinion that John was imprisoned twice by order of Herod. The arguments by which this opinion may be supported appear to have been so ably combated by Archbishop Newcome, that it is only necessary to refer the reader to his *Harmony*, p. 10. of the notes.

It has been objected that the name of the brother of Herod the tetrarch was not Philip, but Herod. Griesbach (Luke iii. 19.) has omitted the word in the text, but placed *Φιλιππου* in the margin. The discrepancy is easily obviated by the supposition that Philip assumed the name of Herod to distinguish his family and descent.

^d See Lightfoot, vol. i. p. 591, 592. and Josephus, *Antiq.* lib. 18. cap. 7.

PART III.

NOTE 1.—PART III.

THE order of events hitherto adopted in this arrangement has been nearly the same as that proposed by the five principal harmonizers, by

whose authority, as well as by an examination of the internal evidence, I have been principally influenced. With this part the more difficult task arises of reconciling the clashing authorities of commentators, and assigning sat-

isfactory reasons for the place of every fact recorded. The present section gives an account of the commencement of the more public ministry of our Lord, after the imprisonment of John. That this is the proper place for the insertion of that event may be proved by comparing John iii. 24. with Matt. iv. 12. and Mark i. 14. These passages are considered by all harmonists, as sufficiently demonstrating that Christ did not begin to preach till after the imprisonment of John; and it is worthy of remark, that our blessed Lord begins his ministry with the same words as his appointed forerunner (whose divine commission he thereby established), calling on all men to repent and to believe. Compare Mark i. 15. and Matt. iv. 17. I have inserted with Pilkington, in this section, many of the parallel passages, to render the preface to the narrative of our Lord's public ministry more complete and satisfactory.

The more public ministry of our Lord may be properly said to commence with his preaching in Galilee. Though at his inauguration into his office at his baptism, and yet further by his driving the buyers and sellers from the temple, he had manifested himself to the people, he does not appear to have assumed the public office of preaching and instructing the people, till John was cast into prison. The reason of this ordering of events seems to have been, that undivided attention might be now paid to the ministry of our Lord. The fame of the Baptist had gone through the country, preparing the way of the Lord; his preaching was known to all; and all held John as a prophet. The time was fulfilled when a greater Prophet than John the Baptist was to begin his ministration. The expectation of the people had been excited to the utmost by the declarations of the Baptist; and, at the moment when the glory of the Messiah was anticipated, according to the sublime, though confused and imperfect notions of the Jews, there appears among them the Being whom John had declared to be from above. He establishes no temporal kingdom, but he heals the sick, calms the ocean, raises the dead, demonstrates his connexion with, and knowledge of, an invisible world; and instructs his hearers in other ideas of the kingdom of God, than they had hitherto entertained. Through a great part of this period, the Baptist, though in prison, was still alive, a faithful witness of his own prophecy—"He must increase, but I must decrease." The beams of his setting sun still reflected their last lustre on the Stone which was now becoming the mountain to fill the whole earth.

NOTE 2.—PART III.

IDOLATRY was introduced into the tribe of Dan, which in after ages was called Lower Galilee by Micah. The account is contained in the 18th chapter of Judges. The first who carried captive any part of the people of Israel was Benhadad, king of Syria, who subdued Sion, Dan, Abel-beth-Maachab, Cinneroth, and the land of Naphtali, all of which were included in Galilee. A heavier calamity was brought upon the same country by Tiglath-Pileser, who again took the same towns, when they had begun to recover their prosperity, and sent the inhabitants as captives to Assyria.

The account of the manner in which the tribe of Dan became possessed of part of the land of Palestine so far north as the most northern part of Galilee, is given in the 17th chapter of Judges. The town of Laish, afterwards called Dan, was situated on the north-west boundary of Naphtali, on the border of Syria^e.

Many of the Jewish traditions assert that Galilee was to be the place where the Messiah should first appear^f; but for the more complete statement of the reasons why Christ was to dwell in Galilee, and a critical discussion of Isa. ix. 1-3, &c. vide J. Mede's *Works*^g.

Isa. ii. 19. When he shall arise to smite terribly the earth is expounded in the book Zohar, as referring to the Messiah. When he shall arise, וַיִּתְגַּלֵּי בְּאַרְעָא דְּגַלִּיל, and shall be revealed in Galilee; and other instances are given in Schoetgen^h.

The country beyond Jordan was called Galilee, though properly Peræa, Matt. iv. 15.

Judas is called by Gamaliel, Judas of Galilee, yet Josephus calls him a Galilonite, of the city of Gamala.

Peræa, called Galilee, because Canaan was divided into four tetrarchies—Judæa, Samaria, Iturea, and Trachonitis; the remaining fourth was called Galilee, and included Peræa.

The great estates of Galilee are said to have feasted with Herod. But the palace of Herodium was in the extreme part of Peræa. It is not probable that the great men of Peræa would have been utterly excluded.

Joshua xxii. 11. refers to a place in Peræa, and Lightfoot supposes that the word "Galilee" was derived from the name of that placeⁱ, גלילות הירדן.

^e Vide the maps of the tribe of Naphtali, and of Canaan, in Wyld's *Scripture Atlas*, an admirable compendium of sacred geography.

^f *Sohar Genes.* fol. 74. col. 293. Revelabitur Messias in terra Galilææ. *Pesikta Sotarta*, fol. 58. 1. ad verba Numer. xxiv. 17. *Sohar Exod.* fol. 1. col. 13. Illo die, &c. וַיִּתְגַּלֵּי בְּאַרְעָא דְּגַלִּיל.

^g Discourse xxvi. p. 101. See also Lowth's *Isaiah* on this passage.

^h Vol. ii. p. 525, and vol. i. p. 11, &c.

ⁱ Lightfoot's *Works*, vol. ii. p. 363.

Moses had predicted that Zabulon and Issachar, which, with Naphtali, were the tribes originally settled in that tract of country, afterwards called Galilee, should call the people unto the mountain of the Lord's house, to offer sacrifices of righteousness, Deut. xxxiii. 19.—And Jacob had before predicted that Naphtali, the Galilean, should give goodly words, Gen. xlix. 21. Both evident predictions of the diffusal of the Gospel in both places^j.

NOTE 3.—PART III.

WHEN it is remembered that the traditions of the Jews referred to Galilee as the place where the Messiah should be revealed—and that the prophecy of Isaiah was thus fulfilled—it seemed impossible to point out a spot on the whole world, in which the ministry of the Messiah could commence with so much propriety as in Galilee of the Gentiles. This country was the first that had offended, and the first taken captive; and, through the mercy of God, it was the first to whom the words of pardon and reconciliation were offered. In the most minute circumstances, the beautiful harmony of the Divine Dispensations is every where most evident.

NOTE 4.—PART III.

THERE is a remarkable coincidence here in the three most memorable events which had occurred at Samaria. At this place the first Proselytes were admitted into the Church of Israel, Gen. xxxiv. 29. and xxxv. 2. It was here that Christ first announced himself to be the Messiah, John iv. 26.; and it was here also that the Gospel was first preached out of Jerusalem, after the ascension of Christ. Lightfoot also^k is of opinion, that in this address to the woman of Samaria, the prophecy of Hosea ii. 15. was accomplished—"I will give the valley of Achor for a door of hope." He endeavours to prove that the valley of Achor ran along by the city of Sichem, or Samaria. And thus when our Saviour first begins to preach to strangers, and to convert them, it is in this very valley; and so he makes it a door of hope, or of conversion, to the Gentiles.

Our Lord might have had another object in view in thus addressing himself to the woman of Samaria. By his own example, he taught his followers the propriety, or necessity, of breaking down the distinctions then existing between the Jews and the Samaritans; and by so

doing, he gives them an evident proof of his superiority over the Jewish teachers, who encouraged the reciprocal enmity of the two nations. It may be observed here, that Samaria was the first city addressed after the Jews, when the persecution of the Church at Jerusalem had scattered the early converts. The extinction of national hatred and prejudice was a convincing proof to the nation of Israel, that a new era had commenced. Philip the deacon had converted the Samaritans, and Peter and John were sent down from Jerusalem to confirm their faith. It is not improbable that St. John recalled to their remembrance this first interview of our Lord, at the commencement of his ministry.

The silence of the three first Evangelists on this remarkable circumstance may be accounted for from a consideration of the peculiar circumstances of the Church and of Palestine, at the time when their Gospels were written. Each Gospel was written for one specific purpose, and addressed to one description of people. If St. Matthew had inserted it, the prejudices of the Jews, to whom he addressed his Gospel, would have been more highly excited against the new religion.

The Gospel of St. Mark, which with equal justice may be called the Gospel of St. Peter, was written for the use of the converted Proselytes, particularly those of Rome, who were but little interested in these national transactions; or, as is more probable, St. Mark omitted it, because St. Peter was not present, as he did not become the constant follower of Christ till a period subsequent to this conversation; and it is supposed that St. Mark has related those events only to which St. Peter was an eyewitness. St. Luke omitted it, for he wrote to the Gentiles of Achaia, who were likewise indifferent to the controversies which prevailed between the Jews and Samaritans. St. John had been sent down from Jerusalem by the Church in company with St. Peter, and, as his own historian, could not fail to mention this circumstance in all its minuteness^l.

NOTE 5.—PART III.

CHRIST did not himself baptize, because,—

1. It does not seem fit that he should have baptized in his own name.

2. The baptism of the Holy Ghost was more peculiarly his.

3. It was a more important office to preach than to baptize.

4. The early Christians valued themselves according to the eminence of the apostle or teacher who baptized them: his baptizing,

^j Lightfoot's *Works*, vol. i. p. 627.

^k *Works*, vol. i. p. 596.

^l Dr. Townson's *Discourses*, vol. i. p. 9.

therefore, might have eventually originated schisms in the Church.—Beausobre's *Annotat-ions*, ap. Bishop Gleig's *Stackhouse*, vol. iii. p. 29.

NOTE 6.—PART III.

JACOB had bought a piece of land of the children of Hamor, for a hundred lambs, Gen. xxxiii. 19. But, after the slaughter of the Shechemites, (xxxiv. 26.), he was forced to retire to Bethel, Bethlehem, and Hebron; at which time the Amorites forcibly obtained possession of his land, which he was compelled to recover at an after period by war, with his sword and bow.—Lightfoot, vol. ii. p. 537.

NOTE 7.—PART III.

THE Jews had more favorable thoughts of the temple built by Onias in Egypt than of that built on Mount Gerizim. Their respective claims are about equal. The one was built by a fugitive priest, under the pretence that that mount was the mount on which the blessings had been pronounced; the other also (that of Onias) by a fugitive priest, under pretence of a divine prophecy, Isaiah xix. 19. "In that day shall there be an altar to the LORD in the midst of the land of Egypt."

The Samaritans well knew, that Jerusalem was the place appointed by God for his worship; but they may have defended their preference of Mount Gerizim, not only from its antiquity as the place of worship among their fathers, but because the Divine Presence over the ark, the ark itself, the cherubim, the Urim and Thummim, and the Spirit of prophecy, had all departed from the second temple at Jerusalem.—See Lightfoot, vol. ii. p. 541.

NOTE 8.—PART III.

IN Bishop Horsley's beautiful illustration of this passage in his twenty-fourth, twenty-fifth, and twenty-sixth sermons, he has not taken into consideration the circumstance related at some length by Lightfoot, and proved with his usual learning, that although the Samaritans received only as canonical books the Pentateuch of Moses, they held in great estimation the prophetic writings. Bishop Horsley's argument, therefore, that the Samaritan woman necessarily expected a Messiah from studying the books of Moses only, is not well founded. Bishop Blomfield, in his excellent *Dissertation on the Tradi-*

tional Knowledge of a Redeemer (notes, p. 172, 3.), has likewise made the same observation.

The Samaritan woman, he observes, uses the word *Messias*, which does not occur in Moses. But as Moses had clearly predicted Him, whom the prophets called Messiah, the Samaritans did not hesitate to use the prophetic designation of that person whom Moses had foretold. From the words of the woman, *Οἶδα ὅτι Μεσσίας ἐρχεται*, Bishop Blomfield concludes that her countrymen were expecting the speedy advent of the Messiah. Christ was first called Messiah in the Song of Hannah.—Vide Lightfoot's *Works*, vol. ii. p. 511; and Bp. Blomfield's *Dissertation*, note, p. 172-3.

NOTE 9.—PART III.

THIS passage has much divided the commentators. It is one of those texts upon which much depends with respect to the chronology of the life of Christ. Some suppose that the words imply, that in four months' time would be the harvest, which took place at the Passover. On which supposition many harmonists have added another Passover to our Lord's ministry. Lightfoot (vol. i. p. 603.) is of this opinion. Whitby supposes the phrase to be proverbial. We cannot certainly conclude from these words, whether our Lord alluded to the appearance of the people who might be then in numbers approaching him, or to the actual time of the year. The extreme weariness of our Saviour seems to favor more the supposition that the conversation with the woman of Samaria was held after the Passover, immediately before the corn was reaped, during the summer season, rather than in the depth of winter. Nor is it likely that the desolation of the scenery in winter would have recalled, by natural association, the beauties and the riches of the fields, when ripe and ready for the harvest. Our Lord, as Bishop Law has proved, in his *Tract of the Life of Christ*, and as Archbishop Newcome, Jortin, and many others have shown, drew his comparisons and illustrations very frequently and generally from surrounding objects.—Vide Benson's *Chronology*, &c. p. 247-9; Archbishop Newcome *On our Lord's Conduct*; Jortin's *Six Discourses*; Law's *Life of Christ*, &c.

NOTE 10.—PART III.

MICHAELIS does not appear to have given so much attention to his *Harmony of the New Testament*, as we might have required from one whose authority is so great. He observes, on the contents of this section, "In point of chro-

nology this does not belong to the present place, not even according to St. Luke ; but I place it here, because St. Luke has introduced it immediately after the preceding history. Perhaps it belongs to No. 50, though I have not placed it there, because it does not exactly agree with the accounts quoted in that article from St. Matthew and St. Mark ;" that is, it is quite uncertain, in the opinion of Michaelis. I have followed the authority of Doddridge, Pilkington, Newcome, and Lightfoot, in placing it here ; and, independently of these authorities, the internal evidence is peculiarly decisive. Christ began his public ministry in his own country, and, after having traversed Judæa and Samaria, has arrived at the town where he was brought up, there to commence his teaching.

Michaelis, however, it must be in justice observed, expressly declares, that his *Harmony* of the Four Gospels must not be considered as a chronological table ; though Bishop Marsh is of opinion, from examining Michaelis's *Arrangement*, sect. 29-42, that he intended to arrange the facts in chronological order as far as he was able. See Marsh's notes to *Michaelis*, vol. iii. p. 67.

NOTE 11.—PART III.

THE healing of the nobleman's son at Capernaum is placed after the conversation with the woman of Samaria, by all the harmonizers. After staying two days at Samaria, he departed into Galilee (John iv. 43.) Archbishop Newcome inserts those passages which I have placed as a preface to this chapter, after the account of the interview with the Samaritan woman. He is correct in this arrangement, as to the precise time in which the events occurred. I have, however, thought it advisable to place them before that event, as a preface to the general history of his ministry, which began after the imprisonment of the Baptist. It must, however, excite some surprise, that Archbishop Newcome has not himself adopted this order ; as he has expressed (Notes to the *Harmony*, p. 9.) the same opinion which has induced me to adopt this deviation. To use his own words : "Matt. iv. 17., and Mark i. 14, 15., refer to a more solemn and general teaching after John's imprisonment by Herod, and Jesus's departure into Galilee ; and to a teaching according to the tenor of particular words. Though in Judæa and Jerusalem, Jesus showed his divine knowledge, taught, made disciples, and ordered his followers to be initiated by baptism, wrought miracles, and, when he had purged the temple, intimated, among other important truths, that he was the Son of God ; yet still he might, with great wisdom, choose a more remote scene for preaching publicly and plainly the comple-

tion of the time for the approach of God's kingdom, and repentance followed by belief in the Gospel." He might have added, that his first declaration of his Messiahship to the woman of Samaria, in his way to Galilee, may be considered as a kind of prelude to his more solemn teaching ; and, as it happened on his way to Galilee, the detached verses which so briefly relate the ministry in Galilee may very properly be prefixed to the account of that ministry.

On consulting the map of Galilee, it will be seen that our Lord's direct road from Samaria to Cana in Galilee would be through Nazareth. He is supposed, however, by Archbishop Newcome, to have gone by another route, in order to avoid that city for the present, that he might work his first public miracle at the same place where he had primarily manifested himself to the people. He then proceeds, as in the next section, to Nazareth, thence to Capernaum, where he continued for some time, teaching in their synagogues. He calls four disciples, cures a demoniac, and Peter's wife's mother. He then proceeds throughout Galilee, heals a leper and a paralytic, calls St. Matthew, and goes up to Jerusalem to a feast, most probably *not* a Passover.

Archbishop Newcome supposes the distance between Sichem, the capital of Samaria, and Cana, in Galilee, to be forty miles ; between Cana and Nazareth, ten ; between Nazareth and Capernaum, twenty-three ; between Capernaum and Jerusalem, sixty-five.

It is a very probable supposition of Lightfoot, that the word rendered in our translation "a certain nobleman" (τις βασιλικός), but which ought rather to be translated with the Syriac, עבד מלכא, "one of the king's servants," denoted one of those who took part with Herod the Great, and who was now a follower of his son, Herod the tetrarch. Lightfoot supposes that the preaching of John the Baptist had produced some effect at the court of Herod, and that many of the courtiers were consequently acquainted with the mission of our Lord ; and that the nobleman who now sent to Christ, that his son might be healed, was Manaen (Acts xiii. 1.), who had been brought up with Herod ; or Chuza (Luke viii. 3.), Herod's steward, both of whom were among the earliest converts.

This miracle was greater than the first which had taken place at Cana, and demonstrated a higher degree of power. Our Lord by it showed that he possessed a power superior to that which had been claimed or exercised by any merely human prophet, or teacher sent from God. It is true that the degree of supernatural agency seems to be equal in one miracle to that of another ; but in this instance the divine attribute of ubiquity was evidently manifested. Capernaum was distant from Cana about twenty-five miles.

NOTE 12.—PART III.

THIS visit to Nazareth was certainly different from that mentioned below. It was before our Saviour went to Capernaum, Luke iv. 16–31. Matt. iv. 13. The other took place after the recovery of Jairus's daughter, when he left that city. Compare Mark vi. 1. *καὶ ἐξῆλθεν ἐκεῖθεν*, i. e. from Capernaum, with Matt. iv. 13. Luke iv. 31.

NOTE 13.—PART III.

LIGHTFOOT supposes the words, “as his custom was,” refer to the usual attendance of our Lord on the public service, when our Lord lived at Nazareth as a private individual. He now enters the synagogue as an acknowledged Prophet, and, as a member of it, joins in the service and reads publicly there, which only members were allowed to do. Hence we find that this is the only place on record where our Saviour read publicly, although he preached in every synagogue where he came. It is not to be supposed that the public worship at that time was less corrupt than ours of the present period—nor that the conduct of the Jewish teachers was irreproachable; we have, indeed, a lamentable instance to the contrary, v. 29.; yet we find that our blessed Saviour did not separate himself, as too many have since done, and continue to do, on this account, from the appointed public worship, although there was much to be condemned in it.

Our Lord's example also sanctions to us the use in all Churches of forms of prayer, or Liturgies, and the public reading of the Scriptures. Christ complied with human forms, and joined in liturgical services:—are we wrong in following the example of our blessed Redeemer?

NOTE 14.—PART III.

IT may be asked here, by what authority Christ was permitted to teach and preach in the synagogue? The tribe of Levi alone possessed the priesthood, attended the service of the temple, and was appointed to teach the people, as well as to superintend the schools or universities in their forty-eight cities, Josh. xxi. Deut. xxxiii. 10. Malachi ii. 7. Yet it sometimes happened that men of other tribes studied the Law, and became preachers, as well as the priests and Levites. They were ordained, when qualified, by the Sanhedrin to that office, they were ordained to some particular employment in the public administration, and they might not go beyond the power they had received, or intrude upon the ministry of another. The Jews also

had a law, that if any man came in the spirit of a prophet, and assumed the office of a teacher on that ground, he was always permitted to preach; but the Sanhedrin was constituted the judge of his pretensions; and he who was declared by them to be no prophet, and yet continued to preach, did so at his peril. It was probably on this claim in the manner and office of a prophet, that our Saviour obtained permission to address the people of Nazareth. Vide Lightfoot, vol. i. p. 614.

NOTE 15.—PART III.

IT was the custom among the Jews to divide the Law into fifty-two or fifty-four portions for every Sunday in the year. When this was prohibited by Antiochus, a similar distribution of the prophets was substituted. The passage from Isaiah, read by our Lord, is the part of the Sacred Writings appointed to be used about the end of August; and Macknight, with other harmonists, has therefore concluded that this circumstance fixes the date of the event recorded^m.

The prophetic books were divided into five parts, to correspond with the five divisions of the Law. We may consider Genesis as corresponding with Isaiah—Exodus with Jeremiah—Leviticus with Ezekiel, &c.: the twelve minor prophets were held as one volume, or quintane.

It is of little consequence whether the portion of Scripture our Saviour fixed upon was or was not the proper lesson of the day; for, in reading of the prophets, it was customary for *רמט*, or reader, to turn from passage to passage, for the better illustration of his subject; and in the twelve minor prophets he was permitted to refer from one to another—but, in all probability (see v. 20.), Christ was standing up as a member of the synagogue, appointed by the minister of the congregation, the reader of the prophets, or the second lesson of that day, according to an established custom. On these occasions the minister called the reader out, and delivered to him the Book of the Prophets; he himself standing at the desk with an interpreter at his side, to render into Syriac all that was read. “When Christ had finished, he closed the book, and he gave it again to the minister,” v. 20. He did all these things according to the established order of the Jewish Churchⁿ.

It is to be remarked here, that our Saviour closed the book before he came to that part of the prophecy where he is represented as declaring the day of vengeance. This applied to events of a subsequent date: whereas he con-

^m Lamy's *Jewish Calendar*, App. bibl. b. i. c. iv. p. 115. 4to.

ⁿ Lightfoot's *Works*, vol. i. p. 615.

finer himself to those words only, which the Jews referred more immediately to the Messiah, and applying them to himself, openly declared, in the presence of all his early acquaintances, that he who had so long lived among them as their equal and their companion, was the predicted Messiah, the expected Saviour of the Jewish nation. He asserts, that his public ministry had begun; that the Spirit of the Lord had descended upon him to preach the Gospel to the meek and to the humble, עניים; to heal the broken-hearted; to preach deliverance to the captives, whether Jew or Gentile; the recovering of sight, or opening the eyes of the blind^o and idolatrous Gentiles. So far this prediction was taken from Isaiah lxi. 1, 2.; but the remainder is to be found in Isaiah xlii. 7. The first verse of Isaiah lxi. ends with the words לאכורים פקדוקים, "to those which are bound the opening of the prison." The verse inserted from Isaiah xlii. 7. begins with the last word of the verse, and seems quoted by our Lord either from association of ideas, or by actual reference to the passage, לפקח עינים, &c., "to open the blind eyes." This solution of the difficulty, which is agreeable to the established custom of the synagogue, which allowed the privilege of illustration from another passage of the same prophet, appears much preferable to that of Michaelis^p.

Having thus asserted himself to be the Messiah, our Lord observed the wonder and astonishment excited by his words; and, knowing the prejudices he had to overcome, as well as the inveterate obstinacy of his hearers, he declined giving them any other proof of his divine mission than that which had been already offered them, at the town of Capernaum.

We have here an account of our Saviour's preaching for the first time in his own city of Nazareth. He asserts himself to be the Messiah; he then declines working a miracle, though he had done so elsewhere. What was the cause of this refusal?

Our Lord's conduct on this occasion appears to me to afford one of the most powerful evidences of the truth of his lofty claims, and a most striking instance of that part of the plan of the divine government, which denies to man more evidences in support of any truth than are sufficient to satisfy an unbiased mind. As the commentators have not alluded to this idea, I give it with diffidence; but to me it appears satisfactory. Our Lord had lived at Nazareth nearly thirty years. At the end of that time, he commenced his office with supernatural evidences that his mission was from above. He worked miracles, to demonstrate this truth, in places where he was less known than at Nazareth, and between which and the latter city

there must have been a constant communication. The people of Nazareth had known him from infancy, pure, holy, and undefiled; a man like other men, sin only excepted. They had heard of his miracles; they knew, from the testimony of others, that he had given undeniable proofs of his power; and he now came among them to announce himself as their Messiah, appealing to them by the purity and holiness of his life, and by applying to himself, and fulfilling in his own person, the predictions of their prophets. He asserted himself to be the Messiah, and required them to believe, on account of their previous knowledge of his motives, life, and conduct, and by the power they acknowledged he possessed of working miracles. Nothing can more strongly demonstrate the unimpeached and unimpeachable holiness of the Son of God, than his thus presenting himself to the attention of his envious and jealous townsmen; and by boldly asserting his Messiahship, challenging them to accuse him of sin, or of any evil, which might derogate from the necessary and entire superiority implied in his holy and lofty claim.

NOTE 16.—PART III.

THAT the Jews applied this passage, Isaiah lxi. 1. and 42. to the Messiah, see the quotations in Whitby in loc., Schoetgen, vol. ii. p. 68 and p. 192, where Kimchi is quoted, as referring the words to the Messiah; also p. 3, &c., where, in the chapter *De Nominibus Messiae*, the subject is fully discussed^q. The Greek original of this passage hints at the reason for which our Lord was called Christ, and his doctrine the Gospel, ἐξέλεσεν *EXPISE* με *EYALTEAIZE* ΣΘΑΙ *πωλοῖς* &c.

NOTE 17.—PART III.

DAN. HEINSIUS in loc. in his *Exercitationes Sacrae*, a book of great learning, now too much neglected, has made an Iambic line of this proverb:—

Θεράπευσον ὃ λαὸν ἐγὼ σκεῖν θέλω.

Lightfoot has rendered it in the Jerusalem language אָסִי אֶכִּי יֵרֵךְ, and quotes the original proverb from *Bereschith Rabba*, sect. 23. and *Tanchuma*, fol. 4. 2. אָסִי יֵרֵךְ הַנֶּחֱרֵךְ.—Lightfoot's *Works*, vol. ii. p. 408.

Dr. Gill in loc. quotes another of the same kind from *Zohar in Exod.* fol. 31. 2. נִלְאֵי אֶכִּי נִפְשִׁי.

^o So the Chaldee Paraphrase, ap. Lightfoot, אֶתְנִלּוּ לְהַדִּיר, "revealing to the light."

^p Marsh's *Michaelis*, vol. i. p. 224.

^q See, on the subject of this note, Lightfoot, third part of the *Harmony of the Evangelists*, vol. i. *Works*, folio.

NOTE 18.—PART III.

OUR Lord's conduct in selecting this topic is worthy of our particular consideration. In the very first address which he made to his fellow-townsmen, and through them to the whole of the Jewish people, he preached the deliverance of the Gentiles from their bondage and darkness. This doctrine was for some time inexplicable, and, when understood, intolerable to his own disciples: but Christ was the Divine Being who was to redeem all his creatures, and we are assured, "Known unto God are all his ways, from the beginning to the end;" and Christ, at the commencement of his ministry, declared at once the whole design of his coming; as Elias was sent to the widow of Sarepta, in preference to those of Israel, and as Naaman the Syrian was the only leper healed in the days of Eliseus the prophet, so was Christ, a greater than these, commissioned to heal the diseases of those people and those nations who should believe on him. The transaction here recorded affords us a sufficient explanation of the motives of one part of our Lord's conduct, which has sometimes been considered as inexplicable. He is represented as not informing the people, in various instances, of the full extent of his claims; as not calling himself the Messiah; as charging those who were healed "to tell no man;" as keeping back from the people, and even from the Apostles, many things which they were desirous to learn. The necessity and wisdom of this caution are here made evident. On this occasion, when he declared himself to be the Messiah, we see the service of the synagogue was hastily and indecently terminated by the fury of the people, who became intent upon the destruction of their teacher. His ministry would have been repeatedly disturbed by similar interruptions, if our Lord had not adopted this conduct. In what manner Christ delivered himself from the fury of his enraged persecutors, we know not. Whether they were overawed by some supernatural glory, or whether they were paralyzed by a sudden exertion of almighty power, we are not informed. The brevity of the account given us by the Evangelist, like the teaching of our Lord himself, only reveals to us what is essential to faith and salvation: it never satisfies a useless curiosity.

NOTE 19.—PART III.

THE wisdom of our Lord's choice of Capernaum (after he had left Nazareth) as his fixed place of residence, is evident on many accounts. He placed himself by so doing under the protection of the nobleman whose son had been healed, John iv. 46., and whose presence was

an undeniable testimony to his almighty power. Capernaum, from its situation, being surrounded with numerous and populous towns and villages, on the border of the sea of Galilee, or the lake of Tiberias, enabled him to remove with the utmost facility either by sea or land; either for the purpose of instruction, or to avoid the persecutions, the importunities, or the efforts of his adherents, to make him their king. It was here also he again met his first disciples, who, for some reason unknown to us, had resumed their former occupation. It is not improbable that they had been directed by our Lord to leave him after the miracle of Cana in Galilee. He did not require their presence at Nazareth, as he had not purposed to work miracles at that place. By dwelling at Capernaum he still continued to fulfil the prophecy of Isaiah ix. 1, &c., as that city was situated in the tribe of Naphtali.

That our Lord came to Capernaum after he left Nazareth is expressly asserted by St. Luke, chap. iv. 30, 31. The order of this section is the same with all the harmonists.

NOTE 20.—PART III.

THIS event is inserted here on the united authorities of Lightfoot, Newcome, Doddridge, and Dr. Townson, who refers also to Grotius, Hammond, Spanheim, *Dub. Evang.* par. 3, *Dub.* 72, p. 338, Chemnitius, Cradock, and Le Clerc, to confirm his opinion. Osiander, as he was compelled to do by his plan, which has been already given, has supposed that the transaction recorded in Luke v. 1–12. was different from that related in the parallel passages, (Mark i. 16. Matt. iv. 19, &c.) In reply to this part of his hypothesis, Spanheim remarks: "Non temere multiplicandas esse historias, quæ eadem deprehenduntur, quod cum Osiandro sine necessitate faciunt illi, qui nullas ὑστεροψείας, et προλήψεις apud Sacros Scriptores admittunt." And it is as absurd to suppose that the inspired writers never followed the example of their predecessors in the Old Testament, and sometimes disregarded chronological order, as it would be to proceed to the opposite extreme, and to mangle the text with Whiston and Mann. The apparent differences between the Evangelists are well discussed by Townson^r.

The narrative in this section is arranged on the plan of Doddridge's division of the same history.

Eichhorn has supposed that the passages in this section do not refer to the same event; he has not inserted either the calling of Andrew, Peter, James, and John, or the miraculous

^r Townson's *Works*, vol. i. p. 42, 43.

draught of fishes, among the events which are related by all the three Evangelists^s.

Pilkington separates the account of the miraculous draught of fishes, from the calling of these disciples, for two reasons. One, because it is said in Mark i. 18., they forsook all, and followed him; and in Luke v. 1–11., they are represented as again pursuing their occupation—the other, because St. Peter calls our Lord *Ἐπιστάτα*. Both these objections, however, are obviated by Newcome, Doddridge, and Townson.

The word *ἐπιστάτα*, which is used chap. viii. 24. 45., and ix. 33. 49., may imply only submission of the apostle to our Lord, as his Master, without any actual previous obedience. It certainly is used in the sense of overseer, or superintendent, but it was also applied by St. Luke as expressing more correctly the word *רַבִּי*, the usual epithet of respect among the Jews. In Mark ix. 5., we read *Ῥαββί, καλὸν ἐστὶν ἡμῶς ὧδε εἶναι*. “Master, it is good for us to be here;” and in St. Luke ix. 33., the very same words are given, excepting that *Ῥεπιστάτα* “Master,” is put in the place of *Ῥαββί*, “Rabbi.”

Michaelis has strangely placed this miraculous draught of fishes after the raising of the widow’s son at Nain; an arrangement for which there is not the least authority that I have been able to discover, although much time has been devoted to the attempt. It appears merely arbitrary, equally inconsistent with the evangelical account, and the decision of all the harmonizers. Nain was upwards of twenty miles from the sea of Tiberias. Yet Michaelis supposes that our Lord on the same day left Capernaum travelled to Nain, a distance of more than thirty miles, and, after raising the widow’s son to life, proceeded to the sea of Tiberias, the nearest point of which is distant twenty miles from Nain. Bishop Marsh, his learned editor, has been aware of this difficulty, as he remarks, “Our author has not assigned his reasons for each particular transposition, and the propriety of some of them may be justly questioned.” Michaelis, in his defence, I suppose, observes, there is no note of time to inform us when this event took place.”

The narratives of the three Evangelists are thus reconciled by Dr. Townson, who observes, this account (Luke v. 1–12.) will be found on a near inspection to tally marvellously with the preceding (Matt. iv. 18–22. and Mark i. 16–20.) and to be one of the evidences that the Evangelists vary only in the number or choice of circumstances, and write from the same idea of the fact which they lay before us.

Every one knows that the sea of Galilee and

the lake of Gennesareth are the same. And though St. Matthew and St. Mark do not expressly tell us that St. Peter was in his vessel when he was called by Christ, they signify as much, in saying that he was casting a net into the sea; for this supposes him to be aboard, and our Lord in the vessel with him, as St. Luke relates. The latter does not mention St. Andrew, either here or elsewhere, except in the catalogue of the apostles (vi. 14.) St. Luke further tells us, that James and John, the sons of Zebedee, assisted Peter in landing the fish which he had taken; and that when they, that is, the four partners, had brought their ships to land, they forsook all and followed Christ. And here also this Evangelist harmonizes with the two others. St. Mark says, that when Christ had gone a little further thence from the place where Peter and Andrew began to follow him, he saw James the son of Zebedee, and John his brother, who also were in a ship, as Peter had been when he was called, mending their nets, their nets being torn by the weight of fish which they had hauled to shore; and straightway he called them—and they went after him in company with Peter and Andrew.

The two accounts, that of St. Matthew and St. Mark on one side, and that of St. Luke on the other, thus concurring in the place and situation in which St. Peter was called, in the promise made to him, and the time when he was called, speak evidently of the same vocation—consequently St. Matthew and St. Mark have abridged the story.”

This manner of considering the narrative seems preferable either to that of Newcome, Whitby, or Hammond.”

NOTE 21.—PART III.

THE wisdom of our Lord’s conduct was eminently displayed in the choice of his apostles: they were generally chosen from the inferior ranks of life; and most of them were fishermen. If the disciples of Christ had been men of rank and distinction, of wealth or eminence; if they had been esteemed for their knowledge, or literature, or political influence, these means might more or less have been employed for promoting the kingdom of the Messiah, which nearly all the Jews imagined would be of an earthly nature. The success of the Gospel, too, would have been attributed, by its enemies

^s Townson’s *Discourses*, vol. i. p. 43, 44.

^u To prevent trouble in noting the references to the five principal harmonies, from which my authorities are principally selected, I will mention the editions referred to. Lightfoot’s *Works*, folio edit. London, 1684. Archbishop Newcome’s *Harmony*, large folio, Dublin, 1787. Pilkington’s *Evangelical History*, folio, London, 1747. Doddridge’s *Family Expositor*, 5 vols. 8vo. Baynes, London. Michaelis’s *Works* (Marsh’s), 8vo. 2nd edit. 1802.

^s Marsh’s *Michaelis*, vol. iii. part ii. p. 193.

^t Pilkington’s *Evan. History*, &c.

^u Marsh’s *Michaelis*, vol. i. part i. p. 49. and vol. iii. part ii. p. 67.

at least, if not by the disciples, to mere human exertions. Hence Caiaphas inquired with so much solicitude of Christ, respecting his disciples (John xviii. 19.), from whose unpretending life less opposition was made to the first beginnings of Christianity: for no danger could possibly be apprehended from the efforts of such inferior and illiterate individuals. In addition to these reasons for selecting the apostles from the lowest occupations, it must be remembered, that men accustomed to a sterner and severer mode of life would be so habituated to dangers and anxieties, that they would not easily be daunted by them. By this choice, too, all pretence that the Gospel was advanced by mere human means was destroyed; and it appeared from the very beginning, that not many wise, or noble, or mighty, were called.

NOTE 22.—PART III.

ON THE TYPES OF THE NEW TESTAMENT.

THERE is one subject in theology which has generally escaped the attention of commentators and writers—the types of the New Testament. If we consider the design of Revelation, and the plan on which the former part of the inspired pages is written, it will not appear improbable, or unreasonable, that we may discover the same union of types and prophecies in the New, as are to be found in the Old Testament.

A type is a designed resemblance between two events, one of which takes place before the other. The latter of these events is of so much importance, that it is usually the subject of prophecy. It may be observed also, respecting the types, that those circumstances recorded in the Old Testament, which are now known to be typical, were not generally understood in the complete typical signification at the time they took place. Thus we cannot be assured that the offering of Isaac by Abraham was regarded by his contemporaries as typical of the sacrifice of the Son of God. It was comprehended on a future day, and the resemblance between them was so complete, that we have internal evidence, as well as the testimony of authors, that the first event was a prophetic intimation of the latter: and we well know, that the latter was the object also of a great variety of prophecies.

The design of Revelation is likewise to demonstrate to the world, that all that can or shall take place is known to God; and that every event among all the nations of the earth concurs in accomplishing his predetermined will. That will is known and declared to be, the universal happiness of the sons of Adam, accomplished by means which shall not clash with the freedom of human will and human action.

The New Testament, like the Old, contains a great number of prophecies, many of which have already been fulfilled, many are now fulfilling, many remain to be accomplished. The same Spirit of God dictated both covenants; the design of the one revelation is uniform; the plan we may naturally conclude the same; and we may expect, therefore, that some events in the New Testament may be intended to typify those circumstances which are the subject of its prophecies.

In the instance before us, we have a plain example of a prophecy which was delivered under circumstances which may seem to typify the event foretold. Christ assured his disciples that they should become fishers of men; that is, they should be successful preachers of his Gospel. The words, in their simple meaning, must be considered only as a metaphor; but the events which took place at the time they were spoken will possibly justify us in supposing that they are to be interpreted as an intended resemblance, or type, of the fulfilment of our Lord's prophecy. As the net drew up so great a multitude of fishes, so also should the apostles on a future day bring many myriads into the Church of God.

Lampe^x, in his work on St. John's Gospel, has indulged his imagination very fully on this subject. He certainly demonstrates that the several objects, means, and terms, which are used by fishermen, and concerning fishing, were interpreted by the ancients in an emblematical sense, and similar interpretations may be found in the talmudical writers. I am always anxious to avoid any fanciful meanings of Scripture, as inconsistent with sobriety and sound judgment. The imagination is the worst and blindest guide in these things. But as the subject is curious, and may probably engage the attention of theological students, I have collected some instances, which may prove the reasonableness of the supposition in question.

Lampe first refers to the Old Testament, to show the propriety of considering the act of fishing, &c. to be emblematical. We read in Ezek. xlvii. 10. "And it shall be that the fishers shall stand upon it [the river], from En-ge-di, even to En-eglaim: they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea," &c. The prophet, in the whole passage, is comparing the future progress of the Gospel to that of rivers, giving life wherever they flow; and this same emblem is adopted in many other passages of the Old Testament, Prov. xi. 30. Isa. xix. 9, 10, &c.

En-ge-di and En-eglaim were situated at the north and south points of the Dead Sea. This sea then, as having covered the cities of the plain, which were consumed for their wicked-

^x Prolegomena ad Evang. Johan. p. 12, 13. and notes.

ness, may be considered as a most appropriate emblem of the state of the Heathen or Gentile world, and gives additional force to the passage: even that sea should be so changed by the waters of the river of life, that there, even there, should be the spreading forth of nets, and abundant success to the labor of the fishermen.

Archbishop Newcome translates the text more intelligibly than in our own version, which is rendered obscurely.

The instruments of fishing, Lampe observes further, are the hook and the net. Men are said to be drawn as with the bands of a man: and it is the hook of judgment and restraint with which Isaiah represents Jehovah as restraining the madness of Sennacherib.

In the mode of fishing also, two things particularly resemble the ministry of the Gospel. The persevering labor required, night and day constantly at work, and although frequently disappointed, still urging, persevering, and laboring with the hope of success. The cunning and skill requisite in this pursuit, as pertaining to the Christian teacher, is well described in Matt. x. 16. and 2 Cor. xii. 16.

Ambrose remarks on this subject, "The apostolic implements are appropriately compared to nets, which do not kill their prey, but keep them and bring them from the darkness of the deep into the light of day."

The talmudists also have used the same metaphor. The teachers of the Law are called by Maimonides, *Talm. Torah*. p. 7. רבני תורה.

Petronius, *Satyr*. cap. 3., gives the same emblem. The *arbiter elegantiarum* would be surprised to find himself in this company.

Lampe quotes also from a hymn, preserved by Clemens Alexandrinus^y, in which Christ is thus addressed—

Ἀλιεὺ μέρόπων	Piscator hominum
Τῶν σωζομένων	Qui salvi fiunt
Πελάγους κακίας	Pelagi vitii
Ἰχθύς ἀγνός	Pisces castos
Κύματος ἐχθροῦ	Undâ ex infestâ
Ἰλυσσερῇ ζῳῇ δαλεάζων.	Dulci vitâ inescans.

Plutarch also, in his *Treatise on Isis and Osiris*, affirms, that in the Egyptian hieroglyphics a fish was placed as an emblem of hatred.

"*Εν Ζαὶ γούν ἐν τῷ προπόλῳ τοῦ ἱεροῦ τᾶς Αῠθηνᾶς ἦν γεγλυμμένον βρέφος, γέρον, καὶ μετὰ τοῦτο ἱεραξ, εφεξῆς δὲ ἰχθύς, ἐπὶ πᾶσι δὲ ἵππος ποταμῶς.* In the vestibule of the temple at Zai, an infant, an old man, a hawk, a fish, and a hippopotame were sculptured. Each emblem had its appropriate meaning, and the fish represented hatred, ἰχθύς δὲ μῖσος, ὥσπερ εἰρηται διὰ τὴν θάλατταν.

It was possibly in allusion to the same well-known emblem, that the ancient Christians called themselves Ἰχθύς^z.

^y *Pad.* lib. 3. in fin.

^z Vide Bingham's *Eccles. Antiq.* The reason he assigns is, that the word was compounded of the initial letters, Ἰησοῦς, Χριστός, Θεοῦ Υἱός, Σωτήρ,

Pythagoras also, who obtained much of his knowledge from pure sources^a, prohibited the eating of fish.

In the Epistle of Barnabas, ch. x., the wicked man is compared to fish. Μακάριος ἀνὴρ, ὅς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν, καθὼς οἱ ἰχθύες πορεύονται ἐν σκότει εἰς τὰ βάθη.

Arnold proves in his notes to the *Sola* of the deeply-learned Wagenseil, that voluptuaries and sensualists were represented by the emblem of fishes.

Oppian, *Halient.* lib. 2.

Ἰχθύσι δ' οὔτε δίκη μεταρίθμιος, οὔτε τις αἰδώς
 "Οὐ φιλότης· πάντες γὰρ ἀνῆρσι ἀλλήλοισι
 Ἀυομενέες πλώουσιν, ὃ δὲ κρατερώτερος αἰεὶ
 Δαίνυτ' ἀφαιροτέρον· ἄλλω δ' ἐπινίγεται ἄλλος
 Πόντον ἄγων· ἕτερος δ' ἐτέρῳ ποροῖται ἐδωδὴν.

Which is an exact description not only of the manner in which fishes are represented by naturalists, but an accurate account also of the mode of life pursued by men who are without religion, and in a state of nature like the fish of the sea; they are regardless of shame, and law, and justice, and affection; always at war, and preying upon each other; the weaker the victims of the stronger^b.

NOTE 23.—PART III.

THIS event is placed after the miraculous draught of fishes, on the united authorities of Lightfoot, Newcome, Doddridge, and Pilkington. Michaelis places it after the rejection of Christ by his countrymen at Nazareth. He supposes that this event, the choosing of the twelve apostles, the sermon on the mount, the cleansing of the leper, the healing of the centurion's servant, the restoration of the mother-in-law of Peter, and of many other sick persons, took place on one day, which he therefore calls the day of the sermon on the mount; to distinguish it from the day in which various parables were delivered, which he denominates the day of parables. His reasons for this order, with the remarks of his learned editor, will be considered hereafter. It is here sufficient to observe he confirms the order proposed by the other harmonists, excepting that he places elsewhere the miracle which was given in the last section.

The scriptural authority for this arrangement is founded on Mark i. 21. After the calling of the four disciples, they immediately went into the synagogue on the Sabbath day, which Doddridge (*Fam. Exp.* vol. i. p. 184.) supposes to have been the next day—εὐθέως τοῖς σάββαις εἰσελθὼν εἰς τὴν συναγωγὴν.

on the authority of Optatus, vol. i. p. 3. 8vo. edit.

^a Vide *Arrangement of the Old Testament*, Period VII. part iv. note 40.

^b See on this subject also, Jones *On the Figurative Language of Scripture*.

ON THE DEMONIACS.

THE event related in this section, since the time of the learned Jos. Mede, has given rise to much discussion. One class of authorities have supposed that the Demoniacs were merely madmen, others that the bodies of human beings were actually possessed, and controlled, and governed, and inhabited by wicked and impure spirits. Among the supporters of the first opinion we find Heinsius, *Exercitationes Sacrae*, on Matthew iv. 24. Jos. Mede^c, Dr. Sykes^d, Dr. Mead^e, Dr. Farmer^f, Dr. Lardner^g, Kuinoel, and Rosenmüller^h, on Matthew iv. 24.; and in general all those writers of every sect who would believe that origin of the Scriptures, which appears to them rational. On the other side of the question may be placed the uniform interpretation of the passage in its literal sense by the ancient church, the best commentators, and all who are generally called orthodox, as desirous to believe the literal interpretation of Scripture, and the opinions of the early ages, in all points of doctrine, whether it can be brought to a level with their reason or not. It is quite unnecessary to attempt to refer to all these writers; of those, however, of a later period, who have written on this subject, may be mentioned Macknightⁱ, Bishop Newton^j, Jortin^k (who would hardly have been expected among this number), Campbell^l, Dr. Adam Clarke, in his *Commentary*, and many others. The sum of their argument is stated by Horne^m, Macknightⁿ, and Dr. Hales^o, with great fairness and impartiality. I have endeavoured to follow so good an example in the following brief summary of the respective arguments on both sides, beginning with those which are considered conclusive against the doctrine of demoniacal possessions.

1. The word *demon* properly signifies the soul of a dead person. It cannot be supposed that the speeches and actions recorded of the imagined demoniacs could be imputed to these.

In reply to this, it is justly said, that the word

^c *Works*, 4th edit. fol. London, p. 28, &c. Sermon on John x. 20. and b. iii. ch. v. On the Demons of the New Testament.

^d *Inquiry into the Demoniacs of the New Testament*.

^e *Inquiry into the Diseases of Scripture*.

^f *Essay on the Demoniacs of the New Testament*.

^g *Remarks on Dr. Ward's Dissertations, Works*, 4to. edit. Hamilton, vol. v. p. 475. and vol. i. p. 236. *Discourses on the Demoniacs*.

^h In Matt.

ⁱ Essay prefixed to his *Harmony*, 4to. edit. p. 172.

^j *Dissertation on the Demoniacs*.

^k *Remarks on Ecclesiastical History, Works*, 8vo. edit. vol. i. p. 199.

^l *Essay on the Words Αἰσχρολογία, Αἵματις, and Αἰμαίνεσθαι*—Prelim. Dissert. vol. i. p. 182. 4to. edit. of the work on the Gospels.

^m *Critical Introduction*, 2nd edit. vol. iii. p. 483.

ⁿ Essay prefixed to the *Harmony*.

^o *Analysis of Chronology*, vol. ii. p. 761. See also Bishop Gleig's edition of *Stackhouse*, vol. iii. p. 57. and Doddridge's *Lectures*, vol. ii. p. 431. Kippis' edition.

does not uniformly denote the spirits of the departed.

2. Amongst the heathens, lunacy and epilepsy were ascribed to the operation of some demons; demoniacs were therefore called *larvati*, and *cerviti*.

Several answers may be given to this objection.—One, that it is not quite impossible but that the heathens were right.—Another, that the opinion of the heathens, whether right or wrong, is no proof that the Jews were in error; for the demoniacs of Scripture are represented as differing from insane and epileptic persons. Compare Matt. iv. 24., where the *δαιμονιζομένους* are opposed to the *σεληνιαζομένους*, the *παρὰ-λυτικούς*, and the *ποικίλαις νόσοις καὶ βυσάνοις συνεχομένους*, and in Matt. x. 1. The power to cast out devils, or demons, by whatever name the evil spirits might be called, is expressly opposed to the power of healing all other diseases whatever. See Luke iv. 33–36.; compare also v. 41. with v. 40., where the same contrast is observable.

3. It is argued that the Jews had the same idea of these diseases as the heathen, and the instance of the madness of Saul, and Matt. xvii. 14, 15. John vii. 20. and viii. 48. 52. and x. 20. are adduced to prove the assertion. These passages certainly prove that lunatics, epileptics, and demoniacs are sometimes synonymous terms; but this admission, however, will only show that they were occasionally identified; the argument deduced from the contrast between lunatics and demoniacs, in the passages quoted above, will not be destroyed. The literal interpretation is confirmed by the recollection of the source from whence the heathens derived their ideas of demons, and their philosophy in general.

Pythagoras, as I have endeavoured elsewhere to prove, probably derived much of his philosophy, and many opinions and institutions, from the Jews in their dispersion, at the time of the Babylonish captivity^p. He was of opinion that the world was full of demons^q. Thales too, the contemporary of Pythagoras, and after them Plato and the Stoics, affirmed that all things were full of demons^r. And it is well known that the priests, in giving forth their oracles, are always represented as being possessed by their gods^s.

^p *Arrangement of the Old Testament*, Period VII. part iv. note 40.

^q Ἔσται πάντα τὸν αἶρα ψυχῶν ἑμπλεκόν καὶ τοὺς δαίμονας τε καὶ ἰχθύας τομιέσθαι. Diog. Laert. lib. viii. § 32. ap. Biscoe, p. 285.

^r Τὸν κόσμον δαίμονων πλήρη. Diog. Laert. lib. i. §. 27. ap. Biscoe.

^s "They much mistake," says Mr. Biscoe^a, "who assert that Demoniacs abounded in the Jewish nation alone. We learn from the writers of other nations, that they abounded elsewhere. If they were not always known by the name of Demoniacs, they were spoken of under several other names, which signify the same thing, such

^a *History of the Acts confirmed*, p. 283.

4. Christ is said to have adopted the common language of the people, which it was not necessary to change. He was not sent to correct the mistakes in the popular philosophy of the day in which he lived.

This argument takes for granted the very point to be proved. With respect also to the philosophy of the day, it would be difficult to show that our Lord sanctioned an error because it was popular.

5. No reason can be given why there should be demoniacal possessions in the time of our Lord, and not at present, when we have no grounds to suppose that any instances of this nature any where occur.

In reply to this objection, it may be observed, that these possessions might then have been more frequent, that the power of Christ might be shown more evidently over the world of spirits, and that He who came to destroy the works of the Devil should visibly triumph over him. By this act of Almighty power he confuted also the error so prevalent among the Sadducees, which denied the existence of angels or spirits (Acts xxiii. 8.), and which likewise prevailed among many of those who were distinguished for their rank and learning at that time among the Jews.

Lightfoot, when speaking on this point, supposes that the power of demons might be permitted to display itself in this peculiar manner while Christ was upon earth, because the iniquity of the Jews was now at its greatest height; and the whole world were consequently in a state of extreme apostacy from God. He adds also, that the Jews were now much given to magic; and to prevent his miracles from being attributed to this source, our Saviour evoked the evil spirits, to show that he was in no confederacy with them.

Those, on the contrary, who espouse the ancient opinion, not only adduce the arguments already mentioned in reply to the objections of their opponents, but maintain much that is laid down in the following positions, which have ever appeared to me decisive in favor of the popular opinion.

I. The heathens had an idea of beings superior to men, but inferior to the one Supreme God. Cudworthⁱ enumerates many instances. Among others he quotes Plato's expression, that

as *εὐρυκλείται^b, νυμφόληπτοι^c, θεοφύροητος^d, θεόληπτος, φοιβόληπτοι^e, πιθωρες^f, Bacchantes^g, Cerriti^h, Larvatiⁱ, Lymphatici^j, Nocturnis Diis, Faunisque agitati^k.*

ⁱ *Intellectual System*, vol. i. book i. ch. iv. p. 232. Birch's 4to. edition, London, 1743.

^b Ἐγγαστρέφεται δὲ καὶ εὐρυκλείται ἐκαλοῦντο, &c. schol. in Aristophan. *Vesp.* p. 503.

^c Plato *In Phæd.*

^d Φρενομανής τις εἰ θεόφροητος, *Æsch.* Agamemnon, 1149.

^e Scholia in Sophoc. *Antig.* ad. v. 975.

^f Herod. *Melpom.* § 13.

^g Plut. *De Orac. def.* p. 414.

^h Plaut. *Amph.* act 2. scene 2. v. 71. Herod. lib. iv. § 79.

ⁱ Plaut. *Mæn.* act 5. scene 4. v. 2. Bag. *Amph.* v. 5, &c.

^j Plin. *Nat. Hist.* lib. 25. s. 24. and lib. 27. s. 83, &c.

^k Ib. lib. 30. s. 24.

there were *ὄρατοι καὶ γεννητοὶ θεοὶ*, visible and generated gods; and Maximus Tyrius, *συνάρχοντες θεῶν*, co-rulers with God, &c. The Jewish and Christian ideas of angels and spirits are in some respects similar. Both believe that these inferior beings may possess some influence by the permission of the Deity, in the concerns of mankind: and the opinion is neither hostile to reason or Scripture^u.

II. The doctrine of demoniacal possessions is consistent with the whole tenor of Scripture. Evil is there represented as having been introduced by a being of this description, which in some wonderful manner influenced the immaterial principle of man. The continuance of evil in the world is frequently imputed to the continued agency of the same being. Our ignorance of the manner in which the mind may be controlled, perverted, or directed, by the power of other beings, ought not to induce us to reject the opinion. We are unable to explain the operation of our own thoughts, but we do not therefore deny their existence.

III. The doctrine of demoniacal possessions is likewise consistent with reason. We acknowledge that a merciful God governs the world, yet we are astonished to observe that exceeding misery is every where produced by the indulgence of the vices of man. An ambitious conqueror will occasion famine, poverty, pestilence, and death, to hundreds of thousands of his fellow-men, whose lives are blameless and tranquil. If one man may cause evil to another, is it not probable that evils of a different kind might be produced by means of other beings, and the moral government of God remain unimpeached? We are assured that in the great period of retribution, other beings than man will be condemned by their Creator. The Scripture affirms this fact, that other accountable and immortal beings, superior to mankind, have been created, some of whom have not fallen; while others, under the influence of one who is called Satan, or the Devil, apostatized from God, perverted the mind of man, are still persevering in evil, are conscious of their crimes, and are now reserved in chains of darkness to the judgment of the great day. A future state alone can explain the mystery of the origin and destiny of man, and his rank in the universe of God. The whole supposition, that the demoniacs spoken of in Scripture were madmen, is crowded with difficulties. But let us take for granted the ancient and orthodox opinion; let us believe Christ to be divine, and preëxistent, conversant with the world of spirits, as well as with the world of men; and if we then trace the progress of that evil he was appointed to overthrow from the beginning to the end, how much more easy and rational is the belief, that he exerted over this demon the power he will hereafter display at the end of the

^u Locke's *Essay*, book ii. ch. ii. sect. 13. fin.

world, when apostate devils and impenitent men will be associated in one common doom?

IV. The facts recorded of the supposed demoniacs demonstrate also that they were not merely madmen. The insane either reason rightly on wrong grounds^v, or wrongly on right grounds, or blend the right and wrong together. But these demoniacs reasoned rightly upon right grounds. They uttered propositions undeniably true. They excelled in the accuracy of their knowledge the disciples of Christ himself; at least, we never hear that either of these had applied to our Lord the epithet of the Holy One of God. They were alike consistent in their knowledge and their language. Their bodies were agitated and convulsed. The powers of their minds were controlled in such manner that their actions were unreasonable; yet they addressed our Lord in a consistent and rational, though in an appalling and mysterious manner. Our Lord answered them not by appealing to the individuals whose actions had been so irrational, but to something which he requires and commands to leave them; that is, to evil spirits, whose mode of continuing evil in this instance had been so fearfully displayed. These spirits answer him by evincing an intimate knowledge both of his person and character, which was hidden from the wise and prudent of the nation. The spirits that have apostatized are destined to future misery—their Judge was before them. “Ah, what hast thou to do with us, in our present condition,” they exclaim, “Art thou come to torment us before our time?” And they entreat him not to command them to leave this earth, and to go to the invisible world^w. The demons believed and trembled.

It is an admirable observation of Jortin on this point, that where any circumstances are added concerning the demoniacs, they are generally such as show that there was something preternatural in the distemper; for these afflicted persons unanimously joined in giving homage to Christ and his apostles; they all know him, and they unite in confessing his Divinity. If, on the contrary, they had been lunatics, some would have worshipped, and some would have reviled our Saviour, according to the various ways in which the disease had affected their minds.

V. The other facts recorded of the demoniacs are such that it is impossible to conclude that they were madmen only. The usual and principal of these is that most extraordinary event of the possession of the herd of swine, by the same demons which had previously shown their malignity in the human form. It has ever been found impossible to account for this extraordinary event^x, excepting upon the ancient and literal interpretation of Scripture.

^v Luke viii. 28–31.

^w *Remarks on Ecclesiastical History, Works*, 8vo. edit. vol. i. p. 199.

^x The Socinian version of the New Testament

A singular instance of the absurdities into which some have been led, in their endeavours to overthrow the testimony of Scripture, and establish some proposition in its place which may seem more rational, or, as they very strangely think, more philosophical, may be found in Lardner, vol. i. p. 239; who, among the various opinions which had been advanced on the subject of the demoniacs, mentions one which endeavours to account for the destruction of the herd of swine, by imagining that Christ drove the lunacy, and not the demons, from the man into the swine.

VI. It cannot be supposed, as Doddridge observes, that our Lord humored the madmen by adopting their language, and inducing his disciples to do the same. “Hold thy peace, and come out of him—What is thy name—thou unclean spirit,” &c. These are all expressions which imply truths and doctrines of infinitely greater moment than any which could be conveyed to the minds of his hearers by flattering a madman, or increasing and encouraging the religious errors of a deluded and wicked generation.

Dr. Lardner, in his remarks on Dr. Ward’s Dissertations, quotes a letter from his friend Mr. Mole, which accurately expresses the feeling that induced so many to reject what appears to me to be the plain narrative of Scripture. “This affair of the possessions is an embarrassment, which one would be glad to be fairly rid of,” &c. It is the part of reason to examine the evidences of revelation. When reason is satisfied of its truth, as it must be, its only remaining duty is to fall prostrate before the God of reason and Scripture, and implicitly to believe the contents of the Sacred Volume in their plain and literal meaning. This stage of our existence is but the introduction to and the preparation for another, and it seems therefore but rational and philosophical to conclude that some things would be recorded in revelation, which should serve as links to connect the visible with the invisible world. Among these may be considered such facts as the resurrection—the three ascensions—the visits of angels—the sudden appearances of the Jehovah of the Old Testament—the miraculous powers of prophecy conferred upon the favored servants of God. Among these events also, I would place the fact of demoniacal possessions. As at the transfiguration Moses and Elias appeared in glory, to foreshow to man the future state of the blessed in heaven; so also do I believe that the fearful spectacle of a human being possessed by evil spirits was designed as a terrible representation of the future punishment. The demoniac knew Christ, yet avoided and hated

has no note on this part. With the *usual modesty*, however, which characterizes the writers of this school, Evanson is quoted to prove the whole history of the Gadarene demoniac (Luke viii. 27–40.) to be an interpolation.

him. An outcast from the intellectual and religious world, he grieved over his lot, yet he could not repent. In the deepest misery and distress, he heightened his own agony by self-inflicted torments. The light of heaven, which occasionally broke in upon his melancholy dwelling among the tombs, served only to make more visible the darkness of his wretchedness, and embittered every anguish and suffering by the torturing remembrance of what he *was* and what he *might* have been. Although I have not met with the opinion elsewhere, I cannot but consider, that we are here presented with a fearful and overwhelming description of the future misery of the wicked, by the visible power of the Devil over the bodies and souls of men. The account of demoniacal possessions may be regarded as an awful warning addressed to mankind in general lest they also come into the same state of condemnation. At the last day, when every eye shall see Him, and every knee bow down before Him, many, like the raving demoniac, shall hail the same Saviour, who died to redeem them, with unavailing horror and despair. Many like the demoniac will be compelled to acknowledge his Divinity—"We know thee, who thou art, the Holy One of God,"—while they join in the frantic and piercing cry, "Art thou come to torment us?"

It appears to me also, that the demoniacs powerfully represent to us the state to which all the sons of Adam would have been reduced for ever, if the Son of God had not descended from heaven, to accomplish the wonderful plan of redemption which is revealed in the Inspired Writings. The experience of common life, indeed, not unfrequently sets before us many deplorable instances of the exceeding degradation to which the human mind may fall, when it becomes the slave of the passions, uninfluenced by religious principle. We seldom sufficiently appreciate the incalculable benefit which has already accrued to the world from the influence of the Christian religion.

With respect, then, to the demoniacs of the New Testament, we may conclude, that it is with this doctrine as with many others in the New Testament. The traditional, popular, literal, and simplest interpretation is most probably correct, for this very satisfactory reason, that the difficulties of the new interpretation are always greater than of that which is rejected. We have here the actions of the Saviour and the Destroyer. On one side we have the wonderful doctrine, that it has pleased the Almighty to permit invisible and evil beings to possess themselves in some incomprehensible manner of the bodies and souls of men. On the other we have Christ, the revealer of truth, establishing falsehood, sanctioning error, or encouraging deception. We have the Evangelists inconsistent with themselves, and a narrative, which is acknowledged to be inspired, and to be intended

for the unlearned—unintelligible or false. Between such difficulties I prefer the former; and, if I cannot comprehend, I bow my reason to the Giver of reason, and confess with reverence the superiority of Revelation. The difference between Christianity and philosophy, or the mode of speculating which assumes that title, may be said to consist in this:—in matters of philosophy, the vulgar may be in error, and the speculatist may be right. But, in Christianity, the popular opinion is generally right. The speculator, the philosopher, who would fashion Christianity according to his own notions of truth and falsehood, of right, or wrong, generally concludes with error.

NOTE 24.—PART III.

THIS section is placed here on the united authorities of the five harmonists, and on the Scriptural authority of Luke iv. 38. Ἀναστὰς, δὲ ἐκ τῆς συναγωγῆς, ἐξῆλθεν, &c. The cure of Peter's mother-in-law is placed by St. Matthew after the healing of the centurion's servant. This miracle may have been wrought more particularly to confirm the faith of the apostles.

Pilkington, who has observed the order of St. Mark and St. Luke, and rejected the supposition of Osiander and Macknight, that St. Matthew wrote in order of time, has well defended the decision of the several harmonizers on this point.—Pilkington's *Evang. Hist.* &c. Notes, p. 17.

NOTE 25.—PART III.

IN placing the tour throughout Galilee, after the cure of Peter's wife's mother, all the harmonists are agreed. The scriptural authority is to be found in St. Mark, i. 32. Ὁπλὰς δὲ γενομένης. Michaelis adds here various other cures and miracles; and Dr. Doddridge has come, in some respects, to the same conclusions. Neither are Lightfoot, Newcome, and Pilkington agreed in the texts they would combine together in this section. The Evangelists describe the journeyings of Christ through Galilee in such very general terms, that it appears impossible to appropriate every expression to its particular journey. Neither does it seem capable of demonstration that it was so designed.

Our Lord now began to manifest himself publicly by his miracles, and to direct the attention of the Jews to his claims as their Messiah.

NOTE 26.—PART III.

ON THE MEANING OF ISAIAH liii. 4–12.

THE chapter of Isaiah, from which the Evangelist quotes the above passage, has been justly considered to contain a complete description of the sufferings of Christ. Because the Evangelist has applied the words of the Prophet to the cure of diseases, the Socinian writers have endeavoured to prove that the doctrine of the atonement ought not to be, and cannot be, deduced from this passage of Isaiah. They utterly reject the propitiatory sacrifice, which is there represented as offered for the sins of men; and for the purpose of doing away the force of the expressions which so clearly convey this idea, the adversaries of the doctrine of the atonement have directed against this part of Scripture their principal attacks. They have endeavoured to prove that Christ is not here described as an קרבן, or sacrifice for sin, and that the sacrifice itself is not truly propitiatory. They further argue that the word BEAR sins, signifies to bear them *away* or remove them; and that consequently nothing more is meant here than the removing away from us our sins and iniquities by forgiveness. Archbishop Magee, in his invaluable work *On the Atonement*, has devoted much labor to the Unitarian objection, and carefully analyzed every word in the whole passage. He candidly and fully, as an inquirer into truth ever should do, submits to the readers the difficulties in question, and concludes the discussion by establishing the propriety and certainty of the usual application of the passage to the sufferings of Christ, as the vicarious sacrifice for the sins of mankind.

It would be impossible in the short space of a note to enter into all the elaborate criticisms of the learned Archbishop. His conclusions, which are most satisfactory, can only be here given. He understands דָּרְסוּ and ἀσθενείας to relate to bodily pains and distempers, and כִּשְׂמֹנִי and νόσους to refer to diseases and torments of the mind—he refers the former clause signifying Christ's *removing the sicknesses* of men by miraculous cures, and the latter to his *bearing their sins* upon the cross, and he has adduced many examples in support of this interpretation. "Isaiah and Matthew," to use his own words, "are perfectly reconciled, the first clause of each relating to diseases removed—the second to sufferings endured. And by the same steps by which the Prophet and the Evangelist have been reconciled, the original objection derived from St. Matthew's application of the passage is completely removed, since we find that the *bearing* applied by the Evangelist to *bodily disease* is widely different from that which is applied to *sins*; so that no conclusion can be drawn from the former use of the word,

which shall be prejudicial to its commonly received sense in the latter relation.

"One point yet, however, demands explanation. It will be said, that the prophet is no longer supposed to confine himself to the view of our redemption by Christ's sufferings and death; but to take in also the consideration of his miraculous cures; and the Evangelist, on the other hand, was represented as not attending merely to the cures performed by Christ, with which alone he was immediately concerned, but as introducing the mention of his sufferings for our sins, with which his subject had no natural connexion. Now to this I reply (says Archbishop Magee) first, with regard to the prophet, that it is not surprising that so distinguishing a character of the Messiah, as that of his *healing all manner of diseases* with a word, and which this prophet (in chap. xxxv. 5.) has depicted so strongly, that our Saviour repeats his very words (Batt's *Diss.* 2nd edit. p. 109.) and refers to them in proof that he was the Messiah (Matt. xi. 4. and Beausobre in loc.)—it is not surprising, I say, that this character of Christ should be described by the prophet. And that it should be introduced in this place, where the prophet's main object seems to be to unfold the plan of our redemption, and to represent the Messiah as suffering for the sins of men, will not appear in any degree unnatural, when it is considered that the Jews familiarly connected the ideas of sin and disease, the latter being considered by them the temporal punishment of the former (for abundant proof of this see Whitby on Matt. viii. 17. and ix. 2., Drusius on the same, *Crit. Sac.* tom. vi. p. 288., and Doederl. on Isaiah liii. 4. and Martini also on the same passage). So that He, who was described as averting by what he was to *suffer*, the penal consequences of sin, would naturally be looked to as removing, by what he was to *perform*, its temporal effects: and thus the mention of the one would reasonably connect with that of the other, the whole of the prophetic representation becoming, as Kenicott happily expresses it, 'Descriptio Messiae benevolentissime et agentis et patientis.' (*Diss. Gen.* § 79.)

"That the Evangelist, on the other hand, though speaking more immediately of bodily diseases, should at the same time quote that member of the prophecy, which related to the more important part of Christ's office, that of saving men from their sins, will appear equally reasonable, if it be recollected that the sole object in referring to the prophet concerning Jesus, was to prove him to be the Messiah; and that the distinguishing character of the Messiah was *to give knowledge of salvation unto his people, by the remission of their sins* (Luke i. 77.) So that the Evangelist may be considered as holding this leading character primarily in view; and, at the same time, that he marks to the Jews the fulfilment of one part of the pro-

phesy, by the healing of their bodily distempers, he directs their attention to that other greater object of our Saviour's mission, on which the prophet had principally enlarged, namely, the procuring forgiveness of their sins by his sufferings. And thus the present fulfilment of the prophecy was at the same time a designation of the person, and a pledge of the future more ample completion of the prediction. Cocceius gives this excellent explanation of the passage in question: 'He hath taken on himself (*suscepit*) our sorrows, or sufferings, eventually to bear them away, as he has now testified by the carrying away our bodily distempers.'

"If, after all that has been said, any doubt should yet remain, as to the propriety of thus connecting together, either in the Prophet, or in the Evangelist, the healing of diseases, and the forgiveness of sins, I would beg of the reader to attend particularly to the circumstance of their being connected together frequently by our Lord himself. Thus he says to the sick of the palsy, when he healed him, '*thy sins be forgiven thee*' (Matt. ix. 2.) And that bodily diseases were not only deemed by the Jews, but were in reality, under the first dispensation, in many instances the punishment of sin, we may fairly infer from John v. 14., where Jesus said to him whom he had *made whole*, '*sin no more, lest a worse thing come unto thee.*' It should be observed also, that what in Mark iv. 12., is expressed, '*and their sins should be forgiven them,*' is given in Matt. xiii. 15., '*and I should heal them.*' See also James v. 15. and Isaiah xxxiii. 24., and observe the maledictions against the transgressors of the Law, in Deut. xxviii. 21. See also Grot. on John v. 14. and Pole's *Syn.* on Matt. ix. 2."

None will think this extract too long, who are aware of the great importance of the subject in discussion. The researches of this learned writer afford another proof, if any were wanting, that in proportion to the extent of inquiry, and the increase of our knowledge, will ever be the confirmation of the great doctrine of the Atonement and the Divinity of Christ. It is sincerely to be hoped, that no theological student will permit his library to be unprovided with this valuable work of Archbishop Magee *On the Atonement*.

NOTE 27.—PART III.

THE arguments of Newcome and Lightfoot have principally induced me to give this place to the cure of the leper, contrary to the authority of Doddridge, who has preferred the order of St. Matthew's Gospel, and arranged it after the Sermon on the Mount. The expression in St. Matthew's Gospel, on which this opinion is founded, is in Matt. viii. 1. *Καταβήντι δὲ αὐτῷ*

ἀπὸ τοῦ ὄρους—and *καὶ ἰδοὺ*. The same expression has induced Mr. Jones, in his *Vindication of St. Matthew's Gospel*, to conclude that this Evangelist had observed the due order of time. But Archbishop Newcome justly observes, that, according to St. Luke, this miracle was performed in a certain city (Luke v. 12); and that the expression in Matt. viii. 1. refers only to the multitudes following him; and the words *καὶ ἰδοὺ* are only used as an introductory phrase for the better transition from one part of the history to another. Many expressions apparently fixing the time of events, must be considered in this point of view, such as *ἰδὼν δὲ—καὶ ἐγένετο, καὶ ἐλθὼν, καὶ προσελθὼν, ἐλθόντι δὲ, περιπατῶν δὲ, καὶ ἀνολίζας τὸ στόμα—τότε, μετὰ ταῦτα, ὅν, ἐν ταῖς ἡμέραις ἐκείναις, ἐν μιᾷ τῶν ἡμερῶν*".

It may be observed also in support of the arrangement now adopted, that our Lord would not have said to the leper, if he had performed the cure in the presence of the great multitudes that followed him as he came down from the mount, "See thou tell no man:" neither is it probable that the leper, being so utterly unclean, would be found among the crowd.

Lightfoot also has remarked, that St. Matthew was solicitous to proceed at once to the Sermon on the Mount, for which purpose he mentions several miracles together, without attending to the order in which they took place. Eichhorn has observed the same order. There does not appear to be sufficient reason for supposing that two lepers were cleansed.

Both among Jews and Gentiles the leprosy has been considered as a most expressive emblem of sin, the properties and circumstances of the one pointing out those of the other. The leprosy, like sin, begins with a spot, a simple hidden infection, soon spreading over the whole body, and communicating its contagious nature to every thing which it can either touch or influence.

This disorder, like sin, is hereditary, and was deemed incurable by mere human means. Among the Jews, God alone was considered able to remove it, and its cure was uniformly attributed to divine power. In like manner, the contagion of sin, its guilt and its consequences, can only be removed by the hand of God; all means without his especial influence can be of no avail.

In effecting the cure, our Lord asserted his sovereignty, by the phrase, "I will—be thou clean." Our Saviour begins by *prefiguring* his power to forgive sin in its fullest extent by the cure of the leper; he soon afterwards publicly *proclaims* it in the case of the sick of the palsy, when he said, "But that ye may know that the Son of Man hath power on earth to forgive sin," &c.

^y Chemnitius, *Harm. proleg.* p. 17. 18; Jones's *Vindication of St. Matthew's Gospel*; apud Newcome's notes to the *Harmony*, p. 14.

NOTE 28.—PART III.

CHRIST commanded the leper not to tell any man till he had shown himself to the priest, as a testimony unto them. He charges the man to be silent on the subject of his cure, that the jealousy of the Romans, or of the Jewish rulers, should not be excited; and that his ministry should not be disturbed and interrupted by the clamors of the people, who sometimes in their zeal endeavoured to make him a king. He directed him also to the priest, and to offer the usual gift. In the Levitical Law it was the office of the priest alone to testify that the disease was cured. The man was sent, therefore, that the priest might look upon him, and declare him clean; and thus a legal proof might be given to the people, and a testimony be afforded to the priests themselves, that a Greater than the priest was among them, who could heal all diseases by a word, and even the disease of the leprosy. But if the leper who had been cured had told the priest, before he was pronounced clean, that he had been healed by our Saviour, his jealousy might have refused to acknowledge the completion of the cure; and the man was therefore charged to be silent. Our Lord could not have offered a more evident proof of his Divinity than this cure of the leper; for there was a prevalent tradition among the Jews, that when the Messiah should appear he should heal the leprosy.

As some objections have been proposed concerning the propriety of our Lord's conduct in commanding the man whom he had cured of his leprosy to keep silence on the subject, I would direct the attention of the reader to the following admirable observations of the learned Witsius.

“Si ad ea quæ sequuntur attendamus, manifestum fiet, non esse indictum huic homini perpetuum silentium; sed duntaxat usque dum purgationem sui purgasset sacerdotibus, eamque testatam fecisset doni imperati oblatione. Nimirum non modo volebat Jesus divinæ legis retinens videri, quod erat revera: sed et miraculo suo fidem fieri ab ipsis sacerdotibus, et tum demum illud publicari. Ut autem fides ei fieret a sacerdotibus præveniendi erant, antequam fama miraculi in Galilæa facti ad Hierosolymitanorum aures perveniret; ne sacerdotes, quorum ea notio erat, invidiæ veneno tacti, aut leprosum eum fuisse, aut a lepra bona fide curatum esse, negarent. Ideo eum Jesus εὐθὺς ἐξέβαλε, protinus facessere jussit, ne fama anteverteret, et silentium imperavit, donec se sacerdoti explorandum stitisset, et permissum ipsi esset munus suum offerre; quod non licebat nisi post solemnem sacerdotis declarationem. Ab eo tempore fas sanato fuit in urbem ingredi,” &c.—Witsii, *Meletemata Leidensia*, Dissert. v. p. 253.

NOTE 29.—PART III.

WHERE the harmonists are all agreed in the arrangement of any particular event, which very frequently occurs, it will only be necessary to refer the reader to those harmonists, by whose authority I am principally directed.

The cure of the sick of the palsy is placed after that of the leper mentioned in Matt. viii. 2–4. by Doddridge, Newcome, Lightfoot, Pilkington, Eichhorn, and Bishop Richardson, apud Usher's *Annals*, p. 821. For the reasons why the order of St. Mark and St. Luke is adopted here, instead of that of St. Matthew, vide Doddridge, *Fam. Exp.* vol. i. p. 245.

Mark connects this story with that of the leper; the word εὐθὺς, says Archbishop Newcome, fixes the order (Mark. ii. 2.) St. Luke does not specify the time, and St. Matthew, who seems to have deferred the narration of many facts, that the Sermon on the Mount might be introduced early to the Jewish reader, to whom he particularly addressed his Gospel, places several events between the cure of the leper and the paralytic. St. Luke relates the cure as happening only on a certain day, ἐγένετο ἐν μιᾷ τῶν ἡμερῶν.

Our Lord asserts here, for the first time, his power to forgive sins, which he demonstrates also by another miracle, and declares himself greater than any prophet. He gradually reveals his mission as the minds of his hearers were able to receive it, and till the time should come when he should appear at Jerusalem before the rulers of the people.

The Jews believed that all disease was the consequence of sin, אין יכורין בלא עין, and that the diseases of the body were not healed till the sins that occasioned them were forgiven. I meet in Schoetgen this quotation. *Nedarim*, fol. 41. 1. “Dixit R. Chija fil Abba, nullus ægrotus a morbo sanatur, donec ipsi omnia peccata remissi sunt. אין החולה נרפא מחולין עד שמוחלין לו על כל עונותיו.” aT. *Bab. Sabbat*, fol. 55. 1. *Midrach Kohelet*, fol. 70. 4. apud Gill on Matt. ix. 2.

Kimchi too, on Psalm xli. 5. has observed: “When God shall heal the diseases of the soul, then, after the expiation of its sins, the body also shall be healed.” The Jews believed, on their own principles, that he, who could thus display the attributes of Deity, was the Messiah. Our Lord appeals, therefore, on his usual plan, to their received opinions, and asserted his high dignity by actions.

Whitby, in Matt. ix. 3., supposes that the paralytic was suffering under the punishment of some particular sin, and the removal of the disease signified only the forgiveness of that particular offence. Whereas Lightfoot, on the contrary, argues that the restoration of the sick of the palsy was accompanied with the remission of all his past transgressions.—

Vide Schoetgen, *Horæ Hebraicæ*, vol. i. p. 93; Lightfoot; Whitby and Gill in loc.

NOTE 30.—PART III.

LIGHTFOOT, Archbishop Newcome, and Doddridge, place the calling of St. Matthew in its present order, and separate that event from the feast which was given afterwards in his house. They reason, from Luke viii. 41. and Mark v. 22., that many events occurred, and much time elapsed, from the calling of Matthew to the visit of Jairus which took place at the feast, Matt. ix. 10–13. Michaelis, Pilkington, and Bedford, in his *Scripture Chronology*, unite these events.

Is it not probable that our Lord proposed some useful lesson by thus calling Matthew from the Receipt of Custom? The Jews expressed the utmost contempt and hatred of all those of their countrymen, who accepted the office now held by St. Matthew. In their opinion, vows made to thieves, murderers, and publicans, might be broken. These persons were regarded by them as profane—shepherds, alms-gatherers, and publicans—אלו פסולין רועין, נבאין ומוכסין. Their repentance also was considered very difficult. The Jerusalem Targum has the following canon, *Demai*, fol. col. 3. חבֿר שִׁנְעֶשֶׂחַ נֹחַ" דִּוְחִזוֹ אוֹתוֹ מִחִבֿוֹר. "A Pharisee that becomes a Publican they remove from his order; but if he leaves his profession they restore him to his order again." St. Matthew appears to have been, from his official situation, which must have made him more generally known, the most suitable of all the apostles to become the writer of the first Gospel; and he was an eyewitness also of what he records. The others, excepting St. John, and perhaps St. Peter, who probably dictated, or at least superintended St. Mark's Gospel, were men of but little education, and not much known to their countrymen. Our Saviour, by calling St. Matthew, intended perhaps to reprove the self-righteousness and arrogance of the Pharisees; and to show them, that the most despised among men were preferred before them in the sight of God^z.

In addition to the reasons assigned by Lightfoot for separating the invitation to the feast at the house of Matthew, from the call of that Apostle, it may be observed, at that feast our Lord spake in parables. But this mode of teaching was never adopted till the Scribes and Pharisees had imputed his casting out of devils to the agency of an evil spirit.

I have not thought it deserving of consideration, whether Matthew and Levi were different persons. It is the general, and, I cannot but think the correct opinion, that they were the

same. I insert the words of Rosenmüller as expressing my own opinion. "An diversa tantum sint nomina unius ejusdemque personæ, an vero duo portitores simul vocati sint a Christo, equidem definire non ausim. Quum tamen Marcus et Lucas in plerisque cum Matthæo consentiant, et alii etiam apostoli binomines fuerint (Simon Petrus, et Lebbæus Thaddæus) præferenda esse videtur eorum sententia, qui Levin et Matthæum diversa tantum esse nomina unius ejusdemque personæ existimant."—Rosenmüller, *Scholia N. T.*, vol. i. p. 193.

NOTE 31.—PART III.

ON THE NUMBER OF PASSEOVERS DURING OUR LORD'S MINISTRY.

THERE are four passages in St. John's Gospel which are considered by the majority of harmonizers, as intending to express the number of Passovers, and the consequent duration of our Lord's ministry. They are the following—ii. 13., *Kal éγγυς ἦν τὸ πάσχα τῶν Ἰσδαλωρ, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.* The second is, v. 1., *Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰσδαλωρ, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.* The third, vi. 4., *Ἦν δὲ ἐγγυς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰσδαλωρ.* The fourth, xi. 55., *Ἦν δὲ ἐγγυς τὸ πάσχα τῶν Ἰσδαλωρ.* Upon the right construction indeed of the second of these, the question of the duration of our Lord's ministry may be said to depend. The generally-received opinion is, that our Lord's ministry lasted three years and a half, during which time four Passovers were celebrated. The second of these passages, however, does not appear to warrant the supposition that a Passover is the feast intended, and consequently no argument can be deduced from these passages to ascertain the duration of our Lord's ministry.

In all the other three passages, St. John uses the words *τὸ πάσχα*, to express the Passover, in the second he uses only the word *ἑορτὴ*. Now this, it is evident, does not assert that the feast here meant was a Passover. If we may judge from the other passages of St. John, without taking into consideration the other Gospels, we may say that the omission of the article demonstrates that he could not mean a Passover; as the article is inserted in every other passage where the word *ἑορτὴ* is used, as referring to the feast of the Passover. It is found also in the seventh chapter, where the same expression is given in reference to the feast of Tabernacles. On examining the other Gospels, we shall see, that though St. Mark has once used the word without the article, when speaking of the feast of the Passover, and St. Luke also has done the same thing, yet St. Matthew, like St. John, has uniformly preserved it; and so indeed have all the Evangelists, with these two deviations only.

^z See Talmud in *Nedarim*, per. 3. halac. 4. and *Sanhed.* per. 1. fol. 24. ap. Lightfoot, vol. i. p. 660.

Matt. xxvi. 2. τὸ πάσχα γίνεται.

5. μὴ ἐν τῇ ἑορτῇ.

xxvii. 15. κατὰ δὲ ἑορτήν.

Mark xiv. 1. Ἦν δὲ τὸ πάσχα, &c.

2. Μὴ ἐν τῇ ἑορτῇ.

The exception referred to is,—

Mark xv. 6. κατὰ δὲ ἑορτήν.

Luke ii. 41. τῇ ἑορτῇ τῆς πάσχα. But in

xxiii. 17. κατ' ἑορτήν.

John in this instance only uses the word ἑορτή, without the article. Compare the passages John ii. 23.—iv. 45.—vi. 4.—vii. 2.—vii. 8. 10. 11. 14. 37.—xi. 56.—xii. 12. 20.—xiii. 1. 29.

These passages, in which ἑορτή is without the article, may denote the feast of the Passover, and may in fact be considered as the same: and it may be observed, therefore, that the expression κατ' ἑορτήν is an idiomatical phrase, similar and equivalent to κατ' ἔτος, the construction of which depends on πᾶς, or ἑκατος, understood.

In this manner we must supply the ellipsis by St. Luke, who uses the expression κατὰ πᾶν σάββατον (Acts xiii. 27.), κατ' ἑορτήν therefore will mean κατὰ πᾶσαν ἑορτήν, or feast by feast; as κατ' ἔτος, signifies year by year: and as the propriety of the latter expression would be destroyed by the insertion of the article τὸ, so, to render the phrase κατ' ἑορτήν, analogous in its construction, it was necessary that the article should be omitted. This therefore is done; and though some MSS., since the time of Theophylact, have inserted the article, yet the quotations from Origen have not the article, and Irenæus refers to the verse in such a manner that there is no reason for supposing that it was found in his MS. It is omitted too in the Codex Alexandrinus, Cod. Vaticanus, Cod. Bezae, and most of the Greek MSS^a.

The course of St. John's history seems to imply rather that this feast was not a Passover. He relates that our Saviour remained in Judæa after the first Passover in his ministry, till he knew "how the Pharisees had heard that Jesus made and baptized more disciples than John." He then left Judæa, and departed through Samaria into Galilee. He then went to Capernaum (vide chap. iv.), and after this, says the Evangelist, was a feast of the Jews. It is therefore, Mr. Benson^b observes, natural to imagine that this was a feast of Pentecost, or Tabernacles; because there has been nothing related by the Evangelist which can imply so great a lapse of time, as intervened between Passover and Passover.

On the other hand it has been argued, that the feast, mentioned in ver. 1, was a Passover, from what Jesus says to his disciples at Sychar (John iv. 35.) "Say not ye, There are yet four months, and then cometh harvest." From this expression it is supposed that it then wanted

four months to harvest; that is, to the Passover, at which time the Jews' barley harvest began (Lev. xxiii. 11, &c.); consequently the next of the three great feasts of the Jews would be that of the Passover; and as Christ had so lately left Jerusalem for fear of the Jews, it is concluded, by those who maintain this opinion, that no other inducement but that of a great feast would have carried him thither so soon again. In reply to this, it is said, that our Saviour in these words merely alluded to a proverbial expression among the Jews, that between the seedtime and harvest there elapsed a period of four months. And, from the context, we are still more induced to suppose it was a prevailing idiom, signifying there was no necessity for delay; that the fields were already ripe, and ready for the laborers to begin their work, figuratively alluding to his reception among the Samaritans. The words, "lift up your eyes and look upon the fields, for they are white already to harvest," seem most pointedly to refer to the actual appearance of the surrounding country; for it does not appear probable, particularly as our Saviour was accustomed to draw his illustrations from surrounding objects, that he would have adopted this metaphor had he been encompassed with the desolation of winter, or that season of the year which preceded harvest.

The history, therefore, of this portion of our Lord's ministry, is as follows: at his *first* Passover he went up to Jerusalem, and continued in Judæa for two or three weeks after it, baptizing, "though he himself baptized not, but his disciples" (John iv. 2.) His rapid and extensive success having excited the observation of the Pharisees, he thought it prudent to quit Judæa, and passing through Samaria in the midst of the harvest, impressed upon his disciples the readiness of the Samaritans to receive his doctrines, by an illustration very beautifully drawn from the scenes and operations which were passing before them. He then continued his journey into Galilee (it was but a three days' journey from Jerusalem to Galilee), and, after remaining there for a few weeks, returned again to Jerusalem, according to Cyril and Chrysostom, to celebrate the feast of Pentecost, or, according to others, at a somewhat later period to celebrate the feast of Tabernacles.

The most formidable objection to the supposition that the miracle at the pool of Bethesda, and the subsequent plucking of the ears of corn, took place at the feast of Pentecost, is given by Archbishop Newcome. This author supposes that a whole year probably elapsed between the conversation with Nicodemus at the first Passover, and the miracle at Bethesda; and he gives a calculation of the probable periods that he supposes must have transpired between the several events; allowing the shortest time possible for each. According to

^a Vide Marsh's *Michaelis*, vol. iii. notes, p. 60; Benson, p. 253.

^b *Chronology of Christ's Life*, p. 245, 248, 249.

this calculation, he makes it appear that four months and a half must at least be allowed; and, as the Pentecost was only fifty days after the Passover, this statement alone will be sufficient to prove that the miracle at the pool of Bethesda could not have been wrought at Pentecost. I have endeavoured to compress his reasoning within the shortest compass.

After the Passover in which Christ conversed with Nicodemus, we read, John iii. 22., that Christ remained in Judæa, and baptized, that is, his disciples who were with him baptized, (John iv. 2.) Now, as his disciples were not at that time with him (for Andrew, Peter, James, and John were not yet called), he must first have collected disciples before he baptized; and as he continued there till he had baptized more disciples than John, it is not improbable that our Lord staid in Judæa for at least one month.

To this it may be answered, that there were many who followed Christ, and many, though they had seen his miracles, who forsook him, whose names are not mentioned. The sacred narratives leave out so many events, and sometimes glance so slightly at many of the most important, that it is not at all improbable our Lord may have been followed from Jerusalem by many, who professed themselves his disciples for a time, and baptized in his name, yet who left him as others had done, because he did not fulfil the expectations they had previously formed of the Messiah. Their notions were so contradictory, that we may very naturally suppose they were satisfied with the miraculous proofs he gave that he was more than a prophet; but they were discontented with the continued subjection of their country to the Romans, and the poverty and lowliness of our Lord himself. It is not necessary therefore to suppose that his twelve apostles, or any of them, attended him. Many who had seen, or had been assured of the miracle of the driving the buyers and sellers from the temple, might have followed him. The first intelligence of the open evident revival of miracles would have attracted the inhabitants of the surrounding districts in such numbers, that those who were baptized by Christ's disciples would soon exceed those who were baptized by John; and as the jealousy of the Jews would be soon excited, more especially as our Lord had now begun to be the object of public attention, there is no reasonable cause why a month should be the period of his residence in Judæa; seven or ten days would be amply sufficient.

The tour from Judæa, through Samaria to Galilee, Archbishop Newcome supposes must have occupied at least seven days. The distance from Judæa to Samaria is about sixty miles, from thence to Cana fifty more. It appears from John iv. 40 and 43, that our Lord remained at Samaria two days; seven days, therefore, will be sufficient to allow for this journey.

At Cana, Archbishop Newcome supposes, our Lord remained four days at least, to allow time for the nobleman of Capernaum (which was about thirty-five miles distant) to hear of our Lord's miracles, and to send the message to him respecting his son, the answer returned, &c. Four days, we may well suppose, would be occupied in the transactions related in John iv. 46. to the end.

The archbishop allows eight days for the teaching in the synagogues, mentioned Luke iv. 15., and four for the sojourning at Nazareth, Luke iv. 16. His arguments on these points are satisfactory.

Three weeks are allowed by this divine as the time of our Lord's remaining at Capernaum, Matt. iv. 13.; because it is said, "He dwelt there." But it seems to have escaped his attention, that the expression in the original, *κατόκησεν εἰς Καπερναῦν*, does not uniformly mean, he took up his constant residence. The word *κατοικέω* sometimes denotes, to remain in a place for a short time, to reside as a guest. It appears probable that our Lord might have been invited to Capernaum, to the house of the nobleman whose son he had cured. We learn, in Matt. viii. 20., that Christ had not where to lay his head, that is, he had no habitation which he could call his own. We are informed that he *dwelt* at Capernaum: but the word, in the original, does not imply that he continued there for so long a period as three weeks. It is more probable that the house of the nobleman, who is supposed to have been Herod's steward, served but as a temporary residence; from whence he might conveniently visit other parts of Galilee. When we remember the diligence with which our Lord attended to the immediate design of his mission, it seems more likely that he staid at Capernaum three or four days; after which he proceeded on his tour through Galilee, from whence, when he returned, he might again go back to Capernaum. This plan would fully justify the expression of the Evangelist, that "he dwelt there." In addition to the three weeks allotted by Archbishop Newcome for our Saviour's residence at Capernaum, a period of one month is assigned to his tour through Galilee. This, however, is quite uncertain. Mark i. 38, 39. describes the same tour through Galilee, and relates the return of our Lord to Capernaum after some days, Mark ii. 1., *δι' ἥμερῶν*—an indefinite expression, which may possibly signify a month, but may, with greater propriety, be supposed to denote a much less time. The circuit of Galilee may be considered seventy miles in extent; if we allow ten miles a day, the tour round Galilee, till the return to Capernaum, when Matthew was called, and our Lord left Galilee for Jerusalem, will be fourteen days. The whole time, therefore, between the conversation with Nicodemus, and the event we have been considering, may be easily comprised

within the compass of seven weeks; and the feast at which the miracle at the pool of Bethesda was wrought, might have been, and most probably was, *not* the Passover but the Pentecost.

Pilkington places this cure at the pool of Bethesda, or Beth-Chesda, immediately after the temptation (*Evang. History*, note to sect. 57.), supposing, as the event took place in Judæa, it was in the first visit there. But he has produced no authority for his supposition, which may be considered as merely arbitrary.

NOTE 32.—PART III.

THE authenticity of this passage has been much disputed among divines; some having considered it as an interpolation, which was inserted from the marginal notes, illustrative of the popular superstition. Doddridge, from Jerome, supposes the pool to be partly mineral, and used for general bathing, and that it was endued with a miraculous power some time before the ministry of Christ; and that after this miracle, or after the rejection, or the passion of Christ, its virtue ceased.—Lightfoot remarks: to these waters flowing from Siloām, as a type of the Messiah, it might please God to give this miraculous virtue some time before “He that was sent appeared,” (John ix. 7.); that this pool was first laid by Solomon, Josephus, *De Bel.* lib. 5. cap. 13, compared with Nehemiah iii., and at first called Solomon’s Pool, or now Bethesda, or the Place of Mercy, from its beneficial virtue. He adds, that the fountain Gihon (1 Kings i. 33.) is also named Siloām, *Chald. Paraph.* ad loc. Thus R. Solomon and D. Kimchi, Gihon is Siloām. The spring, divided into two streams, fed at some distance two pools of water, the lower pool, to the west of Jerusalem, called the Pool of Siloām, John ix. 7. Neh. iii. 15., and formed by Hezekiah, 2 Chron. xxxii. 30.; and the upper pool, named the Pool of Solomon, or the Old Pool, Isaiah xxii. 11., to the southeast, which is this Pool of Bethesda. Solomon was anointed king at Gihon (1 Kings i. 45.), and the waters of Siloām were held in such estimation among the Jews, that the prophets made them a type of the kingdom of David and of Christ (Isaiah xii. 3. and viii. 6.), which is thus explained by the Targum, or Chaldee Paraphrase: “The kingdom of David that rules them quietly.” The whole of this transaction was typical of Christ. He is the true Bethesda, or House of Mercy, the fountain (foretold by Zech. xiii. 1.) open to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness, unto which all the poor, the blind, the impotent, are invited to come, to receive health, and strength, and life eternal.

Bishop Marsh, however, is of opinion (*Introd.*

to *N. T.* vol. ii. p. 732, note 118.), that the fourth verse is spurious, “from its being omitted in the Codex Bezae and the Codex Vaticanus, which are the two most ancient MSS. now extant. It is likewise omitted in the Codex Ephrem (which is inferior in age to the Codex Bezae,) but written in the margin as a scholion; it is written in more modern MSS. in the text, but marked with an asterisk, or obelus, as suspicious; and in MSS. still more modern, it is written without any mark, which gives us (he concludes) the various gradations by which it has acquired its place in our present text, and a certain proof that the verse was originally nothing more than a marginal scholion, and of course spurious.” Verse four is likewise omitted in the Camb. MS. Copt., and is marked with an asterisk, or appears only in the margin of five, or six, of the Paris MSS. But in every other MS., and in all the versions, and Greek Scholiasts, Clemens Alexandrinus, Jerome, and St. Augustin, its authenticity is established.—See Elsley in loc. and Mr. Penn’s work on the *Mosaical Geology*, the last in which the subject is discussed.

NOTE 33.—PART III.

THIS was contrary to the letter of the Law, Jer. xvii. 21, 22., and extremely so to the traditions: for, according to them, he that carrieth any thing on the Sabbath, in his right hand or left, or in his bosom, or upon his shoulder, he is guilty. *Talmud. in Lab.* per 10. In this the man’s faith was tried, for in taking up his bed he risked death or scourging. Our Saviour here assumes the power of a prophet, who, the Jews held, had a right to infringe the rest of the Sabbath; justifying it from Joshua surrounding Jericho seven successive days with the ark.—Grotius, Whitby, in loc.

NOTE 34.—PART III.

IN this verse our Saviour fully declares to the Jews his Messiahship. Schœtgen considers the verse to be a continuation of a conversation which the Evangelist has omitted. The subject is the Sabbath. The words of our Lord, as the Jews perfectly understood, contain an assertion of his high office, in as plain terms as the plan of his ministry permitted. And none but a being who was invested with the offices and character of the Messiah, could have adopted such language without blasphemy. As my Father on the Sabbath day still continues the mighty works which are visible in the kingdom of his great creation, so do I likewise work in the spiritual kingdom which I am now es-

tablishing in the world. Since the day when the world was made, the sublime scheme of Providence has been maturing. God, the Creator, has been preserving the world, that his Church might be completed, and the spirits of mankind be admitted the companions of angels. God, the Son, has governed and directed the generations of Adam; imparting to them gradual revelations of his will, and appointing them institutions to preserve his mercy in their remembrance. Whether He spake by the prophets, Himself, or his apostles, He, like the God of the creation, never ceases to benefit mankind. God, the Holy Spirit, from the moment when the Angel Jehovah ordained the institution of sacrifice after the fall, has ever continued to make his appeal to the hearts of men, persuading and entreating them to accept the mercy provided for them by the mysterious atonement of the Divine Incarnate. The world was created and the plan of revelation was formed at the same time—they have their origin from the same God. His glory and the happiness of man are the objects with both; they began together, they continue together, but they will not end together. For as the soul is superior to the body, as God is superior to the universe, he has ordained that the body shall die, and the earth itself shall perish. The heavens shall pass away, but the spirit shall triumph in the ruins of the universe. The world continues till the Church is completed. The scaffolding shall be destroyed when the temple of God is built. With this system of truth the Jews were well acquainted. They knew that from the time the visible world was made, the Angel Jehovah had constantly guided the Church of God; and Christ, by the assertion in this verse, declared himself that Great Being who began to plan the happiness of mankind at the time when the Father created the world, and who continued equally with the Father to work for their benefit. I use this term, “to work,” because it is warranted by our Lord; and shall not stop to discuss the questions which have been proposed by metaphysicians, on the causes of the actions of the Deity. It may, however, be added, that we cannot entertain a more lofty notion of the Deity, than that He is eternally blessing myriads of animated worlds. *Παύεται οὐδέποτε ποιῶν ὁ Θεός· ἀλλ’ ὥσπερ ἴδιον τὸ κατεῖν πυρὸς, καὶ χιόρος τὸ ψύχειν, οὕτω καὶ Θεοῦ τὸ ποιεῖν.* God never ceases from action; but as it is the property of fire to burn, and of the snow to chill, so is it the property of the Deity to act and do.—Philo, *De Alleg.* lib. ii. apud Schoetgen. *Hor. Hebr.* vol. i. p. 354.

NOTE 35.—PART III.

MR. MANN, in his *Dissertation on the true Year of Christ's Death*, has asserted that the sixth chapter of St. John ought to be placed before the fifth. He imagines a connexion between John iv. 54., where we read, “This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee;” and ch. vi. 1. “After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.” This alteration is very suspicious, as it is proposed to defend the hypothesis maintained in his work, that the ministry of Christ lasted only sixteen months, and in it two Passovers only were observed. Neither is the supposition at all warranted by the argument. For our Lord, as Doddridge (vol. i. p. 411.) has well remarked, frequently changed his place, and came back again to that which he had formerly visited. It is inconsistent too with his own hypothesis, because, according to that which he has adopted in the harmony, “Christ had crossed the sea to Gergesa, and dispossessed the legion, after the cure of the nobleman's son, and long before the passing over the sea, that is here referred to (which was plainly not to Gergesa, but to the desert of Bethsaida), so that there is no shadow of a reason for such an unexampled transposition, which has no copy or version to support it.” So far Doddridge, who refers to the subject in other notes in his *Expositor*, to which it is not necessary now to refer.

NOTE 36.—PART III.

THE plucking of the ears of corn is mentioned by St. Matthew as an isolated circumstance. He has placed it in the midst of a tour through Galilee, without asserting that it took place there. The phrase, on the contrary, with which the narration is introduced, will remarkably harmonize with the order assigned to it by the other Evangelists. St. Matthew does not say, *ἐν τῇ ἡμέρᾳ*, but *ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων.* A phrase which by no means connects the plucking of the ears of corn with the event related, either before or after that circumstance. It is related by St. Mark after the feast in the house of St. Matthew, and St. Luke follows the same arrangement, adding, that the ears of corn were plucked after some great festival. As there is no other festival mentioned in the New Testament to which this allusion could be made, but that which is given in its chronological order in John v., I have followed the general authority of the harmonizers and placed this event in the present section.

It is evident that the disciples did not pluck the ears before the Passover. It was particu-

larly forbidden to gather any corn before the sheaf of the first fruits had been waved in the temple; the Jews would undoubtedly have reproached them, had they cause for so doing, with this twofold violation of the Law, the plucking the corn before the time allowed, and the doing so also on the Sabbath; whereas they confined themselves only to the latter charge. According to their canons^c, he that reapeth corn on the Sabbath, to the quantity of a fig, is guilty. And plucking corn is as reaping: and whosoever plucketh up anything from it while growing, is guilty.

The Jews, in the days of our Lord, had, for the most part, lost sight of the spirit of their Law, and burthened the people with a number of severe and superstitious observances. Their traditional laws respecting the Sabbath were intolerably minute and wearisome. The greater part of them are collected by Dr. Wotton, in his work on the Misna, among which is the following prohibition, which our Lord and his disciples were accused of violating. It is to be found in the *Schabbath*^d. העושה מלאכה הרבה מעין מלאכה אחת אינו חייב אלא חטאת אחת He that doth several works under one principal head is guilty only of one sin. The Jewish masters divided works, as they relate to the Sabbath, into principal and secondary, or, as they called them, fathers and children of works. If a man does one principal work and twenty secondary ones, it is, according to them, but one sin, and consequently deserves one punishment: thus, to grind is a principal work. All dividing of things before united in their nature come under this head. The second section goes on to enumerate thirty-nine principal works forbidden on the Sabbath: the first eight of which are, sowing, ploughing, reaping, binding, threshing, winnowing, cleaning, grinding; under which last term they included the action of our Lord and his disciples. But not only was this action forbidden in the traditional law, it was prohibited likewise in that of Moses, *Exod. xxxiv. 21*. Our Lord, therefore, in his reply to the Jews, asserted his superiority over the traditions of the elders, and his power of dispensing with the Mosaic Law. He declares to them that he was Lord of the Sabbath. He it was who had enacted this very Law of Moses, in one of those appearances which are justly called the preludes to his incarnation^e, and he now claims dominion over the Law which he had made. By the same

power which enacted, he abrogated, or dispensed, with that Law, as it was interpreted by the rigid superstitions of the elders. He restored it to its true use; allowing works of necessity and mercy to be wrought on that day, and declaring that the Sabbath was made for man, not man for the Sabbath. To prove to them that such was the spirit, though not the letter of the Law, he refers them to their own customs for the justice of his assertion, to the example of David, the practice of the priests, and their own legal violations of that day, when it suited either their convenience or their interest^f.

The plan of this work prevents me from directing the attention of the reader to the devotional reflections, so evidently arising from the magnificent and interesting narrative of the conduct of our Lord during his more permanent incarnation; or it would be easy to fill many pages to an indefinite extent. Yet I would earnestly desire to remind every clerical reader of the admirable sentiments quoted by Lightfoot on this passage—the priests in the temple profane the Sabbath, and are guiltless—עבודה שהיא לשם קדושים אין עבודה שרבילה. The servile work which is done in holy things is not servile; and אין שבות במקדש כלל, there is no rest at all in the service of the temple. The meanest office in the temple of God, the most laborious drudgery that aims in its result to be useful to man, is the most honorable and elevated happiness to which a human being can aspire. The clergy are especially called upon, in an age of religious indifference, to the active performance of their arduous duties. Their sacred calling dignifies the men. They are separated from among their brethren; they are admitted into the holy of holies, in communion with God himself. The service of God is the highest honor, and it is a service which will continue for ever. The remembrance of the manner in which it is performed will remain with the consciousness that defies the grave. The happiness that arises from the recollection of a life devoted to these duties will increase with the enlargement of our faculties, and the gradual perfection of our nature in that immortal state of our existence, which has been provided for mankind by the mercy of the Son of God.

NOTE 37.—PART III.

THERE are three explanations of this phrase, ἐν σαββάτῳ δειψοποιῶν. That of Epiphanius and Beza, that the day here meant was the last day of the feast of the Passover. The 1770. See also Nares's *Review of the Improved Version*.

^f Lightfoot, vol. ii. p. 185-6, on this chapter, fol. edit.

^c *Talm. in Schab. per 7*; and Maimon. *Schab. per 7* and 8.

^d Chap. vii. sect. 1, last sentence, and sect. 2. This work is now very rare and valuable; its title is, *Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees in our blessed Saviour's time*, 2 vols. 8vo. 1718. The second volume contains a translation of the *Schabbath* and *Erubin*.

^e *Preludia incarnationis*: vide Bishop Bull's *Defensio Fidei Nicene*, p. 7; Grabe's edit. fol.

second, that of Scaliger, Lightfoot, Casaubon, and Whitby, that it was the first Sabbath after the second day of unleavened bread. The third, of Grotius and Hammond, that it was the day of Pentecost falling on a Sabbath. The last opinion is adopted in the present arrangement. To this opinion the greatest objection is, that the harvest would probably be over before the Pentecost: but Grotius remarks, that the wheat harvest was going on at the Pentecost, which on this account was called "the Feast of Harvest," Exodus xxiii. 16. Though loaves made of new bread were presented at Pentecost, this will not prove that the harvest was entirely gathered in. The wheat plucked by the disciples might have been among the last ripe corn of that season^g.

this passage, is by no means conclusive against the opinion of Michaelis. "Preferenda esset sine dubio hæc explicatio si Marcus addidisset verbum γεγραπταί, vel λέγει ἡ γραφή, ut Rom. xi. 2."—Bishop Marsh seems to incline to this opinion: but though the Evangelists generally adopt this mode of expressing themselves, it is not uniformly done. The contradiction is again variously reconciled by other commentators. Some suppose that Abiathar was the priest, and Ahimelech the high priest, and that Ahimelech was called Ahimelech Abiathar, אבִי־אֶתָר, father understood; and Abiathar was called Abiathar Ahimelech, אֶתָר־אֶחֱמֶלֶךְ, son understood; and others reconcile the histories by supposing that they both officiated in the high priesthood, and the name of the office was indiscriminately applied to either.

NOTE 38.—PART III.

MICHAELIS remarks on these words, "in the days of Abiathar the high priest," that the mode of quoting the books of the Old Testament is sometimes so rabbinical, that a critic, acquainted only with the Greek, cannot understand it: as the fact here related of David did not take place in the priesthood of Abiathar, but in that of his father Ahimelech. To account for this apparent inaccuracy, Michaelis^h considers the words, "in the days of Abiathar the high priest," as a mere rabbinism. The rabbis were accustomed to select some principal word out of each section, and apply that name to the section itself.

"Rashi, for instance, in his remarks on Hosea ix. 9., says, some are of opinion that the town here mentioned is Gibeon of Benjamin, in the concubine, or, as it is in our version, Judges xix. 14., זה נכען בנימין בפילגש (Michaelis ought to have said נבִיעָה).

"The same Rabbi observes on Psalm ii. 7., כמו שנאמר באבנר כה אמר יהוה ביד דוד אושִׁיעַ יִשְׂרָאֵל 'As is said in Abner, the Lord spake, through David I will deliver Israel.' Abenezra on Hosea iv. 9., says, באומר כמות עלי, 'As is said near Eli.' In this manner quotations are sometimes made in the New Testament. Mark xii. 26., ἡ ἀνάγκη ἐν τῇ βίβλῳ Μωϋσέως, ἐπὶ τοῦ βίου. Rom. xi. 2. "Ἡ ἐκ οὐδαρ ἐν Ἡλλὰς ἢ λέγει ἡ γραφή and the above mentioned passage in St. Mark, which has been thought to contain a contradiction, may be explained 'in the chapter of Abiathar,' or in that part of the Book of Samuel where the history of Abiathar is related."

The remark of Rosenmüller, in his note on

^g For other opinions, see Wotton's *Misna*, vol. i. p. 263-9; Pilkington's *Erang. Hist.* notes, p. 19; Hewlett's *Comment.* in loc. &c. Many others have been given, but these seem to be most worthy of attention.

^h Marsh's *Michaelis*, vol. i. p. 133; Rosenmüller, Dr. A. Clarke, and others, in loc.

NOTE 39.—PART III.

THIS section is inserted here on the authority of all the harmonizers. It is placed next to the plucking the ears of corn by each of the Evangelists. Our Lord, by action and miracle, here enforced what he had already urged, the superiority of the spirit of the Law to the tradition of the elders. It is lawful to do good on the Sabbath day appears to be in direct opposition to the very extraordinary decision of the school of Schammai. Let no one console the sick or visit the mourning on the Sabbath day. It was principally against the decisions of this school that our Lord spake; for the school of Hillel had in some respects decided otherwise. By some canons of the Jewish Law, it was permitted to the people to prepare medicine, and to perform any service which was required for the actual preservation of life.

NOTE 40.—PART III.

THIS section is placed here on the concurrent testimony of all the harmonizers. The scriptural authority is to be found in Matt. xii. 15. Christ withdrew himself for a time in consequence of the enmity of the Pharisees and Herodians, which had been excited by his instructions concerning the observance of the Sabbath.

In this section we read, Mark iii. 11.—"Unclean spirits, when they saw him, fell down before him," &c. Is it probable that if these were madmen only, they would be charged by our Lord not to make him known? The exclamations and ravings of the insane are ever disregarded. There would be no meaning in this command, if we consider it as addressed to

those only who were deprived of reason. It must have been addressed to those who were capable of comprehending it, that is, to evil spirits, which were visible to Christ, though invisible to mere men. It is easy on this interpretation, the only one indeed which is supported by the express language of Scripture, to understand on what account the evil spirits trembled at his appearance. They had seen and known our Lord in his preëxistent state—they knew the effect of his humiliation—they shrank back from the rays of his glory, though it was shrouded under the veil of his humanity. He refused to receive the testimony of evil spirits. His kingdom was to be established by the quiet submission of the human understanding to the silent but resistless evidence of miracle, prophecy, and his own blameless submission to the will of his heavenly Father.

This view of the subject is confirmed by Luke iv. 41. as translated by Dr. Owen, *οὐκ ἔβαλον λαλεῖν, ὅτι ᾔδεισαν*, “and would not suffer them to say that they knew him to be the Christ.” Dr. Owen ap. Bowyer’s *Conjectures*.

NOTE 41.—PART III.

It is to be remarked here, that our Saviour never undertook any important work without dedicating himself to God in prayer. After imploring the divine blessing, he authoritatively separates the chosen witnesses of the truth of his Gospel, and confirms his power by the performance of numberless miracles. When the twelve apostles were appointed, and his divine mission fully demonstrated, he declares the doctrines he came to establish in what is generally called his Sermon on the Mount.

Matthew (v. 1.) observes, Jesus sate down after he had ascended the mountain: Luke tells us that he stood on the plain. There is no inconsistency, however, between these narratives. Our Saviour might have stood up to heal the sick, and, to avoid the pressure of the multitude who sought to touch him (Luke vi. 19.), he probably retired again to the mountain, and addressed the assembled crowd seated.

The various cures and miracles wrought by our Lord, we may well suppose, would have much increased the number of his followers.

NOTE 42.—PART III.

A BRIEF statement of the reasons which induce me to follow the opinion of Archbishop Newcome, Lightfoot, Pilkington, Michaelis, Bishop Richardson, and others, contrary to the authority of Doddridge and Bedford, may be found in Archbishop Newcome’s notes to the

Harmony. Michaelisⁱ observes, “that the Sermon on the Mount recorded by St. Luke is no other than that recorded by St. Matthew, appears from the events which immediately follow it. Both Evangelists relate that Jesus after the sermon went into Capernaum, and healed the servant of a centurion; a cure attended with such remarkable circumstances, that I can hardly suppose it happened twice, and that too in the same city.”

It is objected by Bedford and others, that the discourse in Matthew is different from that in St. Luke, as the former is delivered by our Lord while sitting on a mountain, but the latter standing on a plain, Matt. v. 1. compare with Luke vi. 17. But Dr. Clarke, on this latter place, has suggested “that Jesus might retire from them again to the top of the hill.” And Dr. Priestley observes, “Matthew’s saying that Jesus sate down after he had gone up the mountain, and Luke’s saying that he stood on the plain when he healed the sick before the discourse, are no inconsistencies.”

St. Luke principally relates those parts of this discourse which were more peculiarly addressed to the disciples. It is remarkable that he has mentioned only two of the beatitudes. Markland^k supposes that the discourses were the same, and delivered at the same time; but one Evangelist chose to mention one part, and one the other, as is done in various other places. These two beatitudes mentioned by St. Luke were delivered to the disciples *as such*; in which view, though we cannot certainly tell how the parts were connected by our Saviour when he spoke it, yet it may be supposed to have been something like this. “Happy are ye, though ye be very poor (Luke), especially those who are poor in spirit (Matthew).—Happy are ye, though ye be hungry now (Luke), especially those who hunger and thirst after righteousness (Matthew).”

The general interpretation of the word *poor* in St. Luke is usually considered to be given by St. Matthew. It seems more probable that our Lord used the words *οἱ πτωχοὶ*, and *οἱ πεινῶντες, καὶ διψῶντες*, and that St. Matthew wrote the expressions in their metaphorical, and St. Luke in their literal sense. Markland, however, supposes that our Lord used the words mentioned by St. Matthew, *τῷ πνεύματι*, and *καὶ δικαιοσύνην*, and I have united on his suggestion the words of both Evangelists.

As the high priest, passing through the holy place when he went up to the holy of holies to consult the oracle, heard the voice as of a man speaking from the mercy seat, so in contemplating this portion of the New Testament, we seem to have passed on to the most spiritual

ⁱ Marsh’s *Michaelis*, vol. iii. part i. p. 85.

^j *Harmon.* p. 83. Newcome’s Notes to *Harmony*, fol. edit. p. 19.

^k Ap. Bowyer’s *Critical Conjectures*, p. 204.

communication of God to man. Freed from the types and shadows of the Mosaic Law, and rescued from the cloudy traditions and perversions of the Pharisees, the light of the sun of truth breaks forth in all its splendor. We hear, from an infallible oracle, the utter overthrow and refutation of all the false glosses and rabbinical corruptions which had so long perverted the spirit of the divine Law. To enter into a long and labored examination of the various precepts contained in this address would be merely to transcribe the commentaries of Whitby, Lightfoot, Grotius, and others. The plan of this work precludes me from entering at length into the interpretations of a more general nature. It may, however, be useful to remark a circumstance which has not been much discussed by these commentators; and that is the thorough contrast between the Messiah and the worldly teachers of the Jewish people. The rabbis were accustomed to prefer as their pupils and disciples, the talented, the learned, the refined, and the wealthy: Christ selected the rude and unlearned, the unpolished and the poor. The rabbis scorned to associate with the despised and hated publican; Christ enrolled the neglected and hated publican among his chosen disciples. The wickedness of the nation increased, in spite of the learning of their teachers, because those teachers were corrupt, and proud, and worldly: the Church of Christ was established in holiness, because its first teachers, though ignorant and rude, were disinterested, humble, and spiritual. Rites and ceremonies had usurped the place of the prayer of the heart, and the homage of a holy life: Christ enforced the meaning of the Law, and exalted devotion and virtue above vows and sacrifices, and all the observances of superstition. The priests were endeavouring to make the Law worldly, the Messiah made it spiritual. They would have changed the Law of God into an encouragement of the propensities of the animal or inferior nature of man: Christ taught them that the entire conquest of this nature was required by their Father in heaven. The priests encouraged, under the appearance of strict obedience to the Law, ingratitude to parents, revenge, facility of divorce, and other evils: Christ commanded them to honor their parents, though they had vowed the dedication of their substance to God, Matt. xv. 5., he commanded love to their enemies, and self dominion over the most powerful passions. He offended at the same time no prejudices—he taught them to pray in a selection from their own liturgical services; he exhorts them to the fulfilment, even to the very letter, of their ritual Law. He taught in plain and simple language, such as his hearers instantly understood, and the most ignorant and unlearned in this age (with but little exception, arising from the passages particularly referring to the Jewish cus-

toms) can still thoroughly comprehend. Our Lord has here given a code of laws to the world, obedience to which will for ever annihilate all superstitious dependence upon every other mode of aspiring to the favor of the Almighty, than by aiming at spirituality of motive and holiness of life. Not even the blood of the atonement will save that man from the effects of evil, who professes to believe and hope, without repentance and anxious exertion.

NOTE 43.—PART III.

THE meaning of the word *ειρηνοποιολ* in this passage is thought by some to be—preachers of the new covenant, who reconciled the two dispensations; who were not to enter upon the obscure and useless discussions of points of the ceremonial Law, but to preach the sublimer doctrines of the Gospel. In Ephes. vi. 15. and ii. 14. an allusion seems to be made to this idea. Vide Schoetgen. vol. i. p. 18.

NOTE 44.—PART III.

SCHOETGEN has favored the world with a laborious and learned treatise on this difficult passage. It was the peculiar characteristic of our Lord's teaching, that he drew his illustrations from common objects, which were either in all probability in the presence of his hearers when he addressed them, or were well known from their familiarity and frequency. This passage contains an allusion to salt which has lost its savour, and is afterwards trodden under foot as useless. Now salt, generally speaking, may be said never to lose its savour; neither can it be said to be trodden under foot. It is true, that Mr. Maundrell has informed us that, when he passed through the valley of salt, he broke off a part that had long been exposed to the rain and the sun, and it had perfectly lost its savour, though the inner part retained it; and we may suppose that this useless salt was trodden under foot. This, however, seems to be a much more recondite and abstruse meaning than we commonly meet in our Lord's addresses to the people; neither would the poor and ignorant, whom he was addressing, immediately perceive the aptness of the allusion. The interpretation of Schoetgenius, therefore, appears much more probable. The people would be familiarly acquainted with every custom connected with the temple service, and any allusion to any part of it would be readily understood and remembered. There was a kind of salt used in Judæa, which was principally composed of the bitumen obtained from the Asphaltite Lake. This salt, or bitumen, which had a fragrant

odor, was strewn in great quantities over the sacrifices, both to prevent inconvenience to the priests and to the worshippers from the smell of the burning flesh, and to quicken the action of the fire, that the sacrifice might be more quickly consumed. Great quantities of this bituminous preparation lay in its appointed place in the temple, and was easily damaged. The virtue of the salt was soon lost by exposure to the effect of the sun and air, and it was then sprinkled over the pavement in the temple, to prevent the feet of the priests from slipping, during the performance of the service. Schoetgen. *Horæ Hebraicæ*, vol. i. p. 18-24.

NOTE 45.—PART III.

OUR Lord here confers on his apostles the same epithet as the Jews bestowed on their most distinguished teachers. That is, he had decreed that his apostles should take the place of the corrupt teachers of the Jewish Law. The Messiah gave to his apostles, rude, ignorant, and despised fishermen and publicans, the rank and title of their proud countrymen—"Light of the world, נר עולם" said the disciples of Rabbi Jochanan ben Saccai, "Why do you weep?" &c. Schoetgen. *Hor. Heb.* vol. i. p. 25.

NOTE 46.—PART III.

HERE are three gradations of crimes mentioned by our Lord, and three degrees of punishment respectively annexed to each. The first is causeless anger, unaccompanied with any abusive expressions to aggravate it; the second may be supposed to arise from the same source, increased by an exclamation, which denotes the triumph of vanity, mixed with insult and contempt; the third seems naturally to rise one degree higher, and occasions the opprobrious epithet, "Thou fool." The two former, we may observe, are threatened with the temporal punishment or animadversion of the Jewish tribunals, the Council and the Judgment, which were now deprived of the power of life and death, and could therefore take cognizance only of minor offences.

Now, it is highly analogous to our Saviour's reasoning to suppose, that the punishment annexed to the last crime would be of a temporal nature also, particularly as it can only be considered as an abuse of speech, like that of the preceding, though in a more aggravated form. On the contrary, to imagine that, for the distinction between "Raca," and "Thou fool," our blessed Lord should instantly pass from such a sentence as the Jewish Sanhedrin could pro-

nounce, to the awful doom of eternal punishment in hell fire is what cannot be reconciled to any rational rule of faith, or known measure of justice. But a critical examination of the original text will remove this difficulty.

What we render "in danger of hell fire," is in the Greek, ἐροχος ἔσαι εἰς τὴν γέενναν τῆ πυρός, "shall be liable to the Gehenna of fire;" or, "the fire of Gehenna." It is well known that *Gehenna* is not a pure Greek word but a compound formed of γῆ, *land*, and a proper name to correspond with the Hebrew expression the valley of Hinnom, or rather from the two Hebrew words נַחַל, *a valley*, and חִנּוֹם, *Hinnom*, the name of its possessor. (See Schleusner in *Γέεννα*, and Lightfoot's *Chorogr. Cent.* ch. xxxix.) In this desecrated spot the Jews burnt bones, the dead carcases of animals, the refuse and offal of the numerous victims, &c., and from the loathsome scene which this place exhibited, as well as from the fires which were kept constantly burning there, it was frequently used as the emblem or symbol of hell, and of hell torments in a state of eternity. But our blessed Lord may well be supposed to use it here in its literal sense, without any reference to its metaphorical meaning; and this will serve to clear the text of its supposed difficulty. For, when we consider what immense quantities of half-putrid and offensive animal substances must have been consumed in that valley, to prevent contagion in so hot a climate, and in such a city as Jerusalem, we may with certainty infer that a great number of persons must be constantly employed in carrying all kinds of filth and offal to the spot, in supplying fuel, in attending on the fires, &c.

Now this must have been the lowest, most degrading, and offensive employment, in the estimation of a Jew, to which any human being could be devoted; and to this wretched state Christ declares, that he who indulges himself in the habit of treating his fellow-creatures with insolence and contempt is in danger of coming. It is a common saying, that a man would rather be thought a knave than a fool; the appellation of "Thou fool," therefore, is attended with a degree of insult that is not easily forgiven; and he who practises such abuses of the tongue must every where expect to find an enemy instead of a friend; till at length he sinks to the most loathsome offices that can be allotted to him, in order to gain a wretched subsistence.

This exposition derives further countenance from the use of the Greek adjective, ἐροχος, in the original, which, connected with the future, ἔσαι, may mean, shall be held, or bound, as a slave is to his master.—See Hewlett's *Commentary* in loc. Matt. v. 22.

NOTE 47.—PART III.

It has excited surprise among some writers, that the Gospels should be written in Greek instead of the Syriac, or Aramaic, or Syro-Chaldee dialect. The observation will only apply to St. Matthew's Gospel; the three other Evangelists addressed their Gospels to Grecian or Roman converts. But the necessity of adopting the Greek language, as the dialect of all others most universally spoken, will appear from the remarkable fact, that the Jewish writers who were contemporary with our Lord, or the immediate successors of the apostles, have used many Greek words in their Hebrew, apparently without knowing that the Greek was foreign to their language. Many instances have occurred of this kind among the extracts I have met in Dr. Gill, Lightfoot, and Schoetgen, though it did not seem necessary to observe them. I have, however, collected some few.

1. Προσφέρῃς τὸ δῶρόν σου, Matt. v. 23. שָׁמַח חיו מעלין את הדורון להק"ב *Tanchuma*, fol. 52. 2.

2. "Ἰσθι εὐνοῶν τῷ ἀντιδίκῳ σου, Matt. v. 25. להושיב אנטריקין *Debarin Rab.* § 5. fol. 257. 1.

3. Ἐπὶ τῇ βίβλῳ, Judæi retinent vocem Græcam, בימה Schoetgen. vol. i. p. 235.

4. Κῆριε μὲν, קרי מרי אבי *Schemoth Rabba*, § 46. fol. 140. 2. ap. Schoetgen. vol. i. p. 252.

5. Πύλη, כי נפק כתב על חרע פילי Schoetgen. vol. i. p. 252.

6. Ὑποπόδιον, אפיפורין שלו Schoetgen. vol. i. p. 192.

and אכופרין בעובר לבן *Targum Jerusalem* on Exod. xxiv. 10.

7. "Venit quidam servum emere cupiens, et dixit ad Dominum ejus: Servus iste, quem vendis קאקגריסין הוא או קאלוחסין הוא κα-καλόγητος, an καλοκαγαθος est?"—*Schemoth Rabba*, § 43. fol. 138. 3; Schoetgen. vol. i. p. 214.

8. Ἀπαρτησις, יוצאין לאפנטי של מלך *Tanchuma*, fol. 56. 1. Schoetgen. vol. i. p. 216.

9. Συδαρίον, Luke xix. 20. הנה צייר וזוי כורריה *Ketuoth*, fol. 67. 2, &c. צרין בסורר *Rasche et Bava Mezia*, fol. 42. 1.

Many others might be selected from the writers who have endeavoured to illustrate Scripture from the talmudical writings; but these are sufficient to justify us in asserting that the Greek language was in general use in Judæa, as well as in other parts of the Roman empire; and was the language therefore most suitable to the designs of the Evangelists.

rowed from, various phrases used in the liturgical services of the Jews.

NOTE 49.—PART III.

THAT the cure related in Matt. viii. 5. is the same as that recorded in Luke vii. 1-11. is affirmed by Lightfoot, Newcome, Doddridge, and Michaelis. There is such a perfect agreement between the speeches and circumstances, that the great majority of the harmonizers have considered the narrative of St. Luke as a more extended history only of that of St. Matthew.

Pilkington supports the arrangement adopted by Newcome and the other harmonizers. There is, he observes, a seeming difference in the evangelical accounts, relating to the application which the centurion made to Christ, in favor of his servant. St. Luke expressly saith, that the application was first made to Christ by the rulers of the Jews, and afterwards by some other friends of the centurion, whom he sent to Jesus; whereas St. Matthew relates the matter as a conference carried on between our Saviour and the centurion himself in person. In order to reconcile which, some have supposed they are two several facts that are related. But I cannot think that the difference betwixt the evangelical accounts in this particular is sufficient to vindicate that opinion, as they agree in all the other circumstances; and especially as they are easily reconcileable without such a supposition: for, (1.) Though St. Matthew relates that to be done by the centurion himself which he did by the mediation of other persons, yet we know this to be what is common in all writers, without any imputation upon their correctness; and that a message sent by another person, and an answer from him received, may be properly enough related, as what is transacted directly between the parties concerned. (2.) We find (in an instance that admits of no doubt) that St. Matthew sometimes chose to make use of this way of expressing himself; for he tells us, xi. 3. that "John (when he was shut up in prison) sent two of his disciples to Jesus, and said unto him." (3.) St. Mark also, in the same manner, relates that "the sons of Zebedee came unto Jesus, saying," &c. x. 35. Whereas we are particularly informed by St. Matthew, that the application there mentioned, was made to our Saviour by the mother of Zebedee's children in their behalf. And the same allowances being made for latitude of expression, there can be no difficulty in reconciling the accounts connected in this section; for, though the particular circumstances were as St. Luke relates them, yet St. Matthew appears not to have expressed himself in an improper or an uncommon manner.

The scriptural authority for placing here the

NOTE 48.—PART III.

LIGHTFOOT and Schoetgen have shown, at length, that the various clauses of the Lord's Prayer were similar to, and were probably bor-

cure of the centurion's servant, is taken from Luke vii. 1, &c.

A curious specimen of the daring and unallowable boldness of German criticism is given by Michaelis, in his Remarks on the probable Position of the Cure of the Leper, mentioned by St. Matthew as taking place after the sermon on the mount. He remarks, "St. Mark and St. Luke relate this fact on a totally different occasion, because they were unacquainted with the time, and St. Luke even with the place where it happened¹." Such criticisms are, or ought to be, destructive of all dependence on the author who proposes them.

NOTE 50.—PART III.

THIS event is inserted here on the joint authorities of Lightfoot, Newcome, Pilkington, and Doddridge. Michaelis, on what account it is difficult to say, has arranged it next to the departure from Capernaum, noticed Mark i. 35-39. Bishop Marsh justly observes, "That the propriety of some of Michaelis's transpositions might be called in question^m."

The Scriptural authority for placing this event in the present section is derived from Luke vii. 11. the day after.

In the Sermon on the Mount the Messiah had asserted his authority as a lawgiver; on coming down from the mountain he proves his power by healing the servant of the centurion, while he is at a distance from him; and, immediately after, by the stupendous miracle of raising from the dead the son of the widow of Nain.

One very impressive consideration on the subject of our Lord's authority over the laws of nature, as displayed in the resurrection of the dead, seems to have escaped the inquiries of commentators. He demonstrated the truth of his wonderful assertion—that he was the resurrection and the life—that the dead should hear the voice of the Son of God, and that he would raise them up at the last day, &c., by his manifesting his power over all the gradations of corruption. Whether the daughter of Jairus was really dead or not has been disputed; she was either on the point of death, or had just died. Her restoration in the first case would have been a proof that our Lord could arrest the departing spirit: in the second that he could restore that spirit to the body immediately. This was the first stage of death. His power was next shown in the raising to life the widow's son. In that instance the body had been dead for a longer period: though, as the interment in that country took place very soon after death, it is probable that corruption had

not begun. In the third miracle which our Lord wrought to demonstrate his power over the grave, the resurrection of Lazarus, corruption had already begun—the body was returning to its elements—the earth to earth, ashes to ashes, dust to dust. When the time had come that the Great Sacrifice was completed, the graves opened—the bodies of many who had expected the coming of Christ rose again, and after his resurrection went into the holy city. We cannot tell whether, in the interval between his death and resurrection, the mouldering fragments of their decayed forms remained in their narrow prisons in the same condition as when the ground first opened, or whether during that interval the scene which Ezekiel saw in vision was renewed; we cannot tell whether the flesh and the nerves and the skin again covered the renovated bones; and the scattered atoms were slowly and gradually reunited in one living mass—they rose from their graves as all mankind shall rise on the morning of the judgment day. And when all these proofs of his power had been effected, the greatest was yet to come. Christ raised up his own body, endued with powers and properties more than human. Lord of death and of life, he manifested to his followers, and he has revealed to us, that there are modes of existence and laws of body which we cannot comprehend. Sufficient only is disclosed to us to make us fear God and thank him for the hope of eternal life, through his manifested Son, the Lord of life and death.

NOTE 51.—PART III.

IN one of the MS. letters of Lord Barrington to Dr. Lardner, I meet with an argument in favor of the cessation of consciousness between death and the resurrection, derived from this history of the raising to life the widow's son. Our Lord is represented as raising the youth to life from the deep compassion he felt at the sight of his funeral. Lord Barrington reasons,—that if the soul was conscious in an intermediate state, then the widow's son, and Lazarus, and the bodies of the saints which rose at the resurrection of Christ, and went into the holy city, were brought from a condition of great happiness to undergo a second time the miseries of an inferior state of being; and their resurrection would be rather a source of sorrow than of joy. I mention this circumstance, because the argument is frequently urged by the Psychopannychists. The reply, however, to the objection, may be derived from a consideration of the cause, for which these various restorations to mortal life took place. It was not for the benefit of the deceased that their resurrection was accomplished, but for the

¹ Marsh's *Michaelis*, vol. iii. part i. p. 85.

^m *Ib.* vol. iii. part ii. p. 67.

strengthening the faith of the spectators of the miracle, and of the survivors and companions of the witnesses. If an objection be further proposed, that we never hear of any discoveries respecting the world of spirits from those who were raised from the dead, and that if their consciousness had not ceased, it is probable some of its mysteries would be disclosed; we answer, that every animated being is provided by his Creator with those faculties only, which are adapted to the condition which that Creator has assigned to him. The faculties which develop themselves in the next stage of our existence may be so utterly different from those we at present possess, that if a human being were restored to life he might be unable to relate them, or convey an idea concerning them to others. We are unable, even from the hints in Revelation, to form any idea of the invisible world. We seem to require other faculties to comprehend that which is all spiritual, yet possible in space; which defies all language, calculation, and comprehension. There is a beautiful idea in some Brahminical record concerning the Deity:—"I am like nothing human, with which to compare myself." So there is nothing in this state of existence which can enable us to comprehend the invisible world: it could not be understood, and therefore, if the mortal faculties only were restored to those who were raised from the dead, the things which are unseen could not be clothed in human language; they could not be remembered, they could not be imparted.

MS. letter of Lord Barrington to Dr. Lardner, dated Dec. 18, 1728, communicated to me by his son, the late bishop of Durham.

NOTE 52.—PART III.

THIS message of the Baptist is placed here on the joint authority of all the five harmonizers, whose united labors form the basis of this Arrangement. The internal evidence, that it is rightly placed, is deduced from the transition in Luke vii. 18. and the reply of our Lord to the disciples of the Baptist, in allusion to the miracle of raising the widow's son—the dead are raised (Luke vii. 22.) The commentators are divided in their opinion, whether the Baptist sent to Christ for his own satisfaction, or for that of his disciples. The opinion of those who espouse the latter of these appears much more probable, when we remember the Baptist's solemn testimony to Christ—the sign from heaven, and the miraculous impulse, which made John acknowledge Jesus as the Messiahⁿ.

Witsius has some very curious remarks on the dancing of Herodias, the place where the Baptist was confined^o, &c.

ⁿ Vide Doddridge, vol. i. p. 301.

^o Vide Witsius, *De Vita Johannis, Exerc. Sacre*, vol. ii. p. 554.

The Jewish writers mention the Baptist in language of respect and veneration. In addition to the testimony of Josephus, who observes that John was a good and pious man, who excited the Jews to the love of virtue, piety, and justice—pointing out the necessity of repentance, and enforcing, by baptism, habitual purity of soul and body. He imputes this imprisonment to the fear of Herod, his death to the instigation of Herodias, and the calamities that befel the army of Herod as the result of the divine vengeance for the death of the Baptist^p.

Rabbi David Ganz, the author of the celebrated work on Chronology, which is generally received among the Jews, and which is merely an attempt so to falsify the ancient chronology, that discredit shall be thrown upon the system received among Christians, calls John the Baptist the high priest; an error which is exposed in the notes by his learned editor Vorstius; who supposes that the name by which the Baptist was known among his countrymen, and referred to by Josephus, was *מטביל* *qui baptizabat, vel baptista erat*^q.

NOTE 53.—PART III.

THIS was one of the tokens which was to distinguish the reign of the Messiah, *ארץ שמתיא חייב תחלה מלך המשיח*—*Terra in qua mortui resurgent, ea est, ubi principium regni Messiae observabitur*. The appeal to the Jews is uniformly made in compliance with the popular and well-known traditions and opinions.—Schoetgenius, *Hor. Heb.* vol. i. p. 111.

NOTE 54.—PART III.

EVERY the meanest Christian, after the resurrection of Christ, was better acquainted with the mysteries of religion, and the nature of the kingdom of the Messiah, than the greatest of the ancient prophets^r.

Matt. xi. 13. It was a saying among the Jews before the time of our Saviour, *לע נהנבאו אלא לימות המשיח כל הנבאים כולן*—"all the prophets prophesied only till the times of the Messiah^s."

^p Josephus, *Ant. Jud.* lib. 18.

^q R. D. Ganz, *Chronol.* Vorstius' edition, p. 89 and 284. This was the same Vorstius respecting whom King James I. wrote to the United Provinces that they should not harbour the proposer of so many obnoxious heresies.

^r Vide Schoetgen. vol. i. p. 112.

^s *Berachoth*, fol. 34. 2. and *Schabbath*, fol. 63. 1. Schoetgen. vol. i. p. 113. and Dr. Gill's *Comment.* in loc.

NOTE 55.—PART III.

SCHOETGEN is of opinion that these words are to be understood in their usual sense. So many obstacles were thrown in the way of those who were invited to become disciples of Christ, that all who would receive his religion were required to resist with labor and persevering violence every difficulty that presented itself. Every human power and institution were opposed to the establishment of the Gospel. Authority, manners, opinion, prejudice, were alike leagued against it.

The Pharisees condemned the religion of Christ, as inconsistent with many of their interpretations of Scripture, as too spiritual, and as violating the laws and traditions of the elders. The Sanhedrin opposed it, as exciting tumults and dissensions among the people, and disturbing the public peace. The Roman soldiers and officers, both civil and military, were inclined to treat the apostles and their doctrine with contempt, and thus the whole power of the state was arrayed against them.

The kingdom of heaven was violently attacked on every side, and those humble disciples who were anxious to gain admittance into it, were obliged to contend against all these difficulties, and to take possession of it by violence, contrary to the opinions and the opposition of the Pharisees, and the whole Jewish Sanhedrin. Luke xvi. 16.

Among the passages from the talmudists, which Schoetgen quotes on this text, is *Berachoth*, fol. 34. 2. and which is quoted also by Dr. Gill, the learned commentator and great ornament of the Baptist dissenters. All the inspired writers and prophets who were before John speak of the Messiah as one who *was* to come: John spake of him as one who *is* come; and directed the people in plain terms to Jesus of Nazareth, as the Messiah, the Lamb of God. Since the time of John vision and prophecy have been utterly taken away; and this is acknowledged by the Jews themselves, who say כל הנביאים כולן לא נתנבאו אלא לימות המשיח “Omnes Prophetæ non nisi usque ad tempora Messiae prophetarunt, sed de vitâ æternâ oculus non vidit, præter te, Domine,” and from the day the temple was destroyed, נבואה מי הנביא בטילה *T. Bava Bathra*, fol. 12. 1. Since that time Abrabanel¹ confesses they have had no prophet. Schoetgen quotes also to the same effect.—*Schabbatt*, fol. 63. 1. and fol. 151. 2. *Pesachim*, fol. 68. 1. *Sanhedrin*, fol. 99. 1.

That John was a prophet may be gathered not only from the express declaration of St. Luke, that the word of God came to him in the wilderness; but from the nature of his ministry, and his declaration to the people.

John prophesied—

¹ In Dan. fol. 63. 4. ap. Gill.

1. The approach of Christ, in the character of Elijah.

2. His preëxistence and dignity, as the Eternal Son of God.

3. His atonement.

4. Rejection by the Jews, and adoption by the Gentiles.

5. Judgments on the Jews, and final separation of the good from the evil, at the end of the world.

6. Christ's increase, and his own decrease.

7. He completed the chain of prophecies which predicted the coming of Christ, by pointing out Christ personally at his baptism. Hale's *Analysis of Chronology*, vol. ii. part ii. p. 742.

NOTE 56.—PART III.

THIS section is placed here on the united authorities of Pilkington, Newcome, Lightfoot, Doddridge, &c. The Scripture authority is derived from the evident connexion of v. 20. with v. 19. in Matt. xi. Michaelis places it after the mission of the twelve, preserving the order of St. Matthew. But Lightfoot has justly observed, that St. Matthew seems to have placed the events in the order he has adopted, on account of the similarity between the two events—the mission of the disciples of John, and that of the disciples of Christ.

NOTE 57.—PART III.

PILKINGTON, Newcome, Doddridge, Lightfoot, Michaelis, and Whiston insert this section in its present place. The Scriptural authority is the order of St. Matthew, ch. xi.

NOTE 58.—PART III.

THESE two sections are inserted here on the joint authority of the five harmonizers. The reasons from Scripture are well given by Lightfoot, who observes, the invitation of the Pharisee seems to have had some reference to the words of Christ,—“The Son of man came eating and drinking;” and the words, “Come unto me ye that are weary and heavy laden,” might have induced the woman sinner to kneel and weep at his feet for mercy.

It is the opinion of Lightfoot, that the Mary, the female penitent who now addressed our Lord, was Mary Magdalene and the sister of Lazarus. Pilkington has come to an opposite conclusion. He discusses the subject at some length. The questions he considers are,

I. Where it was that Jesus dined with the Pharisee.

II. Who it was that anointed Jesus's feet at that time.

The answer of many commentators is, that it was at Bethany, at the house of Simon the leper, where Jesus now dined; and that it was Mary Magdalene, the sister of Lazarus, who anointed his feet. And Tatian connects this account with that given by St. Matthew and St. Mark.

1. According to the present order of St. Luke's Gospel, this dining with the Pharisee is laid down between Christ's leaving Capernaum and his return thither again; and if it was so, it cannot be the same as is mentioned by St. Matthew and St. Mark, which was only two days before Jesus was put to death.

2. Toinard supposes that it was at Nain that Jesus dined with this Simon the Pharisee: and indeed we have no account of his leaving that place, so that we may have reason to think that it was somewhere in that neighbourhood, and not at Bethany in the house of Simon the leper.

3. There is an account of a woman's anointing the feet of Jesus with ointment and wiping them with her hair given by St. John. But that also appears to be a different account from this; for that was in the house of Lazarus, as we may well collect from Martha's serving, &c., and this was in the house of Simon the Pharisee.

4. I can see no reason for supposing Mary Magdalene, and Mary the sister of Lazarus, and the woman here mentioned, to be one and the same person; or, indeed, for supposing that any two of them are the same: for (1.) Lazarus's sister, who lived at Bethany, could not, from any thing we can learn, properly be called Magdalene (the city whence that appellation is derived lying upon the sea of Galilee, and about ninety miles from Bethany).—(2.) It is nowhere said, that Mary Magdalene anointed either the head or the feet of Jesus with ointment.—(3.) Lazarus's sister neither appears to have been a notorious sinner, as this woman was; nor to have been ever possessed with devils, as is recorded of Mary Magdalene.—(4.) This woman appears, from this recital, to have been unknown to Christ, till she now came to him; if then this had been Mary Magdalene, we might well expect to have had an account of the casting out of the seven devils before that of her sins being forgiven; but here is only a report of this woman's being a sinner, not of her being possessed.

Upon the whole, therefore, I think it the most reasonable to conclude, that the matter here related was transacted at Nain, or some place thereabouts; and that the name of the woman who now anointed Jesus's feet is not recorded; this being neither the sister of Lazarus nor Mary Magdalene.

NOTE 59.—PART III.

THIS miracle is placed by St. Mark upon the return of Jesus to the house. It is inserted in its present position, in addition to this authority, upon the testimony of Lightfoot, Newcome, Pilkington, Doddridge, and Michaelis. Doddridge has observed, with great propriety, "it is one of the most important rules for settling the harmony of the Evangelists, that where any one of them has asserted expressly that he follows the order of time, we should in regard to him transpose others who do not assert equal exactness in that particular".

As the minute circumstances, with which the casting out of the demoniac is described by St. Luke, agree so entirely throughout, with the relation of the same event in the other two Evangelists, I have transposed the account of St. Luke; and am supported in this arrangement by Doddridge, Newcome, and Michaelis. Compare Matt. xii. 22–50. Mark iii. 20–35. Luke xi. 14–36. St. Luke, it will be observed, relates the event as an isolated fact—as a circumstance which had taken place—but he makes no allusion to its time or order; and it can be separated from his narrative without injuring the context. It appears to have occurred to him by association. In ch. xi. 43. he mentions the Holy Spirit, and this reminded him of the blasphemy of the Scribes and Pharisees.

NOTE 60.—PART III.

SCHOETGEN thus analyzes the address of our Lord to the Pharisees.

The occasion of our Lord's address was to reply to the words (Matt. xii. 24.) and to the thoughts of the Pharisees (v. 25.) He effects the first of these objects by thus reasoning:—

1. Satan could not fight against himself, v. 25, 26.

2. The Jews believed that devils could be cast out in the same way, v. 27.

3. This action of Christ declared that the Messiah was among them, v. 28.

4. It declared also that Christ was more powerful than Satan, the spirit of evil, v. 29.

5. And that Christ was the enemy of Satan, v. 30.

6. Because blasphemy against the divine conduct was unpardonable.

He refutes their thoughts, secondly, by showing, 1. Their mind was depraved, v. 33–35; and,

2. That their reasoning must be brought into judgment. Schoetgen. *Horæ Hebr.* vol. i. p. 123.

V. 36. This word, *πᾶν ἡ ἡμετέρα ἀγορὰ*, seems to

" Lightfoot, vol. ii. p. 70. § 190.

" Doddridge, *Fam. Expos.* vol. i. p. 185.

imply much more than the usual meaning. When it is considered with reference to the cause for which it was spoken, it must mean every reproachful or blasphemous expression which man uses, &c.

NOTE 61.—PART III.

THE position of Mark iii. 19, 20, 21. has been a source of much discussion among the harmonizers. Michaelis cuts the knot, which he finds it difficult to untie, and omits the passage altogether. Doddridge places it before the account of the widow's son at Nain. But in this part of his Harmony, it appears that much embarrassment has been caused by his adopting the supposition that the sermon in Matt. v. 6, 7. is different from that in Luke vii. Newcome, Pilkington, and Lightfoot, have inserted it after the scene of the female penitent. I have followed their order, the scriptural authority for which is given by Pilkington, who observes, that St. Mark takes no notice of any occurrence from the time of the election of the twelve till he went with them into a house, *εἰς οἶκον*, meaning probably the house in Capernaum, where Jesus used to sojourn. The word is used in this sense by St. Mark in other places (Mark ii. vii. 17.), where one particular house seems to be referred to, though the article is omitted.

NOTE 62.—PART III.

THE order of St. Matthew and St. Mark is followed in the placing of this section, on the authority of the five harmonizers.

NOTE 63.—PART III.

THE disciples of Christ were beloved by him more than his natural kindred. The spiritual affection towards those who were the children of God was greater than the natural affection towards those who were related to him by the ties of blood.

NOTE 64.—PART III.

THE order seems to be so decisively settled by St. Matthew xiii. 1. *Ἐν δὲ τῇ ἡμέρᾳ ἐξελθὼν*, &c. that Doddridge, Pilkington, Lightfoot, and Michaelis have placed it in its present position. Archbishop Newcome, however, has inserted before Matt. xiii. 1. various passages

of St. Luke (xi. 37. fin. xii. and xiii. 1–9.) His arguments for so doing have not appeared to be satisfactory, and I have preferred therefore the concurrent testimony of the other harmonizers. Michaelis also places the parable of the sower after Luke viii. 1.; but so much of his arrangement is put together without adequate reasons, that his authority does not weigh so much with me as to induce me to reject, in this instance, the testimony of Lightfoot and others.

In the present order of St. Luke we find, that the account of Jesus's mother and his brethren desiring to speak with him is mentioned as what happened after he had spoken the parable of the sower, &c.; whereas St. Matthew and St. Mark place it before the parable. Now, though it is evident from this observation, that the exact chronological order of facts is not strictly adhered to by all the Evangelists, yet it may appear also that the variation here is very inconsiderable: for we find, from all the accounts, that it was on the same day that the parable was spoken, and his friends came to him: and even a diary could not be esteemed very incorrect on account of such a transposition as this; so far is an historian from being liable to be charged with impropriety, in taking a liberty which all writers have freely indulged themselves in.

I have here followed the order of St. Matthew and St. Mark, as the circumstances related seem to require us to do: for, (1.) The multitudes that hindered Jesus's mother and his brethren from coming at him seem to be those mentioned Mark iii. 19–22.; and the reason why he would not go out unto them was probably because he knew that they were come out to lay hold on him. (2.) When his mother and his brethren came, he was yet in the house; for they stood without desiring to speak with him; but we find, that, before he spake the parable, he went out of the house and sat by the sea-side; and when he went into a house again, in the latter end of that day, he had sent the multitudes away. So that, had his relations come after he had spoken the parable (as is said by St. Luke), they would have found no difficulty in getting access to him.—Pilkington, notes, p. 25.

NOTE 65.—PART III.

ST. LUKE relates, in a succession of chapters, several events not mentioned by the other Evangelists; and, with the exception of some few which are supposed, from internal evidence arising from minute coincidences, to be the same as those related by the others, much difficulty has been generally experienced as to the order in which these events are to be placed. Lightfoot begins at Luke xi. 23., and goes on

to chap. xviii. 1-15. Pilkington from chap. x. 17. proceeds without one interruption, to chap. xiii. 1-23., when he inserts the events related by St. John, chap. x. 22, &c.; he then proceeds to Luke xiii. 23., and thence through the intermediate chapters to Luke xvii. 1-10. Michaelis goes from Luke x. 37. to Luke xvii., without the incorporation of other passages. Doddridge begins with Luke x. 17-24., and proceeds without interruption to Luke xviii. 1-14., excepting that he transposes Luke ix. 51-56. to the last mentioned passage. Newcome has bestowed very great labor on these chapters; he begins Luke x. 17-24., and, omitting from chap. xi. 14., to chap. xiii. 22., proceeds without interruption to chap. xvii. 1-10. From this brief statement it will appear, that the larger proportion of these chapters ought to be continuously put together. The several alterations and transpositions proposed by these harmonizers will be considered in the various notes in which the arrangements which have appeared most advisable will be defended. Archbishop Newcome seems to have departed, in some instances, from the order proposed by Lightfoot without sufficient cause.

NOTE 66.—PART III.

It will be observed, that our Lord did not speak to the people in parables till the Scribes and Pharisees had accused him of working his miracles by the power of an evil spirit. The Messiah then, in mercy and compassion to these hearers, and to all who were captious, began to address them in parables. This is well expressed in the translation of Matt. xiii. 13, 14. in the version published in 1729, 2 vols. 8vo. anonymously dedicated to Lord King, the then lord chancellor; the name of the author has escaped my memory. "Therefore speak I to them in parables; because they overlook what they see, and are inattentive to what they hear, neither will they comprehend. And in them is fulfilled that prophecy of Esaias,—

'By hearing ye shall hear, and shall not understand;

And seeing ye shall see, and shall not perceive.

For this people's heart is waxed gross,

And their ears are dull of hearing,—

And their eyes they have closed;

Lest at any time they should see,' &c.

and in ver. 16, "happy are you that your eyes have sight, and that your ears have their hearing." The common idea, that our Lord spoke in parables, that the people might not understand him, and their condemnation be still increased, is as unfounded as it is blasphemous. The parallel passage in Mark iv. 12. must be interpreted likewise according to the tenor of the context. It is a prophecy fulfilled at the

very time that our Lord was speaking, that though the people saw with their eyes the outward proofs of his divine power, yet they should not perceive the evidence arising therefrom, that he was their Messiah.

Dr. Adam Clarke has inserted, from Glassius, a very good dissertation on the nature and use of parabolical writing, at the end of his notes on Matt. xiii. He finds the following ten significations in Scripture.

1. The word *parable* means a simple comparison, Matt. xxiv. 32-38.

2. An obscure similitude, Matt. xv. 13-15., where Pharisaism is represented as a plant, &c.

3. A simple allegory, as in Matt. xiii.

4. A maxim, or wise sentence, as the corresponding Hebrew word מִשְׁלָּה is used in 1 Kings iv. 22.

5. A bye-word or proverb of reproach, 2 Chron. vii. 20. Psalm xlv. 14. and lxix. 11. Jerem. xxiv. 9.

6. A frivolous, uninteresting discourse, or a disregarded and despised address, Ezek. xx. 49.

7. A simple proverb, or adage, Luke iv. 23.

8. A type, illustration, or representation, Heb. ix. 9.; where the first tabernacle is said to have been a figure, a parable, to last only for a time.

9. A daring exploit, an unusual and severe trial, a case of imminent danger and jeopardy. It may be doubted whether this part of Dr. Clarke's criticism is managed with equal judgment. There appears to be no proper authority for the use of the word in this sense. The instance he adduces, Heb. xi. 19., where Abraham is said to have received his son from the dead, ἐν παραβολῇ, "he being in the most imminent danger of losing his life," does not seem satisfactory; the common translation being undoubtedly preferable.

10. The word *parable* signifies also a very ancient and obscure prophecy, Ps. xlix. 4. Prov. i. 6. Matt. xiii. 35.

NOTE 67.—PART III.

THESE sections to the end of the part are arranged in their present order upon the concurrent testimony of Lightfoot, Newcome, and Doddridge, and the regularity of the Scripture narrative. Pilkington has observed the same method, excepting that he has placed elsewhere the dining at the house of Matthew; an event which he inserts after the call of that apostle, and which has been already discussed. Michaelis varies too but little from this disposition. He seems doubtful where to place the treatment received by our Lord at Nazareth (section 41), and supposes that this event took place but once: he reasons from the similarity of the two circumstances. See note on section 4, of this part.

NOTE 68.—PART III.

ON THE PHRASE “THE KINGDOM OF HEAVEN.”

THIS phrase, “the kingdom of heaven,” is used in the New Testament to denote the various gradations of that dominion which the Messiah was about to establish. It sometimes alludes to its commencement (Matt. iii. 2.) by the preaching, influence, and death of Christ; sometimes it refers to its gradual progress, and the consequent setting up and establishment of the Christian Church, Matt. xiii. 47.; sometimes it is used to express the future perfection and consummation of the happiness of mankind and of the Church in a future state. The word *βασιλευα*, ought to be frequently translated “the reign,” instead of “the kingdom.”

“Isaiah, Daniel, Micah, and others of the prophets, had encouraged the people to expect a time when the Lord of Hosts should reign in Mount Zion, and in Jerusalem, when the people of God should be redeemed, and made joyful in Messiah their king.”—“This period was generally understood by the phrases *βασιλευα τῷ Θεῷ* and *βασιλευα τῶν οὐρανῶν* the first approach of which was preached by the Baptist, and afterwards by Christ.” When the word therefore refers to the time, it ought to be rendered *the reign of God, the reign of heaven*; when to place, it should be translated *kingdom*.”

We read also (Luke xvii. 21.) “the kingdom of God is within you.” There is a dominion over the passions and the inferior nature of man, which may be justly called the kingdom of heaven, or the reign of divine power within us. And it is of little consequence to us, personally and individually, what may be the nature, origin, progress, extent, and consummation of all the plans of Providence, which shall establish the kingdom of God in the world; unless obedience to God, and faith in God, and the peace of God, be so known to us, that our nature become changed before Him. We may even assist to build up the ark which shall save a drowning world; but, without repentance and faith, we, like the builders of the ark, may be destroyed by the deluge.

I am aware that the original, *ἡ βασιλευα τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν*, may be translated, the kingdom of God is among you, or, is now being established in the midst of you; and the *ἐντὸς* is so used by Xenoph. *Cyrop.* l. 1; and in the *Anab.* lib. 6. c. 5. § 5. we read *ἐντὸς τῆς γαλαγγος*, *intra spatium, in quo exercitus erat*. The word is used twice only in the New Testament; in Matt. xxiii. 26., where it evidently signifies the inside of the cup, &c.; and in this passage, Luke xvii. 21., where it is contrasted with the

outward pomp and show with which the Jews expected the reign of their Messiah would commence. The kingdom of God cometh not *μετὰ παρατηρήσεως*. Heinsius paraphrases the word “non venit præstolando, aut exspectando regnum Domini.” Schleusner quotes from Suidas *ἐντὸς· οἱ λογισμοὶ καὶ ἐνθυμήσεις καὶ πάντα τὰ τῆς ψυχῆς κινήματα* and the Alexandrian version translates the word קרב in the last clause of ver. 1, of Ps. ciii. by the word *ἐντὸς*, &c. *וכל קרבי*, where no other meaning can be assigned but that which is internal: that is, the thoughts and motives of the heart. The phrase also, *מלכות השמים*, was used among the Jews to denote the influence of religion within the heart^x.

The Jews had long spoken of, anticipated, and described the future reign of the Messiah by the phrase now in question. They had been taught by their ancient prophets to expect a Messiah who should restore the true religion, reform the Jewish people, atone for their sins, and release them from a foreign yoke. The apostles and our Lord used only the popular language when they adopted the term expressive of this dominion of the Messiah. That the expressions *βασιλευα τοῦ Θεοῦ*—*βασιλευα τῶν οὐρανῶν*—*βασιλευα τῷ Ἰησοῦ*, did not refer only to the kingdom or dominion of Christ in the future world, is evident from the proclamation of the Baptist, Matt. iii. 2. *ἡγγικε γὰρ ἡ βασιλευα*, &c. and from the nature of the addresses of our Lord, such as in Matt. vi. 33., *ζητεῖτε δὲ πρῶτον τὴν βασιλευαν τῷ Θεῷ*, and those in the Lord’s prayer, “thy will be done on earth,” &c.

As the treatise of Schoetgen is bound up with his larger work, and is rarely to be met with, I have made an extract from his observations on this phrase.

The expression *מלכות השמים*, the same as *ἡ βασιλευα τῶν οὐρανῶν*, frequently occurs in Jewish writers; in general it means the polity of the children of Israel under the old covenant, having God at its head. The kingdom of heaven is the same as the kingdom of God: in that kingdom the Jews were the subjects. Thus Josephus properly calls that government *θεοκρατία*, § 1 and 2.

To show that Jewish writers used the expression in this sense, several quotations are brought, sect. 3. One is from *Rabbi Schmoth*; “When they (the Israelites) came to Sinai, and received the *kingdom of God*,” &c. Our author supposes this “receiving the kingdom of God” to imply a confession of faith, that may be repeated for the greater confirmation therein. He quotes *Sohar Genes.*—“When a man goes to bed, he ought first of all to take upon himself

^x Campbell’s *Preliminary Dissertation*, vol. i. p. 140.

^x Vide Schoetgen. *Dissert. de Regno Calorum, Hor. Heb.* vol. i. p. 1149; Heinsius, *Exercit. Sacrae*, p. 172; Schleusner in voc. *ἐντὸς* and Valpy’s Greek Test. in Luke xvii. 20.

the kingdom of heaven, and then repeat one or more prayers," § 4.

It appears that when a man used the prayer *Krischma*, it was necessary first, *suscipere regnum celorum*, § 5, in fine. This is the common meaning of the phrase, "kingdom of heaven," among Jewish writers. Still they have used it (but rarely) in the sense of the times of the Messiah and the New Dispensation. *Targum*, Micah iv. 17. "The kingdom of heaven shall be revealed unto them on Mount Zion, from this time to all eternity." But, independently of quotations from these writers, it may be shown, that the Jews used the expression in this sense; otherwise John the Baptist, the Pharisees, and the hearers, would neither have used the phrase, nor understood it. Thus a Pharisee (Luke xvii. 20.) asks, "When the kingdom of God should come," § 6.

The expression took its origin from that passage of Daniel, where it is said, "Unto him was given a kingdom, &c. and his kingdom shall not be destroyed," § 7.

In the New Testament, the expression ἡ βασιλεία τοῦ Θεοῦ, means the Christian Church, or Dispensation. The Apostle (Rom. xiv. 17.) exhorts Christians not to condemn others about meats; "For," says he, "the kingdom of God is not meat and drink;" that is, the Christian Church under its King, the Messiah is not bound by the ceremonies enjoined under the Law, § 8.

There is sometimes an ellipsis of τοῦ Θεοῦ, or τῶν ἐξουγιῶν the word βασιλεία occurring alone. Thus Christ is said to have preached the Gospel of the kingdom, i. e. of the kingdom of the Messiah. The Jews are called υἱοὶ τοῦ βασιλείας, because the kingdom of Messiah was first sent to them, § 9.

It also denotes subjection to the kingdom of Messiah, Mark x. 15. "Whoever does not receive the kingdom of heaven," &c. § 10.

It is not denied that "the kingdom of heaven" is sometimes used to denote eternal life, § 11.

NOTE 69.—PART III.

In this section Christ calls himself, for the first time, "the Son of Man."

NOTE 70.—PART III.

THE best interpretation that I have met with of this wonderful history of the Gadarene demoniac, and the loss of the herd of swine, is that of the celebrated Hutchinsonian divine, Jones of Nayland, in his Sermon on the Gadarene demoniac. "In the moral application," he remarks, "of this miracle, the sense is very plain; for if sin is, in every man, what the devil is in a demoniac, then it is evident the same man

may be under the dominion of a legion of vices and evil passions at once." The devil was permitted to go into the herd of swine to show the power of the Destroyer, and by a significant action make known to man the utter destruction of those who suffer themselves to be led captive by the Spirit of Evil. These unclean animals are a fit representation of the human race, in their fallen and degraded condition, and as such are often used in Scripture. See Matt. vii. 6. 2 Pet. ii. 22. Prov. xi. 22.

Archbishop Newcome justly observes, of the apparent discrepancy between St. Matthew, who mentions two demoniacs, and St. Mark and St. Luke, who mention one only, that the rule of Le Clerc must be applied:—*Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat*. One of the demoniacs was remarkable, says Dr. Farmer, for his superior fierceness. Or Mark and Luke mention only one, because one only returned to express his gratitude.

NOTE 71.—PART III.

ON AN OPINION OF MICHAELIS RESPECTING THE GOSPEL OF ST. MATTHEW.

ONE of the boldest, most unwarrantable, and mischievous opinions of the German commentator, Michaelis, is, that the present Gospel of St. Matthew is a translation, and an erroneous translation, of the Gospel which the Evangelist originally wrote in Hebrew. Michaelis renders into Hebrew a few passages of the Greek Gospel, and varying the expression of the Evangelist, so as to suit his own ingenious but imaginary conjectures, he endeavours to prove that St. Matthew used the Hebrew words into which Michaelis translates his Greek, and that St. Matthew's translator actually misunderstood the meaning of his original. The inspiration of St. Matthew is thus destroyed at once. The boldest conjectures of the most adventurous of our English critics sink into insignificance when compared with this effort. Bowyer and Markland would have been terrified. Even the editors of the *New and Improved Version* would have seen, without regret, their star-like lustre eclipsed by the superior splendour of this baneful meteor. Michaelis, however, has provided his reader with arguments against his own error. In the preceding section he reasons against the possibility of proving the existence of any mistakes of translation in the Greek Gospel of St. Matthew; and he there observes, "that no one can show any such mistakes;" and, "if the Greek Gospel is a translation, the original is lost; and therefore, a comparison between them, which alone can determine the question, cannot take place." I may observe here, that Michaelis, though a learned and useful authority

in many instances, must be read with caution, and many of his conclusions rejected. Bishop Randolph wrote a tract on this subject, which did justice to the learned German, while it pointed out his errors^y.

The opinion of Michaelis on the evangelical narrative of the raising of Jairus's daughter is contained in that part of his work to which I am now referring. In Matt. ix. 18. he observes, that "Jairus says of his daughter, ἄρτι ἐτελεύτησεν, 'she is already dead;' whereas according to St. Mark, v. 23., he says, ἐσχάτως ἔχει, 'she is at the point of death;' and receives the first intelligence of her death as he was returning home accompanied by Christ. Various artifices have been used by the harmonists to reconcile this contradiction, and with very little success; but as soon as we reflect on the words, which *must have stood in the original*, all difficulty vanishes on this head. For מתי כהה may signify either, 'she is now dead,' or, 'she is now dying.' St. Matthew's translator rendered the word according to the former punctuation, whereas *he ought rather to have adopted the latter*, as appears from what is related by the two other Evangelists."

To this Archbishop Laurence, in his *Sermon upon Philological Speculation*, observes, that the ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν, is sufficiently explained by commentators (in order to reconcile it with St. Mark's account) in the sense of "my daughter is (perhaps) by this time dead:"

^y See Bishop Marsh's *Michaelis*, vol. iii. part. i. p. 151-2, and Archbishop Laurence's notes to the *Sermon on Philological Speculation*, p. 34.

but, even taking it in the strongest point of view, it can only be considered as one of those minute variations which tend to prove that the Evangelists did not write in concert. But, as Bishop Marsh remarks, it is not St. Matthew alone who on this occasion uses the past tense; for St. Luke has the perfectly synonymous expression ἀπέθνησκεν. With the points, מתי 3 pers. sing. perf. fæm. signifies *mortua est*; and מתי, past fæm. signifies *moriens*^z. I have rejected the points of the various Hebrew words used in the several quotations in these notes; because the arguments which may satisfy us of their antiquity do not entirely prove their authority.

In the fifth volume, 4to. edit. p. 332-372, of Lardner's *Works*, is a long and admirable vindication of the three miracles of our Saviour—the raising the widow's son, the daughter of Jairus, and Lazarus; it is too long to abridge.

Among the Barrington papers I find an inquiry into the circumstances of this miracle. It is contained in a letter to Dr. Lardner, dated Dec. 30, 1729. Among the papers prefixed to the *Life of Dr. Lardner*, in the beginning of the first volume, is a reply throughout. As it is probable these papers of Lord Barrington may be eventually submitted to the approbation of the public, it is not worth while entering, at present, into any further discussion on this subject.

^z Vide Bishop Marsh's note, *Michaelis*, vol. iii. part. ii. p. 156, 2nd. edit.

PART IV.

NOTE 1.—PART IV.

THE various sections of this part are placed in the same order in which they are respectively inserted in the arrangements of the five harmonizers, by whom I am principally guided. Doddridge considers John vii. 1. as belonging to the same passages to which it is annexed by the others, though, for the sake of convenience, he joins it with the rest of the chapter^a. Michaelis also places the calling of the twelve apostles in the order of St. Matthew, and inserts John vii. 1. at the head of various passages, which he considers supplementary to the accounts of the other Evangelists.

^a Vide notes and paraphrase, Doddridge's *Fam. Expositor*, sect. 98, vol i. p. 503.

NOTE 2.—PART IV.

ON THE CHRISTIAN MINISTRY.

OUR Lord had now continued his ministry till the whole population of Judæa, Samaria, and Galilee had heard of his miracles and preaching. Many had followed him from place to place, and from these he selected Twelve as the constant witnesses of his actions. The word ἐκλελυμένοι, which in our translation is interpreted "they fainted," is generally considered as an erroneous reading. It is rejected by Griesbach, and all the best MSS., versions, and fathers, who read ἐσθλυμένοι, which may be rendered *grieved*, or *melancholy*; and this interpretation is supported by the harmony. For it does not appear that our Lord was followed by the multitudes to any very considerable distance from their

respective cities (Matt. ix. 36. compared with 35, and Mark vi. 6.), but that our Saviour's compassion was excited for the people, whom he saw to be grieved for want of proper instruction, and scattered abroad as sheep having no shepherd. To remove this spiritual dearth, he gave the first commission to his Apostles, to proceed to the house of Israel, and declare to them that their Messiah had come; and to preach to them the kingdom of God. Our Lord afterwards sent out the Seventy, to prepare the people for his reception; enjoining them to preach in those cities only which himself intended to visit (Luke x. 1.); whereas the Apostles were commanded to preach to all the lost sheep of the house of Israel.

The ordination of the Apostles to preach the kingdom of God leads us to consider the manner in which the Church, which Christ had come to establish, was to be perpetuated among mankind until his coming again. The question, therefore, What plan of Church Government was instituted by our Lord and his Apostles? cannot be esteemed unimportant.

The priesthood under the Mosaic economy was so publicly instituted, that its validity and divine origin were never disputed. The rebellion of Corah, Dathan, and Abiram, proceeded only from envy at its exclusive nature; and though the kings in after ages innovated during the prevalence of idolatry, and made priests of the *lowest*, or, as it would be better rendered, of the *common people*; the line of the succession was considered sacred, and none were admitted into the order of the priesthood, or acknowledged as priests by the people, who could not trace their descent from the sacerdotal house of Aaron.

This regular succession of the priesthood, on the part of the Jews, has been sometimes supposed to form an objection to the Christian dispensation. "If the Christian religion be true," it has been argued, "its priesthood would have been divinely appointed, and its succession rigorously observed. The whole Christian world on the contrary, is divided on this point: it is to be presumed, therefore, that the claims of that religion are at least dubious, in which the origin of the priesthood is so uncertain, and its various pretensions and orders so jarring, that they are equally ridiculed and despised." In reply, however, to these objections, I do not hesitate to assert, from an impartial consideration of the testimony both of Scripture and antiquity, that the origin of the Christian priesthood is as evident as that of the Levitical; that its descent can be as distinctly traced; that its regular succession has been preserved; and that, consequently, as it was at the beginning appointed by divine authority, it is entitled to the highest veneration, and to the devoted attachment of Christians.

The essential and immutable difference between the arguments that are adduced for the support of the Christian religion, and those

which are brought forward in defence of other systems, consists in this. The Christian religion is founded upon the evidence of actions, and undeniable facts, while every other system depends upon theory alone. The speculations of the philosophers of antiquity, the impositions of Mahomet, the reveries of the schoolmen, the inconsistencies of modern infidelity, the inventions and strange doctrines of various sects among Christians, are all distinguishable from the fundamental truths of Christianity. The conclusions of uninspired men, on subjects of a religious nature, are generally founded upon abstract reasoning; the truths of the Christian religion are so identified with some well-supported facts, that the belief of the fact compels at the same time the reception of the doctrine.

The five principal doctrines which may be said to constitute Christianity, and to comprise all its truths, and which are alike uniformly supported by facts, and the express words of Scripture rightly and literally interpreted, are, the doctrines of the Trinity, the Incarnation, the Atonement, the Resurrection from the Dead, and the Establishment of the Christian Church, as the means of perpetuating the truth of these propositions in the world. The doctrine of the Trinity is not only supported upon the general tenor of Scripture, as it may be collected from the fact that the inspired writers assign the attributes of the Deity to the three persons of the Godhead; but from the fact also that the voice came from heaven, that the Holy Spirit as a dove, hovered over the Messiah, and that the Son of God was distinct from either of those which bore witness to him. The Incarnation of Christ was declared in prophecy, and was proved by the facts which are recorded concerning his birth. The Atonement is proved by the concurrence of all the types and institutions of the Jewish law, and the fact of Christ's death fulfilling them all to the uttermost. The Resurrection of the body was verified not only by the fact of Christ's resurrection, but by the restoration of the widow's son and of Lazarus. The Establishment of a Church in the world was demonstrated by the fact of the peculiar care with which our Lord collected disciples, selected a certain number from among them, commissioned them to go forth and preach, added others to their number with different powers, and promised to be with them to the end (not, *of the age*, as many translate the word, but) *of the world*.

The first establishment of the Christian Church is necessarily brought before us, then, by the subject of this section. The commission given to the twelve Apostles may be called the foundation of the Christian Church. The conduct of the Apostles in their ecclesiastical government, considered as a model, ought to be adopted by all Christian nations, who desire that Christianity should be preserved among

themselves, or diffused, and permanently continued, among others.

I have already attempted to prove that Jesus, the Messiah of the New Testament, was the Incarnated Jehovah of the Old Testament. He was the Lord and Guide of the Patriarchal and Jewish Churches. He has uniformly been the religious legislator of mankind. He it was who walked with our first parents in the garden of Eden, and instituted sacrifice. When the world apostatized after the deluge, it was He who selected the family of Abraham. When the remembrance of their ancient religion began to be effaced from the minds of the Israelites, it was the same Angel Jehovah who guided them through the Red Sea into the wilderness, and soon after promulgated the Law from Mount Sinai. It was He who ordained those minute laws, those rigid observances, those ordinances respecting the priesthood, and the whole framework of the ecclesiastical and civil polity, which distinguished the Jews from all other nations; and the very remnant of which, even to this day, unites them, notwithstanding their wide dispersion among the various nations of the world. Can we, then, for a moment, suppose that this same Almighty Being, this Manifested God of mankind, should not be equally attentive, and provide equally for a still more glorious Dispensation, of which the other was only a type and shadow? We have every reason to expect, that, in the Christian dispensation, some care would have been taken for the continual remembrance of the great truths and observances which the condition of man required.

The revealed religion of God was perpetuated under the Patriarchal and Levitical dispensations by human means. Though religion was of divine origin, mankind was appointed the guardians of its purity. The means which God ordained for the preservation of his religion in the Patriarchal dispensation, were the setting apart the firstborn of every family to minister in his service, and conferring on the heads of the tribes the spirit of prophecy. Adam, Seth, Enoch, Methuselah, and the other fathers of the Patriarchal Church were thus gifted. Noah and Shem, after the deluge, obtained the same preëminence. There was always a body of men set apart for the service of God. To enter into the proofs on this part of the subject, which might be variously collected from Scripture, ancient history, tradition, and the customs among the early pagan nations, whose idolatry was but a perversion of primeval truth, would lead us far beyond the limits of a note.

The same means of perpetuating religion, which prevailed among the patriarchal families, were continued by the Divine Legislator among the people of Israel, with this alteration only, that one whole tribe was set apart for the service of God, instead of the firstborn of every family. The office remained the same; the

firstborn were redeemed, in remembrance of their original dedication to God; and it was solemnly enacted, that no stranger, not of the seed of Aaron, should offer incense in the public worship. Every individual, of every family, was required to present the sacrifice of praise and prayer to God, and to comply with all the institutions of the Law; while it was left to one selected tribe to perform all the public functions required in the temple worship.

Thus did the Divine Legislator first impart to fallen man a revelation, and appoint means for its preservation. The Incarnated Jehovah has now granted to his creatures the most perfect form of that same religion which began at the fall in Paradise; and human means also, under the blessing of the same God, must preserve among mankind the consolations of his holy Gospel.

Four forms of Church Government are, in this our age, prevalent among Christians. Episcopacy, Papacy, Presbyterianism, and Independency. From the time of the apostles till the present day, Episcopacy has been the most general church government; and till the fifteenth century its apostolic origin was never disputed. Till the beginning also of the seventh century the supremacy of the pope over all Christian bishops was quite unknown. Boniface III. received the first title of Universal Bishop from the Emperor Phocas, as a reward for his subserviency and flattery to this basest of tyrants. With the exception of the ambitious heretic, Acrius, who, as Bishop Hall observes, was hooted not out of the church only, but out of the cities, towns, and villages, for the opinions he maintained, and, with the exception of a few dubious expressions of Jerome which are inconsistent with other parts of his works, Episcopacy prevailed, with the usurpation of Papacy alone, without the least opposition, in every Christian Church throughout the world, till Presbyterianism began to show itself under the protection of the Reformer Calvin. When the corruptions produced by the supremacy of the church of Rome indicated the necessity of a change, or reformation, in church government, the Catholic bishop of Geneva, Peter Balma, refusing to comply with some proposed alteration, was expelled with his clergy from that town. After the expulsion of the bishop, the two popular preachers, Farrel and Viret, who had greatly contributed to this measure, assumed the ecclesiastical and civil power. In this state of things, Calvin, in his way from France to Strasburgh, stopped at Geneva, and remained there at the invitation of Farrel. He then, with his two colleagues, proposed a new form of discipline, which he had lately invented; but the people, being dissatisfied with the severity of his laws, expelled him, with his principal associates, from their town. At the expiration of three years he was recalled; and,

being appointed to institute a form of ecclesiastical discipline, he proposed, and finally established a system of church government, never before either known or practised, which is now distinguished by the name of Presbyterianism. When he first introduced this system, he expressed his highest veneration for reformed Episcopacy, and defended his innovations upon the plea of necessity. Beza, and his other followers, gradually discontinued that mode of argument, and have sometimes asserted, in not very courteous language, that Presbyterianism is of divine right. It is now established in Scotland, where it was introduced by John Knox and his coadjutors, who were the friends of the Reformer of Geneva. Many of the exiles, who had fled to the continent in the reign of the persecuting Mary, adopted the same system, and endeavoured, on their return to England, to complete, as they supposed, the reformation in their own country, by recommending and enforcing the Presbyterian discipline. The labors of Cartwright and others, however, were rendered ineffectual, at least in England, by the exertions and vigilance of Whitgift, then archbishop of Canterbury, aided by the firmness of Elizabeth.

This great Reformer, and celebrated commentator, of Geneva, did not anticipate the possible evils of his deviation from the conclusions to which his brother reformers in England had arrived. He erred only in proceeding to an opposite extreme from that of the church of Rome. His error in doctrine proceeded from a systematizing spirit, attempting to comprehend those subjects which humble men will shrink from, till their faculties are enlarged by the knowledge of another state of being. His bitterness and intolerance were the vices of his age. In all other respects he was both a wise and a good man. In proposing his views to the world, he believed he was planting the tree of life. He would have wept to have known that he had substituted the upas of theological hatred, and controversy, and error, beneath whose poisonous influence so many fair Churches have withered away. If he could have foreseen this result, he would have united in the powerful sentiment of a father of the Church: "Nothing so grieves the Spirit of God, as the causing divisions in the Church; not even the blood of martyrdom can atone for this crime:"—*οὐδὲν γὰρ οὕτω παροξύνει τὸν Θεόν, ὥς ἐκκλησίαν διαφθεῖναι*—*ἔδὲ μαρτύροις αἷμα ταύτην δύναιται ἐξαλείφειν τὴν ἀμαρτίαν*.—Chrys. *Hom. XI. in Ephes.* See the notes to Archbishop Laurence's *Bampton Lectures*, p. 340, 341, On the Character of Calvin.

After the original form of church government had been thus boldly infringed upon, the minds of men became gradually reconciled to the innovation; and the gradation to the next difference became in comparison easy. The

Presbyterian polity had taught the world, that the presbyters of the Church were all equal in authority; the next generation introduced another innovation, and discovered that if presbyters were equal, they were also independent of each other. Mr. Robert Brown, of Northampton, in the reign of Elizabeth, was the first who invented this system of Independency, which is totally without the remotest support from either Scripture or antiquity. The opinions of the Independents obtained great popularity in the subsequent reigns of James and Charles; and were espoused by many of the more energetic spirits of that turbulent period, till they gradually superseded the newly-established Presbyterianism.

From the reception which was given by the community to these innovations on the Christian priesthood, the last stage of its degradation was easy and natural. The office of teacher, the administration of the sacraments, the interpretation of Scripture, were, and still are, assumed at pleasure, by men of all ages, ranks, characters, and classes, without adequate preparation, responsibility, obedience, or authority. The civil law affords equal protection to all; and the public repose of the community renders this necessary; but the privilege which is allowed by the civil power is mistaken for the liberty of the Gospel of God. Mutual candor is granted to mutual error, while every term of obloquy and reproach, which the proverbial bitterness of theological hatred can suggest, is unsparingly poured forth to stigmatize the supposed bigotry and illiberality of those who assert the ancient, uniform, universal belief of the primitive Church; that the Christian minister is subordinate to a higher order, to which alone was committed the government of the Church, and the power of ordaining and appointing ministers. The question is not one of human polity. It rests with us to inquire whether the Lawgiver of the Christian dispensation has, or has not, revealed to his creatures, a model of church government, to which it is the duty of every Christian society to conform.

Should such a government be laid down in Scripture, it becomes at once obligatory upon all Christians. Time cannot destroy it, fashion cannot change it, opinion cannot prevail against it, nor the apostacy of nations invalidate it. No speculation can remove the foundation of its truth. It will be as evidently discoverable as the Mosaic institutions. Its principle will be as clear, its facts as evident, its origin as undeniable. If there is, or was such a government, its whole progress will be matter of record; every innovation, every corruption, would be accurately registered, and so engrafted with the history of Christianity, that they could not be put asunder.

The various forms of church government which we have now considered may be distinctly

traced to human invention. They have originated in the circumstances of the times in which they commenced. Episcopacy only is traced to the days of the Apostles, and of their and our Divine Master; and originated in his instructions, and their practice.

But, that we may arrive at some certain conclusions on the subject of church government, it will be necessary to refer to Scripture, and inquire into the facts which are there recorded. I shall here confine myself to a review of the manner in which the Church was established while our Lord was upon earth; and defer to other notes the consideration of the nature of that government, by means of which the doctrines of the Gospel were perpetuated, in the three periods after the ascension; when the Church consisted of Jewish converts only; when it was extended to the Proselytes of the Jewish religion; and when it embraced the converts from idolatry throughout the whole Gentile world.

The period from our Lord's birth to his baptism was marked by no recorded instances of divine power or sovereignty; nor by the assumption of his ministerial dignity. His ministry began by a public and solemn inauguration into his high office. "The heavens were opened, and the Spirit of God, as a dove, descended and lighted upon him; and, lo! a voice from heaven, this is my beloved Son: hear ye him!" To fulfil every type, he was anointed, like the ancient Jewish kings, priests, and prophets, not with the material unction of oil, but with the Holy Ghost, and with power, Eph. iv. 7. Immediately after his inauguration, guided by the same Spirit, he overcame the great Enemy of his spiritual kingdom. He then began the office to which he was anointed, by preaching the Gospel to the people of Galilee, in the synagogues of his own city, Nazareth, Luke iv. 14-18. His laws were delivered in his own name: "I say unto you." He enlarged and refined the Law of Moses, and enforced his precepts with the promise of higher rewards, and the threatenings of severer punishments. He confirmed the truth of his assertions, and demonstrated the certainty of his Messiahship by stupendous wonders and miracles. By these means, and by his example, and his precepts, he collected multitudes of disciples, whom he baptized, not as John had done, in the name of another, but in his own name, John iii. 5. After a certain time had elapsed, he selected Twelve from his followers, and imparted to them some of the same powers and privileges which himself had received from the Father. He gave them power and authority over all devils, and to cure all manner of disease, Luke ix. 1. Mark vi. 7. Matt. x. 1-5.

Some time after the twelve Apostles had been thus chosen, our Lord appointed other Seventy also. In some respects, their com-

mission was the same as that of the Twelve; in others there was a remarkable difference. The Twelve return to our Lord, and continue with him to the end; the Seventy return to give an account of their mission, and are again blended with the general mass of the brethren. The Seventy were more limited in their office. They were sent only to precede our Lord, in those towns whither he was himself going (Luke x. 1.); the Apostles had a more extensive and discretionary power, which extended to all the lost sheep of the house of Israel. The Apostles were ordained to be with our Lord (Mark iii. 14.) as his constant attendants; whereas the Seventy were only appointed to preach (Luke x. 1.) Before the inauguration of the Twelve, our Lord not only commanded his disciples to pray to God, to send laborers into his harvest, but he continued a whole night himself in prayer; and even after the mission of the Seventy, they were always distinguished by the name of Apostles. Our Lord particularly addressed the Twelve more than the other disciples, expounding to them his parables, and revealing *to them apart* the mysteries of his kingdom (Matt. xx. 17, &c.) In two instances their powers were enlarged. At the time of the institution of the eucharist, the Apostles were commanded to commemorate his death, until his second advent to judge the world. When our Saviour was on the point of leaving earth, on the day of his ascension, he invested them with still higher powers. At first, like their Divine Master, they had been sent only to the lost sheep of the house of Israel. His death destroyed the distinction between the Jew and the Gentile. All power was now given unto him, in heaven and in earth, and his last parting command to them was, to preach the Gospel to all nations. A kingdom was given to them, as a kingdom had been given to our Lord; as he had ordained and appointed spiritual governors and rulers over the converts, to them also was committed the same delegated authority.

Such were the two classes to whom our Lord, while upon earth, confided a share of the ministerial office to which he had been commissioned from above. He was the prophet like unto Moses, in this, as well as in other respects, that he instituted a new priesthood, with new authority and powers. The Levitical priesthood was now to be abolished, by the same Divine Lawgiver who had at first ordained it; and another erected on its foundation, Christ himself being the chief corner stone.

The next stage of the church, and its ecclesiastical discipline, we shall consider, as I have observed, in future notes; remarking only here, that the people had no choice, nor part, either in the appointment or consecration of the Twelve or the Seventy. They exercised no power, they conferred no right. The discipline

of the Church was established by its spiritual head, Christ himself, and after his ascension it was delegated to his twelve Apostles.

NOTE 3.—PART IV.

AFTER the return of the Jews from Babylon, when the Hebrew language was no longer spoken among the common people, the Jews adopted the custom to which our Lord here alludes. The Scripture was publicly read in the original, but the doctor of the law whispered the meaning in the ears of an interpreter, or targumista, who publicly proclaimed what was communicated to him to the people. Our Lord here intimated to his disciples, that those things which were now revealed to them, such as the calling of the Gentiles, the abolition of the Jewish Law, not yet to be openly declared, and other doctrines, should be hereafter publicly promulgated. The houses of the Jews had flat roofs, from whence they made proclamations to the people. Both Lightfoot and Schoetgen have treated copiously on this subject.

NOTE 4.—PART IV.

THE Jews were of opinion, that a superintending Providence protected the minutest objects. Ex *Schabbath*, fol. 107. 2. יושב הק"כ וזן בקרני. *Sedet Deus S. B. et nutrit inde a cornibus unicornum, usque ad ova pediculorum.* Schoetgen quotes also *Jalkut Rubeni*, fol. 171. 2. "There is not the least herb on earth, over which there is not an appointed guardian in heaven;" and from R. Simeon's *Chof Chof*, part i. fol. 6. 2. "A man cannot hurt his finger upon earth, but it is cried out aloud in heaven."—Schoetgen. *Hor. Heb.* vol. i. p. 104, 105.

NOTE 5.—PART IV.

It was a common saying among the Jews, "He that receiveth a learned man, receiveth the Shechinah." Our Lord, therefore, in this, as in numerous other passages, which, from the general inattention to the opinions of the ancient Jews, are unnoticed, claims those honors which were assigned by the people to the Angel Jehovah, the God of their fathers.—See Schoetgen. *Hor. Heb.* vol. i. p. 106, 7.

NOTE 6.—PART IV.

THE death of John the Baptist is placed
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about this time by the most eminent chronologers. It cannot fail to strike the most unob-servant, that, at the moment in which the last prophet of the former Dispensation was doomed to perish, the Messiah, the common God of the two Dispensations, gave to the new description of teachers, whom he now appointed and sent forth for the first time, the authority and powers of the teachers of the Jewish Church. Christ is the golden chain that binds the one universal Church. The Baptist preaches till Christ was manifested. The Baptist was preserved in life till the kingdom of the Messiah was in some degree established. The time had now arrived when a new Dispensation, with a new priesthood, should commence; and the last instructor of the people, under the old Dispensation, was now permitted to suffer, in order that undivided attention might be given to the long-expected King of the house of David.

NOTE 7.—PART IV.

MANY of the circumstances in this miracle demonstrate the peculiar wisdom with which, as I have so often shown, our Lord uniformly acted, and are worthy of our attention.

Christ here first showed that his power was superior to that of Elisha, who fed a hundred men with bread of the first fruits, twenty small barley loaves, and some ears of corn in the husk thereof, 2 Kings iv. 42, 43. The rabbis make these loaves twenty-two; the loaf of the first fruits being one, and the ears of corn being equivalent to another loaf, and they suppose that two thousand two hundred men were fed by them; each hundred having their single loaf set before them, כל תר ורחן קמי כאה איש. Our Lord therefore proved his power to be superior to that of Elisha; for he fed one thousand men with one loaf; and, that there might be no appearance of deception nor collusion, he made the whole number sit down in companies, (שורות שורות in ranks, or in divisions, as trees in a vineyard), by fifties, and by hundreds, that the whole number might be accurately and universally ascertained. The accounts of this miracle were published by St. Matthew and St. Mark, while the greater portion of the persons who had been partakers of the miracle were living. None contradicted, or denied, or explained away, the account.

It is scarcely possible to imagine a more wonderful proof of the creative power of Christ, than was displayed in this miracle. The loaves were of the small kind common in the country. The fishes were, in all probability, also of that sort which were called by the Jews כרנני, which is interpreted by the gloss small fishes^b.

^b T. Bab. *Cctubot*, fol. 60. 2. and *Sanhedrin*, fol 49, 1. ap. Gill in John vi. 9.

Nonnus^c calls them two fishes from the adjacent lake, broiled, or roasted, (or dried in the sun.)

—καὶ ἀγγιπύρου διδυμάονας ἰχθύας ἄλλης,
ἰχθύας ὑπαλεούς διδυμάονας, &c.

This small supply of provision was perceived to multiply and grow, either in the hands of the apostles as they were ministering them to the people, or in the hands of the people themselves, who, in all probability, saw the small fragments of bread or fish with which they had been presented visibly increase while they held them in their hands, till the hunger of each was fully satisfied; and sufficient was still left for others who might come after them. It was this immediate and actual proof of the presence of a Creator, which compelled the exclamation of the multitude, that their expected Messiah was come.

Witsius has a curious remark on the gradation of Christ's miracles. His first miracle provided for a family the customary provision for a festival, not indeed absolutely necessary, yet much to be desired, when the mode of prolonging and celebrating the marriage ceremonies among the Jews is taken into consideration. He then satisfied the hunger of thousands, by multiplying their bread and a few small fishes. He proceeded to the curing of the sick. He healed one who had been diseased twelve years, Mark v. 25.; another eighteen, Luke xiii. 11.; another thirty-eight years, John v. 5.; another from childhood, Matt. ix. 21.; another from his birth, John ix. 1. The progressive order which our Lord observed when he demonstrated his power of raising the dead, in their various stages of corruption and decay, I have considered in another part of these notes^d.

NOTE 8.—PART IV.

Two hundred pence was the sum fixed upon for a virgin's dowry; for the portion to be paid by a husband to a woman who was divorced; for the fine of the lesser modes of assault and of various offences. The expression therefore was used proverbially, to denote a large sum of money. See the references in Gill on Mark vi. in loc.

NOTE 9.—PART IV.

TWELVE baskets full—δώδεκα κοφίλους πλήρεις.

The well-known expressions in Juvenal, *Sat.* 3. v. 14.

^c Octavo edit. p. 65.

^d Meletem. Leidens. *Dissert. De Miraculis Jesu*, sect. vii. p. 242.

"Judeis, quorum *cophinus* fœnumque supellex :"
and in *Sat.* 6. v. 542.

"Cum dedit ille locum, *cophino* fœnoque relicto,
Arcanum Judæa tremens mendicat in aurem :"

have made the word *κοφίλους* in this passage a subject of greater curiosity than would at first sight appear reasonable. The first and general opinion is, that the *cophinus* here alluded to was a small basket constantly carried about by the Jews, in remembrance of their slavery in Egypt, *Psa.* lxxx. 6.

הסירותי מסבל שכמו
כפיו מדור העברנה:

which is translated in our version,—

"I removed his shoulder from the burden :
And his hands were delivered from the pots ;"

is rendered by Jerome and Symmachus, αἱ χεῖρες αὐτοῦ κοφίλου ἀπηλλάγησαν. The Septuagint, instead of תעברנה (*transibunt*, or *transierunt*, ap. Arias Montanus) read תעברנה which is followed by the Vulgate—αἱ χεῖρες αὐτοῦ ἐν τῷ κοφίλῳ ἐδούλευσαν, LXX. *Manus ejus in cophino servierunt*. Dr. Gill quotes Nicholas de Lyra on this verse, to prove that the Jews carried baskets with some hay, in commemoration of their Egyptian servitude, and Schoetgen quotes Sidonius Apollinaris, *Epist.* 7. 6. and Alcimus Avitus, lib. 5. v. 30. to the same effect.

Another interpretation of the word *κοφίλος* is that of Farnabius, who supposes that the Jews made that use of the hay and the *cophinus*, which Juvenal and Martial (lib. v. Ep. 17.) have alluded to, as an emblem of their poverty and sufferings during the last siege of Jerusalem, when they were reduced to the necessity of eating hay, in the terrible scarcity of provisions. But this explanation is evidently erroneous: the *cophinus*, as may be shown in numerous instances, being in general use before the siege of Jerusalem.

Brenius imagines that the Jews made use of the *cophinus* at Rome, and elsewhere, for the sale of various small articles of pedlery; and Buxtorf, that the basket, from the earliest period, was a part of their household stuff; whence the expression Deut. xxviii. 5. ברוך כנאך "blessed shall be thy basket and thy store." The basket was used, he supposes, to bring the first-fruits to the priest, and the hay was provided to prevent the various offerings from touching each other. Schoetgen replies to these suggestions, that it was not possible all the Jews could be employed in selling; neither would they have carried their baskets of first-fruits so uniformly to Rome, as to have excited the satire of Juvenal; neither were those who were now following Christ going up to Jerusalem to offer their first-fruits. He concludes, therefore, with adopting the opinion of Reland, which is followed also by Schleusner (in voc. *κοφίλος*) that the *cophinus* was used by the Jews for carrying

about with them the articles of provision, &c. permitted by their Law, and that the hay served to spread under them, when they were compelled to sleep abroad in places inhabited by Gentiles.—See the whole Dissertation in Schoetgen. *Horæ Hebraicæ*, vol. i. p. 133.

NOTE 10.—PART IV.

It is a good remark of Dr. Gill, that those who desired a temporal Redeemer were unworthy of his presence. All who follow Christ for power, show, popularity, wealth, or honor, or for any other purpose than to receive a spiritual Messiah, are unworthy of him. Christ retired to a mountain, and declined all worldly honors. To have the power of praying, to be admitted as Christ was admitted into communion with God the Father, is higher and more inestimable than all earthly distinctions and treasures.

NOTE 11.—PART IV.

CHRIST here demonstrated his power as the Lord of nature. He walked upon the sea, and when he entered into the ship the waves and the wind acknowledged him, and the ship was instantly at the place of its destination. Nonnus has given a beautiful description of this miracle: Christ, he tells us, walked upon the water with unwetted feet; and when he came into the ship it moved as by a divine impulse, like a winged thought of the mind, without winds, without oars, self-moving to the distant haven.

Χριστὸν ἐβλήσαντο διαστειχόντα θαλάσσης,
Ἄβροχον ἵχνος ἔχοντα, βαιῆς ἀλὸς ὁξὺν
ὀδίτην—

—ἐπεὶ θεοδινεῖ παλμῷ

Οἷα νόος πιερόεις, ἀρέμων δίχα, νόσφιν
ἐρετμων

Τηλεπόροις λυμένεσσιν ὁμίλεεν αὐτομάτῃ
υῆς.—Nonnus, p. 75.

NOTE 12.—PART IV.

MARKLAND (ap. Bowyer's *Crit. Conjec.* p. 95.) has justly remarked the difference between this confession (ἀληθὺς Θεὸς Υἱὸς εἶ) which is no higher acknowledgment than the heathen centurion and the soldiers made at the crucifixion; and that of St. Peter contained in Matt. xvi. 16. Σὺ εἶ ὁ Χριστός, ὁ Υἱὸς ΤΟΥ Θεοῦ ΤΟΥ ζῶντος, thou art THE Christ, THE Son of THE One God, THE living God.

NOTE 13.—PART IV.

WE have here another instance in which Christ applied to himself an epithet given by the Jews to their expected Messiah. *Midrash Kohleth*, fol. 73. 3. “R. Berechia nomine R. Isaac dixit: quemadmodum Goël primus, sic quoque erit postremus. Goël primus הוריר את המן descendere fecit Manna, q. d. Exod. xvi. 4. Et pluere faciam vobis panem de cælo. Sic quoque Goël postremus descendere facit Manna, q. d. Ps. lxxii. 16. erit multitudo frumenti super terram.” See Schoetgen. in loc.

It is probable that our Saviour alluded to this tradition, as well as to the ideas of the rabbis, discussed at great length by Whitby, on John vi. 31, 37, &c. The comparison of food which nourishes the body and wisdom which nourishes the soul is common in many parts of Scripture. Thus Isaiah—

“Ye that are thirsty, come buy wine, and milk without money, and without price.

Wherefore do ye spend your money for that which is not bread?” &c.

Lightfoot quotes also *Chajigah*, fol. 14. 1. and *Gloss. in Succah*, fol. 52. to prove that bread was frequently used among the Jewish doctors for doctrine—האכילתו לחם *feed him with bread*; that is, make him take pains in the warfare of the Law, as it is written.—Lightfoot, vol. ii. 553.

It may be observed here, that an acquaintance with the Jewish traditions would materially assist the theological student to form a more accurate notion of many subjects of controversy between the Church of Rome and the Protestants. This discourse of our Lord in John vi. has been much insisted upon by the Romanists, as defending and supporting the doctrine of transubstantiation. This notion originated in the sixth century, and is founded on the *literal interpretation* of passages which were commonly *used by the Jews*, to whom the Scriptures were addressed, and by the inspired writers who primarily wrote for their use, *in a metaphorical sense*. I do not observe that Fulke has noticed this point in his remarks on John vi. in his work on the Rhemish Translation of the New Testament. See that work, p. 275–280. folio edit. 1633. London.

NOTE 14.—PART IV.

To prove that the Evangelist has here spoken with the utmost correctness, Schoetgen has quoted from *Jevachim*, fol. 101. 1. ותכנים עשו חיוק מדבריהם יותר משל תורה: “Et sapientes fecerunt robur verbis suis, plus quam verbis Legis.”

Lightfoot also has given many others to the same purpose: חכמים דברי כופרים מדברי תורה:

"The words of the Scribes are more lovely than the words of the Law."—*Hieros. Berac.* fol. 3. 2.

The error of the Pharisees was the same as that of the Romanists. They substituted unauthorized tradition in the place of their Inspired Writings, and ritual observances in the place of spiritual worship. The ordinances of external religion are only valuable, as they are the emblems and the appointed means of spiritual blessings. While their proper value is set upon the records of history, the inquiries of the critical, the labors of the learned, the opinions of the judicious, the decisions of the early Church, and all the sources of accurate information, it ought never to be forgotten, neither is it forgotten by the Protestant Churches, that Scripture is the one unerring test of truth, to which every conclusion must be submitted. The Jews adopted many traditions, which were not only contrary to, but were very frequently hostile to Scripture. The Romanists have been guilty of the very same error. The Jews believed that a man might withhold assistance from his afflicted or poor parents, under the pretence that he had dedicated his substance (or *corban*) to God, with many other absurdities enumerated at length by Lightfoot, Schoetgen, Menschen, Gill, and others, and alluded to in many places by the Evangelist. The Romanists have set aside the plain and express authority of Scripture, and follow gradual inventions, which they dignify by the name of traditions. They insist, for instance, on such points as these:—The mass without communicants—The denial of the cup to the laity—The prohibiting the reading of Scripture—The distinction between *latria* and *dulia*, *λατρεῖα* and *δουλεῖα*, in the worshipping of angels, and saints, and God—The use of images—The praying in an unknown tongue—The mediatorial offices of the saints, and especially of the Virgin Mary—The assumption of the Virgin, an invention of a very late age—The seven sacraments—The doctrine of purgatory.

The Church that teaches these doctrines is as justly worthy of the condemnation of our Lord as the Pharisees, who were his contemporaries—"Ye make the word of God of none effect by your tradition." Much might be added on this and other topics connected with the discussions on the doctrines in controversy between the Protestants and Romanists; but to do so would extend these notes far beyond their limits. See a work entitled, *A Learned Treatise on Traditions, translated from the French of Du Moulin*, by G. C., London, 1632; particularly ch. 12 and 13, p. 165–223. Fulke's *Defence of the English Translation of the Bible*, printed at the end of his observations on the *Rhemish Translation*, p. 29–33. Bishop Hall's tract, entitled *The Old Religion*, in the ninth volume of his *Works*, 8vo. Pratt's edition,

p. 287. and the *Tracts against Popery*, Tit. 1. p. 22. by Bishop Stratford. *The Reformation Vindicated*, &c. together with many other treatises in that admirable and inestimable collection. On the Affinity between the Absurdities of the Pharisaical and Catholic Traditions, see also Chemnitius. *Exam. Concil. Trident.* Pars prior, p. 20–24. See also Schoetgen. *Horæ Hebraicæ*, vol. i. p. 138.

NOTE 15.—PART IV.

BISHOP HORSLEY and Dr. Jortin have written sermons on the subject of the Syro-phœnician woman; in both of which there is a remarkable coincidence in plan and expression. Both have insisted, with great effect, on the nation of the woman; on the manner in which Christ performed his first miracle on one who was not a Jew: which was so ordained by the providence of God, that this woman "became one of the first pagan proselytes, and the mystery of the calling and the conversion of the Gentiles began in her to be gloriously unfolded;" on the humility of the suppliant, and her acknowledgment of the wisdom of God in selecting the Jews to be his own people, while she retained her hope of mercy as a creature of God; and on the absurdity of judging of the truth of past events by the test of the experience of the present age; both agreeing in the probability of the opinion expressed in a former note, that the power of evil spirits, in the time of our Lord, was permitted to be more visibly displayed than in our own age. For the more particular explanation, therefore, of this narrative, and especially for the view which Bishop Horsley has given of the peculiar propriety of our Lord's conduct in making the manner in which he complied with the request of the Greek idolatress, a type of the mode in which the Gentiles should be received, see Jortin's *Works*, 8vo. London, 1810, vol. ix. p. 239, &c.; and Horsley's *Sermons*, vol. iii. p. 134, and particularly p. 158, 9, and 164.

NOTE 16.—PART IV.

THE JEWS considered every nation but their own as dogs, and on that account refused to share in their hospitality, or to have any intercourse with them, except that which had reference to merchandise.

R. Pirke Eliezer gives an illustration of this passage. In his twenty-ninth chapter he discusses the eighth temptation of Abraham, Gen. xvii. 1. He endeavours to prove that Abraham circumcised his servants, and proceeds thus: "Unde autem (probas) quod circumciderit (ser-

vos) illos? quia dicitur: omnes viros domus suæ, et natum domus circumcidit—cur autem circumcidit illos? propter purificationem, ne contaminarent dominum suum cibo, ac potu suo. Quicumque enim comedit cum præputiato, is veluti cum cane edit. Uti canis non est circumcensus, sic et præputiatus non est circumcensus. Quisquis accedit ad præputiatum, is veluti mortuum contrectat,” &c.—Vorstius’ *Translation of R. Pirke Eliezer*, p. 66. I ought to observe here, that Schoetgen, who refers in his notes on Apoc. xxii. 15., to this chapter of Pirke Eliezer, quotes a part of it differently from any which is to be found in the translation of Vorstius. As the Hebrew original is not in my possession, I cannot account for the variation; but my copy of the Latin translation by Vorstius is corrected in various places from the Hebrew original, by a learned rabbi, and can, I think, be depended upon.

NOTE 17.—PART IV.

ON THE OPINIONS OF THE JEWS RESPECTING THE CHARACTER OF THE MESSIAH.

THE various works which were done by our Lord, as related in the preceding sections of this part, convinced St. Peter that Jesus was the Messiah. It certainly appears to us very extraordinary that this open confession of the Messiahship of Jesus had not been repeatedly made before. The reasons seem to have been, that the various inconsistent traditions concerning the Messiah which were then prevalent, and the opposite expectations of the people had so biased the minds of his disciples, that it prevented them from forming a correct judgment as to the dignity of their Lord and Master. They saw, indeed, and acknowledged, that Jesus was more than human, and they daily anticipated the establishment of the kingdom of the Messiah; but before that event they expected the coming of Elias, various resurrections of the ancient prophets, the reëpearance of Moses and Elias, with other different signs and wonders, which have already been enumerated. Dr. Pye Smith observes, “that their notions of the Messiah were sublime, imperfectly understood, and inconsistent; they attributed to him a superior nature, a præexistent state, and, to say the least, many of the characteristic properties of Deity.”

When Christ was upon earth, the opinions of the Jews concerning the nature and person of their ardently-expected Messiah were by no

means uniform: some affirmed that he would be a mere man, endowed with peculiar powers and assistance from God—others that he would be a man, with whom a special power, emanating from God, would be immediately conjoined—others maintained that he would be superior to their fathers, to all mankind, and to the angels; that he existed before the creation of the world, and was employed by God as an instrument in the formation of the world, and peculiarly in the protection and religious institutions of the Israelitish nation.

Schoetgen, in his second volume, has most amply and most learnedly discussed the subject of the Messiah. His *Horæ Hebraicæ* are an invaluable treasure to the theological student who desires to understand the New Testament. It is to be regretted that the work is so scarce, and that there is neither an abridgment nor a translation of it in our own language.

The Jews seem to have entertained the same indefinite notions with regard to the Messiah, as the Christians of the present age entertain when they converse on the Millennium, or the second advent of our Lord; on the restoration of the Jews, whether it will be temporal or spiritual; or on the other sublime and elevating subjects of the prophecies of our own Scriptures, on which the primitive Church has come to no conclusion. The language of Scripture is so general, that it may be interpreted both literally and metaphorically; and every Christian, who at all reflects on these subjects, anticipates some magnificent events, which he believes will certainly take place; while no two will be found exactly to agree in their opinions and speculations. Lightfoot remarks on this subject:—

From the Messiah the Jews expected pomp and stateliness, a royal and victorious kingdom—they see Christ appear in a low condition and contemptible poverty.

From the Messiah they expected an advancing and heightening the rites of Moses—they saw that he began to remove them.

By the Messiah they expected to be redeemed and delivered from their subjection to the Roman yoke—he taught them to give Cæsar his due, and to submit to the government God had set over them.

By the Messiah they expected that the Gentiles should be subdued, trod under their feet, and destroyed—he taught that they should be called, converted, and become the Church.

Bishop Blomfield, in his admirable dissertation^g, has given us, at still greater length, an abstract of the notions entertained by the Jews of the Messiah’s kingdom:—

1. They expected him to be of a nature far

^f Lightfoot’s *Sermons, Works*, fol. vol. ii. p. 1112.

^g *On the Traditional Knowledge of a promised Redeemer*, Camb. 1810, p. 106. fin. &c.

^e *Scripture Testimony to the Messiah*, vol. i. p. 464, and 466. Dr. Pye Smith has compressed into a very short compass the conclusions of Kuinoel (*Comment in Libros N. T. Hist.* p. 84–91.) on the same subject.

surpassing that of men and angels. One of the rabbis says, "The Messiah is higher than the ministering angels." To this notion the author of the Epistle to the Hebrews evidently alludes, i. 4.

2. They considered him to be "the Word of God," an emanation from the Supreme Being; the Author of all created things.

3. They believed that all the transactions, in which the Deity was related to have had a communication with mankind, were carried on through the medium of his Word, the Messiah; that He delivered the Israelites from Egypt, led them through the wilderness, supported and protected them.

4. They believed that the Spirit of the Lord was to be upon Him, and intimately united with Him; and that it would manifest itself in exertion of miraculous power. To this our Saviour alludes, Matt. xii. 28. "But if I, in the Spirit of God, cast out devils, then is the kingdom of God come upon you."

5. They supposed that the Messiah would appear, not in a real human body, but in the semblance of one; *ἐν δοκίμῃ*. This notion found its way into the Christian Church, and was the distinguishing dogma of the Docetæ. It is combated by St. John in several parts of his writings; viz. "The Word was made flesh, and dwelt among us," (John i. 14.), not only seemed to wear a human form, but actually did so. Again, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God," (1 John iv. 3.) And it is not an improbable supposition of Professor Bertholdt, that the Evangelist had the same heresy in view, when he made particular mention of the blood and water which flowed from the side of Jesus, John xix. 34.

6. They expected that the Messiah would not be subject to death, John xii. 34. The multitude answered him, "We have heard out of the Law, that Christ abideth for ever."

7. Yet they thought that he was to offer in his own person an expiatory sacrifice for their sins, John i. 29.

8. He was to restore the Jews to freedom. Compare Luke i. 68. xxiv. 21. 2 Esdr. xii. 34.

9. And to establish a pure and perfect form of worship, Luke i. 73. John iv. 25.

10. And to give remission of sins, Luke i. 76. Matt. i. 21.

11. And to work miracles, John vii. 31.

12. He was to descend into the receptacle of departed spirits, and to bring back to earth the souls of the Israelites, which were then to be reinitiated to their glorified bodies; and this was to be the first resurrection.

13. The devil and his angels were to be cast into hell for a thousand years.

14. Then was to begin the kingdom of heaven, or of God, or of the Christ, which was to last a thousand years.

15. At the end of that period of time, the devil was to be released from confinement, and to excite great troubles and commotions; but he was to be conquered, and again imprisoned for ever.

16. After that was to be the second and general resurrection of the dead, followed by the judgment.

17. The world was to be renewed; new heavens, a new earth, and a new Jerusalem were to appear.

18. At last the Messiah, having fulfilled his office, was to deliver up the kingdom to God, at whose right hand he was to sit for evermore.

NOTE 18.—PART IV.

ON THE CONFESSION OF ST. PETER.

OUR Lord had now, by his miracles, teaching, and conduct, so impressed on the minds of his Apostles the certainty that he was the Messiah, whom they had expected, that St. Peter makes the fullest confession of his faith, in the most energetic language. Our Lord immediately addresses him in that remarkable language, which has been said, by the Church of Rome, to be the immovable foundation of her undoubted supremacy and her exclusive privileges, as the depository of truth, and of her consequent infallibility, as the director and instructor of the world. The question therefore is, Whether the confession made by St. Peter was the rock on which the Church of Christ was to be founded, or whether the Apostle himself was *that* rock? The most eminent of the ancient Fathers have espoused the former opinion. Chrysostom^h interprets the passage *τῇ πέτρᾳ—τουτέστι τῇ πιστεὶ τῆς ὁμολογίας*, "upon the rock, that is, upon the faith of his profession."

The most probable meaning of the passage appears to be that which shall comprise both of the controverted senses. St. Peter was always the most zealous of the apostles, and to him was reserved the honor of first preaching the Gospel to the Gentiles. The probable reason why our Lord addressed himself particularly to Peter was, that he happened to be the first who had acknowledged Him as the Christ the Son of the living God. St. Peter generally proved himself the chief speaker, and he continued to do so after our Lord's ascension, without, however, assuming the least degree of authority over the rest of the apostles. The occasion of our Lord's addressing Peter was the confession the Apostle had just made; and He may be considered as speaking prophetically, when He

^h Vide Elsley in loc. who quotes Chrys. in Matt. xvi. 18. and tom. 5, or 163.

said, pointing to or resting his hand upon the Apostle, Thou art Peter, and on thee, as the first preacher to the Gentiles, and on this confession, which thou shalt preach to them, I will establish my Church.—Beza, Lightfoot, Bishop Burgess, in his treatise inserted in a collection of tracts lately published, and many others, among whom may be reckoned some of the popes themselves, have espoused this conclusion. Bishop Marsh, however, in his work on the Comparison between the Churches of England and Rome; Grotius, Michaelis, Whitby, with Père Simon, and the Romanists in general, have adopted the latter opinion.

Among other of the Protestant writers who have strenuously advocated the opinion that Christ and not St. Peter was the founder of the Christian Church, we meet with the venerable name of the late Granville Sharp. The assumption of supremacy over all the Churches of Christ by the Church of Rome, filled him with astonishment. He was induced, in consequence, to pay particular attention to the passage upon which this arrogant claim was supported, and the result of his examination is here annexed. The Greek word *πετρος*, he observes, does not mean *a rock*, though it has indeed a relative meaning to the word *πετρα*, *a rock*; for it signifies only a little piece of rock, or a stone, that has been dug out of a rock; whereby the dignity of the real foundation intended by our Lord, which he expressed by the prophetic figure of *Petra* (a rock), must necessarily be understood to bear a proportionable superiority of dignity and importance above the other preceding word *petros*; as *petra*, a real rock, is comparatively superior to a mere stone, or particle from the rock; because a rock is the regular figurative expression in Holy Scripture for a Divine Protector; יהוה סלעי *Jehovah* (is my rock), 2 Sam. xxii. 2. and Psal. xviii. 2. Again, אלהי צורי *my God* (is) my rock, 2 Sam. xxii. 2. and Psal. xviii. 2. and again, ומי צור מכליני אלהינו and who (is) a rock, except our God? 2 Sam. xxii. 32.

That our Lord really referred to this declaration of Peter, relating to his own divine dignity, as being the true rock, on which he would build his Church, is established beyond contradiction by our Lord himself, in the clear distinction which he maintained between the stone (*πετρος*, *petros*,) and a rock, (*πετρα*, *petra*,) by the accurate grammatical terms in which both these words are expressly recorded. For whatsoever may have been the language in which they were really spoken, perhaps in Chaldee or Syriac, yet in this point the Greek record is our only authoritative instructor. The first word, *πετρος*, being a masculine noun, signifies merely a stone; and the second word, *πετρα*, though it is a feminine noun, cannot signify any thing of less magnitude and importance than a rock, or strong mountain of defence.

With respect to the first. The word *πετρος*, *petros*, in its highest figurative sense of *a stone*, when applied to Peter, can represent only one true believer, or faithful member of Christ's Church, that is, one out of the great multitude of true believers in Christ, who, as figurative stones, form altogether the glorious spiritual building of Christ's Church, and not the foundation on which that Church is built; because that figurative character cannot, consistently with truth, be applied to any other person than to God, or to Christ alone. And though even Christ himself is sometimes, in Holy Scripture, called a Stone (*λιθος*, but not *πετρος*), yet whenever this figurative expression is applied to him, it is always with such a clear distinction of superiority over all other figurative stones, as will not admit the least idea of any vicarial stone to be substituted in his place; as, for instance he is called, "the head Stone of the corner," Psal. cxviii. 22.—"in Zion a precious corner Stone," Psal. xxviii. 16. by whom alone the other living stones of the spiritual house are rendered "acceptable to God;" as St. Peter himself (previous to his citation of that text of Isaiah) has clearly declared, in his address to the Churches dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, wherein he manifestly explains that very text of Isaiah, as follows:—"Ye also," says the apostle, "as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God, by (or through) Jesus Christ." 1 Pet. ii. 5. Thus plainly acknowledging the true foundation, on which the other living stones of the primitive Catholic Church were built, in order to render them "acceptable to God," as a "holy priesthood."

From this whole argument of St. Peter, it is manifest that there cannot be any other true head of the Church than Christ himself; so that the pretence for setting up a vicarial head on earth is not only contrary to St. Peter's instruction to the eastern Churches, long after Christ's ascent into heaven; but also (with respect to the inexpediency and impropriety of acknowledging such a vicar on earth as the Roman pretender) is equally contrary to our Lord's own instruction to his disciples (and, of course, also contrary to the faith of the true primitive Catholic Church throughout the whole world) when he promised them that, "Where two or three are gathered together in my name (said our Lord Jesus, the true Rock of the Church), there am I in the midst of them," Matt. xviii. 20.

So that the appointment of any vicar on earth to represent that Rock, or Eternal Head of the Church, whose continual presence, even with the smallest congregations on earth, is so expressly promised, would be not only superfluous and vain, but must also be deemed a most ungrateful affront to the Benevolent Promiser

of his continual presence, such as must have been suggested by our spiritual enemies, to promote an apostacy from the only sure foundation, on which the faith, hope, and confidence of the true Catholic Church could be built and supported.

A due consideration also of the second noun, *πετρα*, a rock, will demonstrate that the supreme title of the rock, which, in other texts of Holy Scripture, is applied to Jehovah, or God, alone, most certainly was not intended by our Lord to be understood as applicable to his disciple Peter; but only to that true testimony which St. Peter had just before declared, concerning the divine dignity of the Messiah—"Thou art the Christ, the Son of the living God."

I have already remarked, that *πετρα*, a rock, is a feminine noun; and a clear distinction is maintained between *πετρος*, the masculine noun in this text, and the said feminine noun *πετρα*, the rock, by the grammatical terms in which the latter, in its relatives and articles, is expressed, which are all regularly feminine throughout the whole sentence, and thereby they demonstrate that our Lord did not intend that the new appellation, or nominal distinction, which he had just before given to Simon (viz. *πετρος*, the masculine noun, in the beginning of the sentence) should be construed as the character of which he spoke in the next part of the sentence; for, if he had really intended that construction, the same masculine noun, *πετρος*, must necessarily have been repeated in the next part of the sentence with a masculine pronoun, viz. *ἐπὶ τούτῳ τῷ πετρῷ*, instead of *ἐπὶ ταύτῃ τῇ πέτρᾳ*, the present text; wherein, on the contrary, not only the gender is changed from the masculine to the feminine, but also the figurative character itself, which is as much superior in dignity to the apostle Simon, and also to his new appellative *πετρος*, as a rock is superior to a mere stone. For the word *πετρος* cannot signify any thing more than a stone; so that the popish application to Peter (or *πετρος*) as the foundation of Christ's Church, is not only inconsistent with the real meaning of the appellative, which Christ at that very time conferred upon him, and with the necessary grammatical construction of it, but also with the figurative importance of the other word, *πετρα*, the rock; *ἐπὶ ταύτῃ τῇ πέτρᾳ*, "upon this rock," he declared the foundation of the Church, a title of dignity, which, as I have already shown by several texts of Scripture, is applicable only to God or to Christ.

And observe further, that the application of this supreme title (the rock) to Peter, is inconsistent, above all, with the plain reference to the preceding context, made by our Lord in the beginning of this very verse—"And I also say unto thee," which manifestly points out, both by the copulative "and," and the connective adverb "also," the inseparable connection of this verse with the previous declaration of Peter,

concerning our Lord's divine dignity in the preceding sentence, "Thou art the Christ, the Son of the living God;" and thereby demonstrates that our Lord's immediate reply, ("And I also say unto thee," &c., did necessarily include this declaration of Peter, as being the principal object of the sentence—the true foundation or rock, on which alone the Catholic Church can be properly built, because our faith in Christ (that he is truly "the Son of the living God") is unquestionably the only security, or rock, of our salvation.

And Christ was also the rock, even of the primitive Church of Israel; for St. Paul testifies, that "they (i. e. the hosts of Israel) did all drink of that spiritual drink, for they drank of that Spiritual Rock that followed them, and that Rock was Christ," 1 Cor. x. 4. And the Apostle, in a preceding chapter (1 Cor. iii. 11.) says, "other foundation can no man lay than that is laid, which is Jesus Christ."

It would exceed all due limits to attempt to discuss at full length the controversies which have divided Christians, when the peculiar passages of Scripture upon which each controversy principally depends, passes under consideration. The observations of Granville Sharp, which I have now extracted, appear to be deserving of attention. The various points which separate the Catholic and Protestant Churches will soon perhaps compel the more serious attention of the Protestant world, by the general revival and increase of popery, and the reaction in its favor in a neighbouring country. And it may be considered the bounden duty of every theological student to make himself acquainted with the controversy existing between the Churches of England and Romeⁱ.

The political discussions respecting the extent of the privileges which the state may conveniently assign to the members of the Church of Rome, have of late years so entirely absorbed public attention, that they have almost superseded the religious argument, which is by far the most important part of the controversy; inasmuch as mistaken religious principle is the root of that system of action, which originally excited the vigilance of the legislature, and still requires a watchful superintendence.

NOTE 19.—PART V.

ON THE MEANING OF MATTHEW XVI. 19.

LIGHTFOOT has given us abundant proofs of the manner in which this expression was understood

ⁱ See on this subject the Tracts of the Bishop of St. David's—the *Tracts against Popery*. The ninth volume of Bishop Hall's *Works*. Bishop Bull's *Reply to the Bishop of Meaux*. Barrow's *Pope's Supremacy*, and many others.

among the Jews, and the manner in which it consequently ought to be understood among Christians. The phrase לאכור ולהתיר “to bind and to loose,” in the common language of the Jews, signified to prohibit, and to permit, or to teach what is prohibited or permitted, what is lawful or unlawful. Lightfoot then produces many instances, and goes on to observe:—by this sense of the phrase the intention of Christ is easily ascertained, namely, he first confers on the Apostles the ministerial power to teach what is to be done, and the contrary; he confers this power on them as ministers, and on all their successors, to the end of the world. Their power was more extensive than that of others, because they received authority to prohibit or to allow those things that were ordained in the Law of Moses^j.

In his *Hebrew and Talmudical Exercitations on St. Matthew*^k, Lightfoot produces many more instances where the words “to loose and to bind” are applied in this sense; and he shows that these words were first used in doctrine and in judgments, concerning things allowed or not allowed in the Law. Secondly, that to bind, is the same with to forbid, or to declare forbidden. To think that Christ, he continues, when he used the common phrase, was not understood by his hearers, in the common and vulgar sense, shall I call it a matter of laughter, or of madness?

To this, therefore, do these words amount: when the time was come wherein the Mosaic Law, as to some part of it, was to be continued and to last for ever, he granted Peter here, and to the rest of the apostles (chap. xviii. 18.), a power to abolish or confirm what they thought good; being taught this, and led by the Holy Spirit, as if he should say, whatsoever ye shall bind in the Law of Moses, that is, forbid, it shall be forbidden, the divine authority confirming it; and whatsoever ye shall loose, that is, permit, or shall teach that it is permitted and lawful, shall be lawful and permitted. Hence they bound, that is, *forbad*, circumcision to the believers; eating of things offered to idols, of things strangled, and of blood for a time, to the Gentiles; and that which they bound on earth was confirmed in heaven. They loosed, that is, *allowed*, purification to Paul, and to four other brethren, for the shunning of scandal, Acts xxi. 24.: and, in a word, by these words of Christ it was committed to them, the Holy Spirit directing, that they should make decrees concerning religion, as to the use and rejection of Mosaic rites and judgments, and that either for a time or for ever.

Let the words be applied, by way of paraphrase, to the matter that was transacted at present with Peter. “I am about to build a

Gentile Church,” saith Christ, “and to thee, O Peter, do I give the keys of the kingdom of heaven, that thou mayest first open the door of faith to them: but if thou askest by what rule that Church is to be governed when the Mosaic rule may seem so improper for it, thou shalt be so guided by the Holy Spirit, that whatsoever of the Law of Moses thou shalt forbid them, shall be forbidden; whatsoever thou grantest them, shall be granted, and that under a sanction made in heaven.” Hence in that instant, when he should use his keys, that is, when he was now ready to open the gate of the Gospel to the Gentiles (Acts x.), he was taught from heaven that the consorting of the Jew with the Gentile, which before had been bound, was now loosed; and the eating of any creature convenient for food, was now loosed, which before had been bound; and he in like manner looses both these.

Those words of our Saviour (John xx. 23.), “Whose sins ye remit, they are remitted to them,” for the most part are forced to the same sense with these before us, when they carry quite another sense. Here the business is of doctrine only, not of persons; there of persons, not of doctrine. Here of things lawful or unlawful in religion, to be determined by the Apostles; there of persons obstinate, or not obstinate, to be punished by them, or not to be punished.

As to doctrine, the Apostles were doubly instructed. 1. So long sitting at the feet of their Master, they had imbibed the evangelical doctrine.

2. The Holy Spirit directing them, they were to determine concerning the legal doctrine and practice, being completely instructed and enabled in both, by the Holy Spirit descending upon them. As to the persons, they were endowed with a peculiar gift, so that, the same Spirit directing them if they would retain, and punish the sins of any, a power was delivered into their hands of delivering to Satan, of punishing with diseases, plagues, yea, death itself: which Peter did to Ananias and Sapphira; Paul to Elymas, Hymeneus, and Philetus, &c.

Schoetgen^l adds many instances to those collected by Lightfoot, that to loose and to bind signified to pronounce what was lawful and unlawful; clean and unclean; condemned or permitted in the Mosaic Dispensation. From all which he infers, that among the Jews this power of *binding* and *loosing* was given to rabbis, or teachers, who were skilled in the Law,

^l Our Lord only asserts in very general terms, that the Apostles had power to decide what was approved or disapproved of God; but the Jews taught (*Jalkut Simoni*, part i. fol. 225. 1.) whoever is excommunicated one day on earth (although he be then absolved) is not pardoned in heaven until after seven days: he who is thus condemned on earth for seven days, is absolved in heaven at the end of thirty. Schoetgen, *Hor. Heb.* vol. i. p. 145-6.

^j Lightfoot's *Harmony of the N. T.*, Works, folio, vol. i. p. 238.

^k Vol. ii. p. 205.

and appointed to instruct the people, and that our Lord not only claimed to himself the same power which had hitherto been possessed by the Jewish teachers, but bestowed it upon his own disciples, and invested them in his new Dispensation with the same authority as that which had been hitherto exerted only by the Jewish teachers.

The power of binding or loosing, of declaring what is lawful and what is unlawful, is evidently the highest power of governing; and of imposing laws for the guidance and direction of the spiritual society of the Church. It was the belief of the primitive Church, that this power was confided to the Apostles; and, as far as the circumstances of the various Churches may require, was continued to their episcopal successors. The power of binding and loosing is generally called *the power of the keys*; and consists of authority to admit into the Church, and to exclude from it; and it implies, as the words of our Lord decidedly assert, the power to condemn *for sin*, and to absolve *from sin*^m.

NOTE 20.—PART IV.

ON OUR LORD'S EXPLICIT DECLARATION OF
THE NATURE OF HIS KINGDOM.

HAVING now, by the force of his miracles, elicited from his disciples the declaration that He was the Messiah; and having confirmed the truth of that declaration by the authority which he committed to the Apostles, our Lord proceeded immediately to reveal more explicitly the real and spiritual nature of his kingdom. At this moment every erroneous opinion that the Apostles, with all the Jewish nation, entertained respecting the nature of the Messiah's kingdom must have received the fullest confirmation, and have given birth to the highest expectations. Peter was promised the keys of the kingdom of heaven, with authority to bind and to loose, to give laws, to pronounce what was clean and unclean. The temporal power and majesty of their Master, they supposed, were now to be developed, and with it their own honor and aggrandizement. They had seen his miracles; they had confessed their faith; they believed in Him as the long-expected Messiah; they anticipated the establishment of his kingdom, and their own immediate elevation to wealth and dignity. (Sect. 15.)

It was under these circumstances (compare Matt. xvi. 20., with v. 21.) that our Lord began to check the rising hopes of his followers, by disclosing to them the object of his incarnation;

that He, the Son of Man, who had so abundantly demonstrated his divine power, must go to Jerusalem, there suffer many things, to be rejected by the Chief Priests and Scribes, and, finally, be killed, and raised again the third day. Peter, who on all occasions was the principal speaker, and the most zealous of all the Apostles, could neither reconcile this assertion with all that he had so lately seen and heard, nor could repress his surprise and indignation at even the suggestion of such conduct. Our Lord, who knew the thoughts of his heart, and who read there the lurking desire of ambition and power, reproved him before the Twelve for his erroneous notions, and for his shrinking from the anticipation of humiliation and misfortune. He then, in allusion to his own sufferings, addressed the Apostles and the multitude, in the words of the latter part of the section. He assures his disciples of the absolute necessity of their taking up the cross, and of sacrificing even their lives for his sake and the Gospel's. He blends with these exhortations the assurance that He was the predicted Son of Man; and that though he called upon them now to suffer with him, He would come again in the glory of his Father, the glory of the Shechinah, with his holy angels, as Daniel had foretold; and in his spiritual kingdom he would reward them for their courage and devotion. It is not improbable that our Lord perceived some expression of surprise, or incredulity, upon the countenances of his disciples; for He immediately cautions them against unbelief. He repeats his declaration, that He will again come in his own glory, and in the glory of his Father, and that even the present generation should witness it; for there were some who were present, who should not die till they had seen the Son of Man come in his kingdom. By the term "glory," in these passages, *δοξα*, the Jews understood the bright flame, and cloud, the glory of the Shechinah, in which the Angel Jehovah was accustomed to appear to the ancient fathersⁿ.

There is a beautiful passage in Habakkuk, in which the prophet describes the appearance of the Shechinah which led the Israelites out of Egypt, into the wilderness of Paran:—

"God came from Teman,
And the Holy One from Mount Paran.
His glory covered the heavens,
His brightness was as the light."

In these expressions the prophet seems to

ⁿ See on the identity of the glory in which our Lord appeared, with the glory of the Shechinah; Schoetgen, *Horæ Hebraicæ*, vol. i. p. 324; and particularly p. 542, on Rom. ix. 4, on the words *καὶ ἡ δόξα*—"Hæc voce intelligitur Shechina sive majestas divina quæ alias a Græcis *δόξα* vocabatur." See also Dan. Heinsius, *Exercitationes Sacre*, p. 220; and particularly p. 138, in *Johan.* where this is proved at great length. Witsius, *De Glorificatione in Monte*, Melet. Leidens. sect. 30.

^m See also this subject fully discussed in Potter's *Church Government*, chap. v. p. 330-361; Scott's *Christian Life*, folio edit. part ii. chap. vii. p. 492.

anticipate the description of the Evangelists. Bishop Horsley remarks, that the description of Habakkuk in this passage is that of the Shechinah; and he supposes that the expression, (Habak. iii. 11.)

“At the light of thine arrows they went,
And at the shining of thy glittering spear,”

refers to the darting forth of the rays of light from the body of the flame of the Shechinah, which might resemble that of the streamings of the Aurora Borealis. Whether the Shechinah in which the Angel Jehovah, the Lord Jesus, shall come to judgment, shall be of this description, or whether it shall be as the self-revolving flame which was stationed at the gate of Paradise, or the bright cloud which on the day of the transfiguration overshadowed the disciples and their Lord, we cannot now decide. But of this we may be assured, that we shall all behold this Great and Wonderful and Divine Personage. Like his disciples, we must become his associates, or we shall be banished from that Presence as unworthy of his sublime contemplation.

NOTE 21.—PART IV.

BISHOP PORTEUS remarks, that this passage is commonly supposed to refer to the signal manifestation of Christ's power in the destruction of Jerusalem. But, he continues, we know of no one of Christ's disciples that survived this event but St. John; and our Saviour speaks of more than one. In the 27th verse we read, the Son of Man shall come in the glory of his Father, to reward every man according to his works, which undoubtedly relates to Christ's final advent. When, therefore, it immediately follows in the next verse, “there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom;” is it not most natural, is it not almost necessary, to understand these similar expressions as relating to the same great event? Now as Christ could not here mean to say, that some of his disciples should live till the day of judgment, he only meant to intimate that a few of them, before his death, should be favored with a representation of the glorious appearance of Christ and his saints, as they should be seen in the air on that awful day. And this promise was fulfilled a few days after, when he was transfigured before them on the mountain.

The whole transaction is described in the same terms, as St. John in the Revelation applies to the Son of Man in his state of glory in heaven (Rev. i. 13-16.) St. Luke calls his appearance, after being transfigured, “his glory.” St. John uses the same expression, “We beheld his glory, as of the Only-begotten of the Father:”

and St. Peter, the other witness, refers to it in a similar manner, 2 Pet. i. 16-18. Bishop Porteus's *Lectures*, p. 56.

Whitby reasons at some length against this interpretation of the account of the transfiguration. He would refer it rather to the day of judgment. On considering, however, the parallel passages, as they are placed together in this arrangement, I cannot think his conclusions correct. The manner in which our Lord appeared at his transfiguration, undoubtedly appears to have been the same as that in which he will again descend from heaven. In this sense, his being glorified at the transfiguration may be considered the type of his future glory; and Christ may be said to have come at that time in the glory of his future kingdom.

NOTE 22.—PART IV.

ON THE TRANSFIGURATION.

HAVING now prepared the minds of his disciples for his approaching sufferings and death, our Lord, for the greater confirmation of their faith in all the predicted trials that awaited them, determines to manifest himself to them in his glorified state: in that state, we may believe, in which He was before the world began, in which He is at present, in which also He will appear to an assembled world. He sets before them, as his custom was, by a significant action, a demonstration of the truth of what He had told them, that some of them should see their King in his glory. The transfiguration of Christ, like his resurrection and ascension, appears as it were to draw back for a moment the veil from the invisible world. The impenetrable barrier is passed; a light seems to dart from heaven to disperse the thick clouds that hang over the valley of the shadow of death, and we are admitted into the presence of the Judge of the world; and see, with the eye of faith, the spirits of the just made perfect, before we are called upon to resign this corruptible body to the shroud and to the tomb. Where the spirits of the departed exist, what their condition, or what their laws of consciousness, or means of happiness, man must die before he can ascertain. But it is not improbable that the invisible world is so mysteriously connected with this visible, diurnal sphere, that the cessation of our consciousness, as to present things, is but the commencement of our consciousness of all those unknown realities of the other world. Who can say, that we are not at this moment surrounded—that we are not at every period of our lives encompassed—with a crowd of angelic spirits, the anxious witnesses of our thoughts and actions?

“ Millions of spiritual beings walk the earth
Unseen, both when we wake, and when we
sleep : ”

and it is only the fragile veil of *this* body that prevents us from distinguishing them ; as soon as *that* is dissolved we shall become spirits among spirits.

Bishop Porteus, in his beautiful and elegant discourse on this portion of Scripture, observes, that the evident tendency of the whole passage is to prepare the minds of his disciples for the cruel treatment which both He and they were to undergo, and at the same time to raise their drooping spirits, by setting before their eyes his own exaltation, and their glorious rewards in another life. The very mentioning of Christ's death, by such men as Moses and Elias, without any marks of surprise or dissatisfaction, was of itself sufficient to cause a great change in the sentiments of the disciples respecting those sufferings ; and to soften those prejudices against them, the removal of which seems to have been one of the more immediate objects of the transfiguration. He continues by remarking, that the circumstance of Christ's assumption of this splendid and glorious appearance at the very time Moses and Elias were conversing with him on his sufferings, was a *visible* and striking proof to his disciples, that those sufferings were neither a discredit nor disgrace to him, but were perfectly consistent with the dignity of his character, and the highest state of glory to which he could be exalted. The transfiguration of Christ may be considered as a visible and figurative representation of Christ's coming in glory to judge the world, of a general resurrection, and of a day of retribution. For although the resurrection is not expressly mentioned in this transaction, it is evidently and distinctly implied ; because Jesus is there represented in his glorified state, consequently the resurrection must be supposed to have taken place. In the preceding section we read that when Christ should come again in glory, he would reward every man according to his works (v. 27.), and in confirmation of the truths of a resurrection, and a day of retribution, Moses and Elias, two just and righteous men, who had for many centuries before departed out of this world, were brought back to it again in the possession of a state of glory. Elias, having been carried up into heaven without seeing death, most aptly represents those children of light who should be found *alive* at the last day ; and Moses shadows forth the glorious perfection of those blessed spirits who have died in the Lord, and who in the day of judgment, their body and soul being united and glorified, will receive the reward of their works. The glory of Christ, therefore, on the mountain was a symbol of his exaltation to be the Judge of the earth, and the glory of Moses and Elias was an earnest of a resurrection, and of the re-

wards and happiness prepared for the righteous in heaven. The other great purpose of the action on the mount was, to give a figurative signification of the abrogation of the Mosaic Law, and the commencement of the Christian Dispensation, upon which it was to be established. Moses and Elias, as the representatives of the Law and the Prophets, who had successively testified of the promised Messiah, it appears to me, were now, in their glorified state, permitted to behold on earth the magnificent completion of all their predictions ; and by their farewell testimony to the truth of his Divinity afford to man the most powerful evidence that human reason could either receive or require. By their testimony they acknowledged the accomplishment of all their prophecies, and that the commencement of the Messiah's kingdom was established on the Law and the Prophets ; and when the disciples, in an ecstasy of happiness, desired to erect three tabernacles, God himself proclaimed, “ This is my beloved Son, hear—HEAR YE HIM ! ” Moses and Elias instantly disappear, overshadowed by the bright cloud, and Christ alone remains the undivided object of all their worship. To Him alone are they to build their altars ; to Him alone are they to look for happiness and glory ; and He shall come again with his holy angels, and ten thousand times ten thousand shall stand before him. The great day which God has appointed for the duration of this earth is rapidly rolling round, with all its successive generations ; and He who created man in the morning of that day, shall descend again from heaven in judgment, when its hour of evening closes. His glory then will fill the skies, and these stupendous but inferior manifestations of his Godhead are but as the morning stars, which shall be lost in the glory of that magnificent sun which shall then beam upon the gathered universe. Inspiration itself seems to labor under the description of that day. Language fails before the glories and overwhelming splendors of the invisible world. “ Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for them that love him.”

The best treatise on the important event we are now considering, is that by Witsius, in the *Meltemata Leidensia*. It is too long to translate ; but as the book itself is not often to be met with, I shall subjoin an abstract of the reasoning of the learned author.

The matter of his treatise is arranged under four general heads.

1. The circumstances.
2. The glorifying.
3. The adjuncts.
4. The sequel.

These again are subdivided, as follows:—

The circumstances.—Time, place, persons.

The glorifying.—Person and apparel ; con-

verse with Moses and Elias; attestation from God the Father.

Adjuncts.—Weakness of the Apostles; indulgence shown them by Jesus; interruption by St. Peter.

Sequel.—Fear of the beholders on his descent; comfort imparted by Christ; secrecy enjoined, and observed by the Apostles.

The circumstances of the peculiar prophecy of the time in which our Lord was transfigured have been already noticed. The place is uncertain, but is generally supposed to have been Mount Tabor.

The witnesses were few in number; but they were the same as were required by the Law to testify the truth of any fact. Peter, James, and John were selected as the most eminent among the disciples.

The transfiguration took place while Christ was in the act of prayer.

The nature of the change produced in the person, face, and garments of Christ cannot be comprehended in this state of our existence.

The transfiguration took place on our Lord's account as well as on our own. The weakness of his human nature might require such support. But it was principally for our sakes, that we might believe that Christ was the true Messiah.

The reasons why Moses and Elias appeared were, that Moses was the founder of the Jewish polity, and Elias was the reformer of the Jewish Church, and the most zealous of its prophets. Their presence implied, that the ministry of Christ was attested by the Law and the Prophets.

Witsius then inquires, Were these persons really visible, or merely phantoms in their shape? There is no difficulty about Elias, who having been translated in body, may easily be conceived to have come down from heaven to Christ on the mountain. But how did Moses appear, who died and was buried? From the dispute between Michael and the Devil about the body of Moses, some imagine that his body was preserved from corruption, for the express purpose of being restored to him on this occasion. But however this be, his body certainly might have been restored to him; and it seems most probable that such was the case. Whether he returned with Elias to heaven, or tarried upon the earth to accompany Christ in his ascent, is a question of curiosity, sect. 15.

But how could the Apostles tell who Moses and Elias were? Most probably either by divine revelation, or by some emblematical tokens, or by the conversation which passed between them and Christ, sect. 16.

They appeared in glory, partly to do honor to their Lord, partly to give the Apostles an idea of glorified bodies, which they themselves should afterwards possess in heaven, sect. 17.

They talked to our Saviour about his impend-

ing death, not to point out to him what he had to suffer, but that they might assert the momentous truth, that the salvation of the human race depended entirely on the death of Christ, sect. 19.

Adjuncts.—Drowsiness of the Apostles.—This might have happened because it was night, or because they were fatigued with ascending the mountain, or from the length of Christ's prayers, sect. 20.

The proposal of Peter was inconsiderate, but proceeded from a love of his master and zeal for his service. It must be delightful, he thought, to continue for some time longer in the enjoyment of such celestial society; and with a view of discovering the will of the Lord, he said, "It is good that we should remain here," sect. 23 and 24.

The bright cloud was a symbol of the Divine Presence, while it served to shroud God's glory. Its brightness was contrasted with the darkness and terror that accompanied the descent of Jehovah on former occasions, pointing out the mild character of the New Dispensation. It also served to prevent the Apostles from looking into mysteries, by observing what became of the glorified bodies of Moses and Elias, sect. 30.

The words that were heard to proceed from the cloud, are extremely emphatical and important—"This is my beloved Son, in whom I am well pleased; hear ye him." These words contain a declaration of the glorious nature of Christ, joined with an injunction to obey him—"Hear ye Him:" i. e. Hear Him alone; where there is a tacit contrast with Moses and Elias. Christ indeed came to confirm the Law and the Prophets; but he came in a character so transcendently elevated, that the twinkling sparks of the Old Covenant were absorbed in the blaze of his Gospel, sect. 33.

The sum and substance of the Gospel is contained in this concise declaration from above. We are herein told who and what He is, whom the Father appointed for the Saviour of the human race; His Only Son; the object of his love; dear beyond all created beings, sect. 34.

A most consoling truth; since the only Son of God, for our sakes, was consigned to such cruel tortures and so dreadful a death, sect. 35.

Sequel.—Fear of the Apostles.—This might arise from the awful sound of the Voice which they heard; but it was chiefly occasioned by visible symbols of the presence of the Divine Majesty, sect. 39.

They saw no one but Jesus only. It was not fit that Moses and Elias should remain on the earth any longer, as their ministry was not to be confounded and mixed with that of Christ and with the apostolic functions, sect. 42.

The Apostles were commanded by Christ not to divulge what they had seen till after his resurrection. The following reasons are assigned:—Christ was at that time in his state of

humiliation, and he ever conducted himself with a modesty agreeable to that state: He therefore avoided every kind of display. The Apostles were not yet qualified to publish these things, by power given them from above. If they had done so, they would not have been believed by the Jews, until after a more public demonstration of his glory, in his resurrection and ascension, sect. 43.

The fidelity of the Apostles on this occasion is praiseworthy: although they disputed with each other what the resurrection from the dead might mean, yet they scrupulously observed the injunction of secrecy, sect. 45.

Such is the brief outline of Witsius' learned *Treatise on the Transfiguration*. He has omitted, however, to notice the peculiar circumstance related Mark ix. 15., that the people who beheld our Saviour coming from the mountain were amazed at his appearance. Doddridge agrees with the conjecture of Whitby, that it is probable our Lord's face shone with rays of glory, as the face of Moses did when he came down from the mount. Pilkington likewise proposes the same idea, as if it was entirely his own. "I hope to be excused," he says, "in offering a conjecture to illustrate an expression in this section, which hath generally been passed over by the commentators without any remark. It is here said, that the people were greatly amazed when they beheld Jesus coming unto them; and no satisfactory account hath been given of their surprise or astonishment: which, I am induced to think, proceeded from some rays of the heavenly glory, which yet rested on our Saviour, and were visible unto them. We cannot now well read of the people being greatly amazed at the sight of him, without recollecting what happened to Moses, when he had been more immediately in the Divine Presence: that, at his return to the people, the skin of his face shone so, that Aaron and the children of Israel were afraid to come nigh him, Exod. xxxiv. 30. And the reader may likewise observe, that the word *ἐκστατικός*, which is here translated, 'to be greatly amazed,' is used by St. Mark, in another place, to signify, particularly, the being astonished and terrified at a glorious and supernatural appearance," chap. xii. 5, 6.

In addition to these remarks, it must be observed, that there were traditions among the Jews, that Moses and Elias should return to earth during the reign of the Messiah.—Schoetgen, to prove this, quotes *Debarim Rabbæ*, sect. 3, fol. 235. 2, and *Tanchuma*, fol. 42. 1. *Hore Halakica*, vol. 1, p. 145.

It may be remarked here, that one Evangelist, in relating the transfiguration, states, that Jesus went up into the mountain six days after the previous conversation (vide the preceding section), and by another that it was eight days. This discrepancy is easily reconciled. St. Mat-

thew marks the interval of six complete days: whereas St. Luke takes into calculation the day on which the conversation was held, and that likewise on which the transfiguration took place; making thereby eight days.

The sleep of Peter and the Apostles does not appear to be generally understood. Some suppose, that as St. Luke has mentioned this circumstance in the midst of his narrative, the disciples were asleep during the time of the transfiguration, and while Moses and Elias were conversing with our Lord. The passage in St. Luke must be considered as in a parenthesis: and seems to imply that the Apostles had fallen asleep most probably from fatigue, the difficult ascent, or, as others suppose, from the length of time in which our Lord continued in prayer. Whatever might have been the cause, they were certainly awoke from their lethargy by the celestial glory that surrounded them.

Bishop Hall, in his *Contemplations*, has also many admirable remarks on the subject of the transfiguration. He arranges his matter under the four heads:—of Time, Place, Attendants, and Company. His devotional thoughts on the various particulars are eminently beautiful.

NOTE 23.—PART IV.

THE transfiguration of Christ was intended to reconcile the minds of the Apostles to the sufferings and death of Christ, and to remove the inveterate prejudices that prevailed among them, and the Jewish converts in general: 1st. With regard to his sufferings, which they conceived to be inconsistent with his dignity. And 2dly, with regard to the ceremonial Law, which they were persuaded was not done away with by the Gospel, but that they were to exist together in full force, and to be equally obeyed. This prejudice continued for many years after our Lord's resurrection. St. Paul tells us, Acts xxi. 20, "several thousand Jews believed, and yet were all zealous of the Law." And it was the suspicion that St. Paul had forsaken, and taught others to forsake Moses, which brought his life in most imminent danger, and actually occasioned his imprisonment (Acts xxi. 28–30). No wonder, then, that our Lord should impose silence on his Apostles at this period of his ministry, on the subject of the abolition of the Law of Moses.—Bishop Porteus's *Lectures*, p. 65.

* Hall's *Contemplations*, Works, Pratt's London edition, 10 vols. 8vo, vol. ii. p. 374.—See also Porteus's Works, vol. v. lecture 15. Dr. Holmes also, late Dean of Winchester, the Collator of the Septuagint, in a sermon, preached at Oxford, 1777, has expressed the same opinions as those of Bishop Porteus.—Witsius, *Matææus Loucanus*, Diss. iv. *De Glorif. in Monte*, p. 215.—Whitby in loc.—Doddridge, *Fam. Exposit.* sect. 39 and 41.—Pilkington, *Evangel. Hist. notes*, p. 35.—Schoetgen, *Hore Halakica*, vol. 1 p. 145.

NOTE 24.—PART IV.

THE three Apostles had now beheld their God, companion, and friend, the Messiah, in his glorified state; in that form and manner in which he had appeared to the patriarchs and prophets of the ancient time, and in which he will again appear when he shall come to judge the living and the dead. After this sublime disclosure of his celestial dignity, he continually reminded his disciples, and by that means prepared their minds for the approach of his degrading, cruel, and painful death. The saying was hid from them—it was incomprehensible—they understood it not. For the doctrine of the atonement, although prefigured by the types, and taught in the institutions of the Law, and still more clearly revealed by the Prophets, was not thoroughly understood till life and immortality were brought to light by the Gospel. This doctrine was to the Apostles, as well as to their countrymen, a stumbling-block. It was, and it will ever be, foolishness to the Greek, and to all who assimilate to the same speculative, presumptuous, and philosophizing character. Human reason must here be submitted to the Gospel. There must be a prostration of the pride of human intellect at the foot of the cross, before men with proper humility can believe in the salvation purchased for them through the atonement of a Divine Being for the sins of man. He who rejects this doctrine counts the blood of the covenant an unholy thing, and violently separates the bond of love which unites a fallen man to the mercy of his Creator.

NOTE 25.—PART IV.

It is uncertain whether the tribute demanded of our Lord was the half-shekel for the service of the temple, or the common taxes required by the rulers of the country. Both Lightfoot² and Whist³ have adopted the former opinion, which seems to be more consistent with our Lord's reasoning, that he was the son of that King for whose use the tribute was demanded. The conduct of our Lord in this instance affords a striking example to all mankind, quietly to submit to all the laws and customs of their country, which are not hostile to Christianity.

James⁴ considers this as another significant action, and remarks on it—"I have a notion of my own, for which I can produce no authority of any commentator, that the three orders of animals, the fowls of the air, the beasts of the earth, and the fishes of the sea, represent three states of being: the fowls of the air, the angelic

or spiritual nature, both bad and good: the land animals, the present state of man's life: the fish of the sea, the state of the dead, who are silent and invisible. This may appear strange and visionary to those who have not considered it: but if the distinction is founded on the Scripture, then the fish that first cometh up, is he that first cometh up from the dead, as Christ did, the first fruits of them that slept: and as he rose for our justification, he brought with him our ransom, to be paid for those who have no tribute money of their own to give. With this sense the case was worthy of the divine interposition." I insert this as a curious specimen of James's interpretation of Scripture: it is fanciful, but ingenious.

Dr. Owen (apud Bowyer, p. 163) has justly observed, that the omission of our translators to mark the difference between the didrachma (ver. 24) and the stater (ver. 27) has obscured and enervated the whole account. The stater was equal in value to the didrachma, which was equivalent to the half-shekel demanded (Exod. xxx. 11-16, and xxviii. 25-26) for the service of the temple.

NOTE 26.—PART IV.

THE ambitious dispute of the disciples, concerning their precedence in the kingdom of heaven, proves that not even the repeated predictions of our Saviour's sufferings and death could banish from the minds of his followers their preconceived ideas respecting the Messiah's kingdom. To correct this prevailing error, our Saviour now resorts to a different mode of undeceiving them. He places a little child before them, assuring them, that unless they were converted, that is, unless they became as unambitious and as humble, as mild, as meek, and as regardless of all temporal power and dominions as a little child, they could not even be admitted into the kingdom of heaven. Humility is the characteristic virtue of Christianity: and the highest rewards of heaven are promised to the most humble and meek: "for he that is least among you all, the same shall be great."

The reason, Mitchell observes on this conversation, why apparent contradictions are unavoidable in the deposition of several eye-witnesses to the same transaction is easy to be assigned. They do not all observe every minute circumstance of the transaction, but some pay particular attention to one circumstance, others to another: and occasions a variation in their accounts, which it is sometimes difficult to reconcile. This happened

² Lightfoot, vol. ii. p. 312.

³ Whist in loc.

⁴ James's *Figurative Language of Scripture*.

⁵ See on this subject Euseb in loc. Lightfoot in supra, and Schreyer's Remarks on Lightfoot, *Hinc Hinc*, vol. i. p. 166.

likewise to the Evangelists, as I will illustrate by the following instance:—St. Matthew, ch. xviii. 1–14., and St. Mark, ch. ix. 33–50., relate the same transaction, but in different points of view, and for that reason appear, at first sight, to contradict each other.

St. Matthew says, “At the same time came the disciples unto Jesus, and said, ‘Who is the greatest in the kingdom of heaven?’” St. Mark, on the contrary, “He came to Capernaum, and being in the house, he asked them, ‘What was it that ye disputed among yourselves by the way?’ But they held their peace: for by the way they had disputed among themselves, who should be the greatest.” According to St. Matthew, the disciples themselves lay the subject of their dispute before Jesus for his decision: but, according to St. Mark, they even refuse to relate the subject of their dispute, though Jesus requested it, because they were conscious to themselves that it would occasion a reproof. The question is, how these accounts are to be reconciled.

Without entering into the various solutions which have been given by the commentators, I shall only observe, that, as this transaction relates to a matter of dispute among the disciples, it has of course two different sides, and is therefore capable of two different representations. Some of the disciples laid claim to the title of the greatest in the kingdom of heaven, among whom we may probably reckon Peter, with the two sons of Zebedee, James and John. These could hardly expect to escape a reproof, and were undoubtedly ashamed, when questioned as to the subject of their dispute. Other disciples, on the contrary, may be considered as the party attacked, who, without claiming the first rank for themselves, might yet think it unjust to be treated as inferiors, since they all appeared to be equal. The latter had less reason to fear a reproof, since the pure morality of Christ, which teaches that every action must be estimated by the motives which gave it birth, was not then fully understood by his disciples. In their outward behaviour, at least, there was nothing unreasonable; and, without being guilty of a breach of propriety, they might lay their complaints before their Master, and request his decision. It is probable that St. Matthew was of this party, since a man, who was by profession a tax-gatherer, and never particularly distinguished himself among the apostles, would have hardly supposed that he should become the first in the kingdom of God. He relates the transaction, therefore, as one of that party to which he belonged. St. Mark, on the contrary, who derived information from St. Peter, considers the matter from an opposite point of view. Let us suppose the full state of the case to be as follows.

Some of the disciples, who were of the different party, and laid no claim to the first rank,

bring the matter before Christ, with the same kind of indignation as was displayed by ten of the apostles on another occasion, Matt. xx. 24. Christ reserves the decision of the dispute till they were entered into the house, where they were accustomed to meet; he then calls his disciples together, and inquires into the subject of their dispute, to which Peter, James, John, and those in general who had claim to pre-eminence make no answer. If the transaction was literally as here described, it is by no means impossible that Matthew and Mark might consider it from different points of view, and write what we find in their Gospels without the least violation of truth. The one relates one part and the other another part of the transaction; but neither of them relates the whole. If we read a few verses further in St. Mark’s Gospel, we find a circumstance recorded of St. John, which St. Matthew passes over in silence, and from which it appears that St. John was more concerned in this dispute than most of the other disciples. He even ventured, when Christ, with a view of introducing a perfect equality among his disciples, said, “Whosoever shall receive one of these children in my name, receiveth me,” to doubt of the universality of this position, alleging, that persons of unexceptionable character might appeal to the name of Jesus, and giving an instance of one who had cast out devils in his name, whom the apostles had rebuked, Mark ix. 37–38. This again occasioned replies from Christ; which, though they are mentioned by St. Matthew, have in his Gospel a different appearance, and are attended with less perspicuity than they are in St. Mark’s Gospel, because St. Matthew has not related the causes which gave them birth.—Marsh’s *Michaelis*, vol. iii. part 1. p. 6–9.

NOTE 27.—PART IV.

THIS is one of the most difficult passages in the New Testament. Beza and Mr. Gilpin suppose it to mean, “Every Christian is purified by the difficult or fiery trials of life, in the same manner as (*καὶ* for *ὡς*, as in John xiv. 20. and Mark x. 12.) every sacrifice is salted with salt.”

Macknight would read, “Every Christian is salted and prepared (*πυρρί*) for the fire,” (in the dative, as 2 Pet. iii. 7.) i. e. by the apostles for the fire of the altar, i. e. as a holy sacrifice to God.

Whitby would render in this manner, “Every wicked man shall be so seasoned by the fire itself, as to become unconsumable; and shall endure for ever to be tormented.”

Grotius, “Every wicked man shall be consumed, like the whole burnt sacrifice, yet with unquenchable fire.”

Lightfoot and Doddridge, “He that is a true

sacrifice to God shall be seasoned with the salt of grace, to the incorruption of glory; and every victim to divine justice shall be salted with fire, to endure for ever."

Clarke, in his Paraphrase, thus interprets this verse, "For as every burnt offering under the Law was first salted with salt, and then consumed by fire; so every one who has been instructed in the doctrine of the Gospel, if when he is tried, he shall be found deficient, or not seasoned, he shall be destroyed by the eternal fire of the divine wrath." And he then observes in a note from Le Clerc, that the emphasis of the comparison lies in the ambiguity of the word יָמֵלֵחַ, which signifies both, *shall be salted*, and *shall be destroyed*. As every sacrifice is salted, יָמֵלֵחַ, with salt, so every apostate shall be destroyed, יָמֵלֵחַ (in the other signification of the word) with fire.

Schoetgen supposes that an allusion is made to the salt, or bitumen, with which the sacrifices were sprinkled, that they might burn more easily. He also interprets the passage, "that as every sacrifice must be prepared for the

altar, by the salt which was set apart for that purpose, so ought Christians to be imbued with the heavenly virtues, to become a living sacrifice to God." He renders the word *sal* by *quemadmodum*, on the authority of Noldius.

Schoetgen, *Hor. Heb.* vol. i. p. 249. Elsley, and Clarke's *Paraphrase* in loc.

NOTE 28.—PART IV.

In this passage also our Lord reasserts his Divinity. The Jews were accustomed to say, that the Shechinah was present where ten were assembled to study the Law. The Shechinah was considered as the emblem and the residence of God. It was used also in some instances as the name of God. Our Lord here assumes to himself the powers and honors which the Jews attributed to the Shechinah.—Schoetgen, *Hor. Heb.* vol. i. p. 153. and Gill in loc.

PART V.

NOTE 1.—PART V.

THERE is very little difference of opinion between the harmonizers as to the place of this section. Michaelis, indeed, does not attempt to insert it in its probable order, but connects it arbitrarily with the mission of the Twelve, as a parallel event. Lightfoot endeavours to prove that our Lord commissioned the Seventy, on his way to Jerusalem, to keep the feast of Tabernacles. He supposes, too, that they returned to our Lord within a very short time, even before Christ left Jerusalem. His principal arguments are derived from the expression *μετὰ ταῦτα*, Luke x. 1., and that in John vii. 10., that he went not up to the feast openly: from whence he concludes that the Seventy had been previously dismissed. Pilkington places this event about the same time, partly on account of the latter argument. Doddridge and Newcome would refer it also to this period; but at a longer interval, before the feast: and Doddridge observes, that the space between the feast of Tabernacles and the feast of Dedication affords but little time for his proposed circuit round Galilee after the mission of the Seventy. Lightfoot's last argument has considerable weight with all.

NOTE 2.—PART V.

MOSES, in the Levitical dispensation, directed that six should be returned from each of the twelve tribes (whether as a permanent or temporary council is disputed) to assist him in the government of the people; and these seventy-two are generally called the Seventy. Lightfoot, Selden, and Whitby assert that the Sanhedrin were rightly called the Seventy, Moses himself being the president, and making the seventy-first.

The same difference of opinion prevails respecting the number sent forth by our Lord. Origen and Epiphanius make them seventy-two; Tertullian and Jerome seventy, as do also Clemens Alexandrinus and Irenæus.

NOTE 3.—PART V.

THIS section is placed here upon the united authorities of Newcome, Pilkington, and Doddridge. Lightfoot inserts John vii. 2. to 10. in his fifty-sixth section, before the mission of the Seventy; and ver. 10. in a separate section with Luke ix. 51. to the end. He has done

this on the supposition that the Seventy were sent forth on the road to Jerusalem, but not in Galilee. The difference between Lightfoot and the other harmonizers, however, is so slight, that it seemed to require but little notice. I have placed Matt. xix. 1. and Mark x. 1. at the end of this section, in their most probable natural order, and on the authority of Pilkington.

NOTE 4.—PART V.

THE brethren of our Lord had long seen his miracles, and were satisfied, either that he was the Messiah, or a great prophet; and they were desirous that his claims and miraculous powers should be manifested to the world. They could not reconcile the unostentatious and humble life of their Master with his extraordinary display of divine attributes. And, perhaps for a better confirmation of their faith under these doubts, they use every argument to persuade our Saviour to go to Judæa, that his wonderful works might be generally known and witnessed. But they understood not that his hour was not yet come; and, to avoid giving offence, or attracting attention, he followed his brethren to the feast in the most private manner. This I consider the probable meaning of the passage. Diodati, Clarke in his Paraphrase, and Lightfoot, vary in their interpretation. Diodati supposes his brethren did not believe with sufficient firmness to enable them to undergo danger: Clarke, that his brethren imagined that he wished to become the leader of a party: Lightfoot, the same in effect as that which is here adopted.

This section gives a lively picture of the divisions among the Jews respecting Christ. They saw his miracles—they heard his teaching—they were generally acquainted with his history. Yet they could not reconcile what they saw with their preconceived notions of the Messiah. They rejected his claims, and could not comprehend the spiritual meaning of our Lord's language. The Christian's peculiar happiness and privilege is to see fulfilled, in the person of Jesus of Nazareth, all the various predictions of the ancient prophets, which appear at first sight so inconsistent and so irreconcilable.

NOTE 5.—PART V.

THESE sections are inserted here on the concurrent testimony of Lightfoot, Newcome, Doddridge, and Pilkington. They are inserted by Michaelis in an appendix, as belonging to the period which begins with the miracle of the feeding the five thousand, and ends with the request of the mother of Zebedee's children.

NOTE 6.—PART V.

THE Jews, both from their traditions and their prophecies, expected that their Messiah should be born in Bethlehem. As our Lord's mother remained so short a time at Bethlehem after our Saviour's birth, it is not surprising that they should have forgotten this circumstance, after more than thirty years had elapsed.

NOTE 7.—PART V.

How beautiful is the contrast between the humility of our Lord, and the half-literary, half-spiritual pride of the Jews. Christ, whose knowledge of all things, both in heaven and earth, was superior to that of men and angels, and of which the human intellect cannot form an idea, even when it shall be elevated and enlarged in the next stage of our existence, condescended to the lowest of the people, and called all who were meek and lowly, "his friends." The Pharisees, on the contrary, mistook knowledge for religion, and believed in the future happiness of the learned, and the condemnation of the ignorant. Those who had not devoted themselves to the study of the Law were called *עַם הָאָרֶץ*, *the people of the earth*; and these were contrasted with the *עַם קֹדֶשׁ*, *the holy people*: they considered the people of the earth as cursed^a.

All mankind, like the Pharisees of old, seem to be intent upon despising each other. The learned condemn the ignorant; the gay, the sorrowful; the rich, the poor; and fashion violently breaks asunder the nearest and dearest ties of relationship, where the deficiency of wealth is felt. In this world, pride, rank, and affluence, claim the preëminence; in the other, the highest rewards of heaven are promised to the most humble and the most meek, whether they be rich or poor.

God prefers the heart to the head; piety, to parts and capacity; and is much better pleased with the right use of the will, than the advantage of the understanding^b.

NOTE 8.—PART V.

THE genuineness of this passage has been much controverted. The arguments on each side of the question may be seen at great length in Kuinoel^c, who has decided in favor

^a They had a saying, which is preserved in *Pirke Aboth*, c. ii. 5. *לֹא עַם הָאָרֶץ חֲסִידִים* *plebeius non est pius*.—Schoetgen, *Hor. Heb.* vol. i. p. 363.

^b Spoken of Edward the Confessor, by Collier *Eccles. Hist.*, vol. i. p. 225.

^c *Comment. in Libros Histor. N. T.*, vol. iii. p. 286

of its authenticity. Erasmus, Calvin, Beza, Grotius, Le Clerc, Wetstein, Semler, Schulze, Morus, Haenlein, Wegscheider, Paulus, Schmidt, and Titman have impugned its authenticity; and, on the opposite side of the question, may be ranked Mill, Whitby, Heuman, Michaelis, Storr, Langius, Detmersius, and others, with Lightfoot, Dr. A. Clarke, Mr. Nolan, and Mr. Horne.

Dr. Doddridge^d has justly observed, that the Pharisees who brought the woman to Christ wished to render him obnoxious either to the people or to the Romans. If he condemned the woman to death, it would be considered as intruding upon the judicial authority of the Romans: if he acquitted her altogether, it would be considered as sanctioning a violation of the Jewish Law.

On the propriety of our Lord's conduct, in the circumstances here recorded, Bishop Law observes^e, when the woman said to be apprehended in adultery is brought before our Lord, merely with a malicious view of drawing him into a difficulty, whatever determination he should give (ver. 6.), we find him stooping down, and writing on the ground. Where it is observable, that all that he does was in as exact conformity as the place would admit to the trial of the adulterous wife prescribed by God in Numb. v. 11, &c., where the priest was to stoop down and take some of the dust from the floor of the tabernacle (ver. 17.); and likewise write out of the curses denounced upon that occasion (ver. 25.) By that act, therefore, Christ declares himself willing to take cognizance of this affair, if they were willing to abide the consequence, viz. according to their own traditions, to be involved in the same curse if they proved equally guilty: on which account this way of trial was abolished by the Sanhedrin about that very time; since that sin, say the Jews, grew then so very common. It is likewise probable that Christ might, by his countenance and gesture, show those hypocrites how well he was aware both of their ill design in thus demanding judgment from him, and of their own obnoxiousness to the same punishment which Moses' Law appointed for that crime, and which, through a pretended zeal, they took upon themselves the power of executing, though they were no less guilty of the very same sin, as is most probably implied in his words to them.

NOTE 9.—PART V.

OUR Lord here claims one of the titles given by the Jews to the Deity. *Tanchuma*, fol. 63. 3. and *Bamidbar Rabba*, sect. 15. fol. 229. 1.

^d *Family Expositor*, vol. i. p. 527.

^e *Reflections on the Life of Christ*, 12mo. 1803, London, p. 75, 76, note. The same work is generally printed at the end of the *Theory of Religion*.

The Israelites said to God, "Holy, blessed, Lord of the whole world, אלה הוא נר של עולם. 'Thou art the light of the world.'" If our Lord applied the word in this sense, he made himself equal with God. But the expression was sometimes used also as a title of honor to Moses; whom the Jews called אור העולם, "the light of the world:" if our Lord referred to this custom, he made himself equal to Moses, as the founder of a new dispensation.—Schoetgen, vol. i. p. 366. and *Tzerot Hammor*, fol. 114. 3. ap. Gill. vol. iii. p. 474.

NOTE 10.—PART V.

HAD our Lord been younger than the age at which the priests assumed their office, the Jews would have charged him with presumption, ignorance, or vanity. His exalted love, his generous compassion, his fervent piety would have been attributed to inexperience, to the sallies of imagination, or to the youthful ardor of the passions. His virtues would have been associated in their minds with extravagance or romance, with enthusiasm or superstition. His pity and forbearance would have been considered as the effect of mere feeling, or weakness; his austerity as unnatural, presumptuous, and morose.

Had our Lord, on the other hand, been an old man, it would have been said, He had lost all interest or concern in those objects and pursuits which kindle the most active and extensive desires; that he saw things with different views from human beings in general; that he had outlived the remembrance of the peculiar trials and temptations of early life, and made not proper allowances for the infirmities of others. Some might have reminded him, that the wisdom and experience of age were incompatible with the sprightliness and gayety of youth; others might have deemed his opposition to the vices and corruption of the times, as proceeding from the love of singularity, or desire of distinction. His patience and forbearance might have been attributed to a deficiency of energy and spirit; and even his resignation in the hour of death, to the want of the power of enjoyment among the living; and, if he had delayed the work of his ministry to a later period, the question would have been asked, why he had deferred so long the reformation of a sinful and degenerate people.—See on this subject, a Sermon by Mr. Hewlett, *On the Duties of Middle Life*, vol. iii. p. 278.

NOTE 11.—PART V.

As the end of our Lord's ministry approaches, He proclaims, in still plainer language, that He possessed the attributes and characters of the Messiah. John, in the commencement of

his Gospel, had asserted the præexistence of Christ; and our Lord in this passage declares the same truth.

It appears to me, that our Lord here alludes to his eternity, as well as to his præexistence. The passage may mean, "I not only exist at this moment; but before Abraham was, I exist." I am the self-existent; the same Being which in your Scriptures of the Old Testament is known as the "I AM," of your fathers. The schoolmen rightly represent the eternity of God as a *punctum stans*; or, as Cowley expresses the idea, in his description of heaven—

"Nothing is there to come, and nothing past,
But an eternal Now does always last."

And Dr. Watts—

"God fills his own eternal Now,
And sees our ages waste."

And Archbishop King has well described the Deity, as having neither remembrance of the past, nor foreknowledge of the future, but as being ever existing in all places, and ever enduring throughout all time. Therefore whatever *has*, or *is*, or *can*, or *will* be, form but One present. Sir Isaac Newton, in his *Scholium Generale*, has expressed his notion of a Deity much in the same manner, but in the most sublime and expressive language. Alike conscious of the past, the present, and the future, our Lord asserts that such is his mode of existence, and claims the attributes of Deity to the same extent as they appertained to his heavenly Father.

The general body of Christians have understood this passage as a plain declaration on the part of our Lord, that He did not begin to exist at the time when he assumed a human body in the form of an infant, but that he existed before the time of Abraham.

It is the belief of the Christian Church, and it was the faith also of the ancient Jews, that the Word of God, their Messiah, existed before his permanent incarnation. He existed before the creation of the world, when he was One with the Father; He existed also after the creation of the world, as the Angel Jehovah.

It will not be possible, in these notes, to discuss the various misinterpretations to which the Socinian writers have resorted to explain away the grammatical sense of this and other passages of Scripture, which assert the Divinity of Christ. The expression, however, "Before Abraham was, I AM," or before Abraham existed, I exist, is so satisfactory and so decisive that it might have been supposed to have set the question at rest for ever. But the supporters of the Socinian heresy have, at various times, employed all their ingenuity and learning to give another interpretation to these words—and have presented the world with such a selection of absurd and contradictory illustrations, as to draw upon them the undivided censure of their

mildest opponent. Dr. Pye Smith, who seems to write every sentence of his reply to Mr. Belsham with a smile, an apology, or a bow, condemns the interpretation of this passage as trifling, and absolute folly. Archbishop Magee, in the higher tone of dignified rebuke, which becomes a champion of the truth, chastises the ignorance or blasphemy, of the Socinian heresy, with more unsparing severity.

Πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι, are the words in the original. This is translated by Socinus: "Before Abraham can be Abraham, the Father of many nations, I must be, that is, the Messiah, or Saviour of the world." Faustus Socinus, the nephew of the heresiarch, tells us, that his uncle obtained this meaning by divine inspiration—*non sine multis precibus ipsius, Jesu nomine invocato, impetravit ipse*. This interpretation, however, is relinquished by Socinians of a later age, who consider, with Grotius, that Christ meant only to assert that he was before Abraham in the decree of God^s.

NOTE 12.—PART V.

THESE sections, from seven to eighteen inclusive, with the exception of some few passages, which on various authorities are placed elsewhere, are inserted here, on the united testimony of the five harmonizers, by whom I am principally guided. They contain an account of the actions of our Lord from the feast of Tabernacles to that of the Dedication. Several chapters of St. Luke relate events which are not recorded by the other Evangelists, and these are generally referred to the period which elapsed between the mission of the Seventy and Christ's apprehension. This period included both the feast of Tabernacles and the Dedication, and it is very difficult, perhaps impossible, to ascertain precisely the exact order of the events here mentioned, and to decide at which of these feasts they took place. The difficulty is further increased by the question, whether St. John's Gospel is to be read with these chapters of St. Luke, continuously from chap. vii. 11. to the conclusion of chap. x., or the eighth be divided from the ninth and tenth: that is, whether the healing of the man who was born blind, was effected by our Lord at the

^s Cowley's *Davideis*, book i.—Watts's *Hymns*.—Archbishop King's *Sermons*, published at the end of his 8vo. edit. of the *Origin of Evil*.—Sir Isaac Newton's *Scholium Generale*, printed at the end of the *Principia*.—Allix, *On the Judgment of the Jewish Church against the Unitarians*, chap. xv. Oxford edition, p. 187, &c.—Dr. Pye Smith, *On the Scripture Testimony to the Messiah*, vol. ii. p. 186.—Magee, *On the Atonement*, particularly the notes to vol. ii. part ii.—*Socinus contra Eutrop.* tom. ii. p. 678. ap. Smith.—And for a further account of Wakefield's, Priestley's, and Belsham's criticisms, see Archbishop Magee, vol. i. p. 81–88.

feast of Tabernacles, or at the feast of Dedication. I have principally observed the order proposed by Lightfoot, excepting that some passages are arbitrarily inserted elsewhere, on the authority of Newcome and others.

Archbishop Newcome places John ix. 10. before these chapters of St. Luke. He then proceeds with the interruptions before alluded to, from Luke x. 17. to Luke xviii. 14.

Doddridge inserts the cure of the blind man, John ix. 10., at the feast of the Dedication, as Lightfoot has done, but continues the chapters of St. Luke to chap. xviii. 14., not perceiving sufficient reason to change the order.

Pilkington differs from Lightfoot, and arranges John vii. 11. to x. 22. before Luke x. 17., and continuing as far as chap. xiii. 23., he again proceeds to John x. 22. By this means he affixes the cure of the blind man to the feast of Tabernacles.

Michaelis seems to have laid aside, in this part of his Harmony, every attempt to reconcile difficulties. He inserts these chapters of St. John in one supplement, and those of St. Luke in another.

NOTE 13.—PART V.

THE Seventy receive their commission in Galilee, some time before the feast of Tabernacles. The exact period of their going out, and of their return, is uncertain; it is most probable, however, as the Jews were accustomed to go up to the feast, that they were proceeding to Jerusalem, and met our Lord returning from the feast, in consequence of the opposition of the Jewish rulers to his person and teaching.

NOTE 14.—PART V.

Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; there seems to be some abruptness in this question. Our Saviour, in his reply to the lawyer, is supposed by Heinsius^g, to refer him to the texts Deut. vi. 5. and Levit. xix. 18., which were joined together by the Jews, as a compendium of the whole Law, and repeated twice every day in the synagogue; Kuinoel^h, that the word πῶς must be rendered as *τί, what?* as, "What readest thou in the Law?" and that he pointed at the same time with his finger to the lawyer's phylactery, on which the words of his answer were written.

Whenever an opportunity presented itself, our Lord replied to every question proposed to him by the Jews, by an allusion to their established laws and customs.

^g *Exerc. Sacr.* p. 153.

^h Kuinoel, *In Lib. Hist. N. T. Comment.* vol. ii. p. 453.

NOTE 15.—PART V.

IN attempting to discover the sense of a parable, we are required to take into consideration the purpose for which it was delivered, and the circumstances that occasioned it. We find here that the lawyer, wishing to justify himself, and considering that he had observed this Law, as far as it related to the Jews, whom only he acknowledges as his neighbours, inquires, "Who is my neighbour?" Our Lord answers the question by a parable, in which the duties we owe to our neighbour are forcibly defined, and the extent of those duties pointedly demonstrated. We are taught that not only our acquaintance, our friends and countrymen, are included under this term, but that our very enemies, when in distress, are entitled to our sympathy, our mercy, and our best exertions for their relief. The Jews held the Samaritans in utter abhorrence; in order therefore to impress the mind of the inquirer more fully, our Saviour obliges the lawyer to reply to his own question; for he was compelled to acknowledge that he who showed mercy on him was his neighbour. Our Lord, having represented to him the extent of the Law, commands him to follow the example of the good Samaritan, and to go and do likewise. The circumstances mentioned in this parable are, by many, considered as real; the road from Jerusalem to Jericho lay through a desert infested by robbers, and which was principally frequented by priests and Levites, in their journeyings from the latter to the former place. The parable itself has been variously interpreted, and by some commentators it is supposed to relate only to the compassionate love of Christ (who was called by the Jews a Samaritan) to mankind. In whatever way we consider it, the duty it inculcates is most evident, and the parable must be regarded as a beautiful exemplification of the Law "loving our neighbour as ourselves," without any distinction of person, country, or party.

Jones, with other commentators, has given a fanciful illustration of this parable; and several of the primitive fathers have adopted similar accommodations. They suppose the *certain man* to signify Adam—*went down from Jerusalem*, his fall—*thieves*, sin and Satan—*half-dead*, dead in the spirit, his better part—the *priest*, the moral—the *Levite*, the ceremonial Law, which could not afford relief—a *certain Samaritan*, Christ—the *inn*, the Church—the *two-pence*, the Law and the Gospel; or (as others conjecture, the two Sacraments), the *Host*, the Ministers of the Gospel, with this promise, that whatever they shall spend more in health, or life, or exertion, shall be amply repaid, when Christ, the *good Samaritan*, shall come again in glory.

Lightfoot has given the same interpretation. It is necessary here to remark, by way of caution, in the words of Glassius, in his fifth

rule for the interpretation of parables, "*non est opus nimia cura in singulis verbis anxium esse, neque in singulis partibus adaptatio, et accommodatio ad rem spirituales nimis ἀκριβῶς quaerenda est.*"—*Philolog. Sacra*. lib. ii. part i. tr. 2. sect. 5. p. 336, &c. See also, on the interpretation of Scripture, Van Mildert's *Bampton Lectures*, with the valuable notes.—Marsh's *Lectures*, part iii. Lectures 17, 18.—Glassii, *Philologia Sacra*, lib. ii. part ii. sect. 1. p. 263–288.—Lightfoot's *Works*.

NOTE 16.—PART V.

THIS section is placed by Archbishop Newcome before the account of the resurrection of Lazarus. As his arguments for so doing do not appear satisfactory, I have followed the authority of Lightfoot, Pilkington, Doddridge, and Michaelis, and have preserved the order of St. Luke's Gospel.

NOTE 17.—PART V.

THE excellence of our Lord's manner of teaching, and the wisdom of his lessons are so evident, in the present and the following sections, that there can be no necessity for entering into any discussion on this portion of the Arrangement. The tenth section affords us a complete picture of the admirable manner in which our Lord deduced the most impressive lessons from the most common occurrences. In the eleventh, he gives to his disciples the same perfect and beautiful form of prayer which he had previously made known to assembled crowds. And it is probable he was requested to do so at this time by a new convert. In the twelfth, we hear his severe and just reproof to the Pharisees, who regarded only the externals of religion, and were pleased with the homage of the multitude, and their own outward sanctity. He also encourages his disciples to acknowledge Him, to fear God rather than man, who has no power over the soul; and he warns them, that if they deny him against the witness of their conscience before men, they shall be denied before the angels of God—and that to blaspheme against the Holy Ghost, which was to impute the actions of Christ to an evil spirit, was an unpardonable offence, never to be forgiven. That he might not excite the indignation of the Pharisees, by the exercise of temporal authority, he refuses (sect. 14.) to decide a controversy, when applied to for that purpose; but takes advantage of the opportunity to reprove covetousness, and by a most beautiful and appropriate parable, proves the vanity and helpless insufficiency of earthly possessions, and the uncertainty of this life,

in which alone we can enjoy them. In the fifteenth section, he especially charges his disciples not to be of uncertain, anxious, wandering, unsettled, distracted mind (Luke xii. 29. *μὴ μετεωρίζεσθε*, vide Kuinoel in h. v.), but to place their faith and confidence in Him who provides even for the birds of the air and lilies of the field. The sixteenth section is a continuation of the same address, exhorting to the punctual performance of every duty, as we know not when the Son of Man cometh. In the seventeenth he again reproves the fastidious and absurd manner of keeping the Sabbath, when an act of mercy was considered a violation of the Law.

NOTE 18.—PART V.

THERE seems to be some allusion in this parable to the circumstances in which our Lord was now placed. He was proceeding to Jerusalem, where he intended, as his hour was approaching, to address himself to the rulers of the Jews, with as much boldness as he had hitherto spoken to the people. He foresaw the result of this conduct; that it would lead to his painful death, and the accomplishment of the promises of God. The future was ever present to him. As the seed was committed to the ground, and became a great tree, so in the same manner would his kingdom begin from his death, and gradually increase and extend itself over the world.

NOTE 19.—PART V.

THIS section contains an account of the cure of the blind man at Jerusalem. In favor of the opinion that this miracle was effected at the feast of Tabernacles, we find Pilkington, Newcome, Macknight, Cradock, Bishop Richardson, Le Clerc, &c. That it was wrought at the feast of the Dedication, the principal authorities are Lightfoot and Doddridge, whose opinion is here preferred.

Archbishop Newcome's principal reason is, that the word *παράγων*, in John ix. 1. seems to refer to the word *παρῆγεν*, used in chap. viii. 59.

To this it may be replied, that there are most powerful reasons for believing with Wetstein and Griesbach, that the last seven words of *this chapter* (viii.) of St. John, and the word *παρῆγεν* among the number, were not originally part of the Sacred Text. Lampe, however, is very indignant at this supposition. But the authorities of the two former critics, united to that of Erasmus, Grotius, Mill, Semler, and Kuinoel, are sufficient to justify our replying to Archbishop Newcome's argument in this manner. But waving this supposition, that the last clause of John viii. 59. is spurious, it may be replied

in the words of Doddridge, "it seems much more probable that *παράγων* might be used without reference to *παρῆγεν*, than to suppose that when Christ was fleeing out of the temple in the hasty manner described, his disciples as he passed should stop him, for the purpose of putting so nice a question as that mentioned in John ix. 2.; or that he should stand still at such a moment to discourse with them, or to perform such a cure, in a manner so leisurely, as it is plain this was done."—*Fam. Exp.* vol. ii. p. 71, sect. 130.

The correspondence between *παράγων* and *παρῆγεν* might be mere coincidence; if it was intended by the inspired writer, it would be a most unaccountable deviation from the beautiful simplicity of his usual language.

The great attention excited by this miracle, and its effects, both on the Sanhedrin and on the people, appear to be the preludes to that more universal notice which our Lord obtained, when he went up to Jerusalem for the last time. On this supposition, the feast of the Dedication would be its more probable period. In *Critical Remarks on detached Passages of the New Testament*, by the late French Lawrence, LL.D., M.P., &c., we meet with another argument in favor of the arrangement now adopted. "In John x. 22, several MSS. of good authority read *τοτε*, instead of *δε*. It was then at Jerusalem," &c. instead of "and it was. This favors the idea of those harmonists who suppose the meeting with the blind man to have taken place at the feast of the Dedication. After having been obliged to hide himself, that he might escape stoning, it is not likely that Christ should appear again at Jerusalem till he went thither to attend the next public festival." Such is the remark of a most impartial critic. Even if the reading *δε*, however, remain, the 22d verse of chap. x. may still refer to the event related in the preceding as well as in the subsequent passages.

Michaelis refers the contents of these sections to the general period in which all the harmonizers place them; but he does not enter into any details.

The propriety and wisdom of our Lord's conduct in the various instances recorded in these sections, the excellence of his lessons, and the manner in which he gradually developed his character and claims, seem to be so plainly narrated, that it is not necessary to enlarge upon each incident. For reflections on the character of our Lord as a teacher, perhaps the best work extant is that of Archbishop Newcome, entitled, *Observations on our Lord's Conduct*; the best on the elevation and dignity of our Lord's character is Craig's *Life of Christ*. Besides these, however, there are very many that may be read to the greatest advantage, Bishop Law, Taylor, Stackhouse, &c.

NOTE 20.—PART V.

THE Jews believed in the doctrine of the transmigration of souls—*גלגול נפשות*. Josephusⁱ tells us that every soul was incorruptible and immortal, and that the souls of the good passed into another body, while those of the unrighteous were eternally punished. Some suppose that it was in allusion to this opinion that our Lord was imagined to have been either Elias, or Jeremiah, or some one of the prophets. The cabalists tell us, that the soul of the first man occupied the body of David, and was afterwards preserved to inhabit the body of the Messiah: they deduce this important truth from the *certain* evidence afforded them in the letters which compose the name of the Protoplast אדם. These admirable logicians inform us, that the first letter א signifies Adam, the second ד David, the third מ the Messiah; and therefore the point is proved.^j

For an account of the singular opinions of the Jews, alluded to in this verse, see Lightfoot, vol. ii. p. 568–9.

NOTE 21.—PART V.

JONES gives a curious interpretation of this miracle. "That the miracle (he observes) might be more instructive, a very peculiar form was given to it. Christ moulded the dust of the ground into clay, and having spread it upon the eyes of the man, he commanded him to go, and wash off this dirt in the pool of Siloam. Here the reason of the thing speaks for itself. What is this mire and clay upon the eyes, but the power this world has over us in shutting out the truth? Who are the people unto whom the glorious light of the Gospel of Christ cannot shine, but they whose minds the god of this world hath blinded? So long as this world retains its influence, the Gospel is hidden from the eyes of men; they are in a lost condition, and nothing can clear them of this defilement, but the water of the Divine Spirit sent from above to wash it away. This seems to be the moral sense of the miracle, and a miracle thus understood becomes a sermon, than which none in the world can be more edifying. Our Saviour himself gives the spiritual signification of it in words which cannot be applied to a bodily cure—'As long as I am in the world, I am the Light of the world.' The whole world, like this man, is born blind. I am come to give it light, in proof of which I give this man his sight."—Jones *On the Figurative Language of Scripture, Works*, vol. iii. p. 153. See also Jortin's *Remarks on Eccl. Hist.* vol. i.

ⁱ Josephus, *De Bell. Judaico*, l. xi. c. vii.

^j Vide Witsius, *Ægyptiaca*, lib. i. cap. iv. sect. 10, 11.

NOTE 22.—PART V.

SECT. xxiii.—xxix. These sections are referred to the same place by all the harmonizers, excepting that Archbishop Newcome has made various transpositions of some passages, and Doddridge places them all before the feast of Dedication, and prior to his arranging John ix. 19., that he may not disturb the order of St. Luke.

NOTE 23.—PART V.

THE arguments which induced Pilkington to place this section in its present position appear to me sufficiently weighty to induce me to reject the authority of the other four, who would insert it elsewhere. Lightfoot places the conversation respecting divorce after Luke xviii. 30., as he will not break in upon the supplementary chapters of St. Luke. Newcome, upon very insufficient grounds, has placed this conversation after the account of the resurrection of Lazarus; separating the passages Matt. xix. 3–12. and Mark x. 2–12. from Luke xvi. 18. Newcome's note. His argument from Matthew xix. 1. and Mark x. 1. proves nothing, as these passages are the connecting links between the former and the latter parts of Christ's life. Doddridge and Michaelis also consider the passages as distinct.

I have adopted Pilkington's arrangement, because the order of the other Evangelists is not thereby disturbed; and a reason is given for the conversation itself; which would otherwise, if confined to the account in Luke xvi. 18., appear to be strangely abrupt. "In the present order," says Pilkington, "the reason is evident why the Pharisees came and tempted Christ with this question. He had just before declared that it was easier for heaven and earth to pass away than for one tittle of the Law to fail. Upon which they put the case of divorces to him; concluding that he would resolve it contrary to the then existing Law; or more properly, as Doddridge observes (note to sect. 135, *Family Expositor*), contrary to the received interpretation of the Law by the school of Hillel, who had taught the people that divorces might be permitted for comparatively trivial causes."

NOTE 24.—PART V.

PILKINGTON is anxious, on all occasions, to preserve the order of St. Luke, and he has not therefore followed a rule of harmonizing, which in the great majority of instances is a safe guide. The concurrent order of two Evangelists is preferable to the arrangement adopted by one only. Both St. Matthew and

St. Mark place this section after their account of the decision of our Lord respecting divorces. I follow their authority, therefore, in observing the present order. Lightfoot, Newcome, Doddridge, and Michaelis, have arranged the sections on the same plan.

NOTE 25.—PART V.

SECT. xxxii., xxxiii. These sections continue the order of the supplementary chapters in St. Luke's Gospel, which had been interrupted by the insertion of the corresponding passages from St. Matthew and St. Mark, in the last two sections. The five harmonizers are unanimous in placing them in their present position.

NOTE 26.—PART V.

THERE is much difference of opinion among the harmonizers concerning the particular journey in which the conversation related in this section took place. Lightfoot supposes that the journey of Christ to Jerusalem, here mentioned by St. Luke, is the same with that in John vii. 10. Archbishop Newcome places it after the feast of the Dedication, subsequent to Christ's completion of his last progress round Galilee, and before his triumphant entry into Jerusalem. Newcome's arrangement of this section is here adopted, therefore, in preference to that of Lightfoot. Doddridge has referred this conversation also to the same period. Michaelis does not decide the point; and Pilkington, in his anxiety to preserve the order of St. Luke's Gospel, has not changed its position, but refers it to the same journey. If the word ἀναλήψις, Luke ix. 51., as Schleusner, Doddridge, the ancient versions, and by far the greater majority of critics assert, signifies the ascension into heaven, it would fix the period of the circumstance in question to this last journey of our Lord to Jerusalem.

NOTE 27.—PART V.

SECT. xxxv.—xxxviii. These sections, which follow the order of St. Luke's narrative, are placed in their present position on the united authorities of the five harmonizers, whose labors have principally assisted me in this Arrangement.

NOTE 28.—PART V.

THIS section resumes the order of St. Matthew and St. Mark, as well as continues that

of St. Luke. The event related in it is placed here by Lightfoot, who follows the order of St. Luke; and by Newcome also, who makes the conversation on divorce, and the blessing the children, immediately to precede it. Doddridge, Pilkington, and Michaelis, give it also its present place.

NOTE 29.—PART V.

“IN the New Dispensation which I have now begun to establish—Ye which have now followed me in my despised and afflicted state shall be exalted to glory in the triumphant reign of the Messiah, which shall be eventually established in the world.”—See Bishop Blomfield on a *Knowledge of Jewish Tradition essential*, &c., notes; the discussion of Whitby on this point; and the passage in Lightfoot, to which he refers.

NOTE 30.—PART V.

THE expression here used is supposed to refer to the manner in which the Romans selected men for recruiting their armies. The honor of being chosen to serve their country in a military capacity was esteemed the reward of superiority. The consuls summoned to the capitol, or the Campus Martius, all citizens capable of bearing arms, from the age of seventeen to forty-five. They drew up by tribes, and lots were drawn to determine in what order every tribe should present its soldiers. That which was the first order chose the four citizens who were judged the most proper to serve in the war; and the six tribunes who commanded the first legion selected one of these four, whom they liked best. The tribunes of the second and third legions likewise made their choice one after another; and he that remained entered into the fourth legion. A new tribe presented other four soldiers, and the second legion chose first. The third and fourth legions had the same advantage in their turns. In this manner, each tribe successively appointed four soldiers, till the legions were complete. They next proceeded to the creation of subaltern officers, whom the tribunes chose from among the soldiers of the greatest reputation. When the legions were thus completed, the citizens who had been *called*, but not *chosen*, returned to their respective employments, and served their country in other capacities.—See Clarke's *Comment.* in loc.

NOTE 31.—PART V.

THE resurrection of Lazarus is placed by Archbishop Newcome after John x., and after

the supplementary chapters of St. Luke. Tatian, Gerson, and some others agree in the same arrangement.

After the feast of the Dedication, our Lord went to Bethabara, beyond Jordan, the place where John baptized (John x. 40). Archbishop Newcome supposes, that, as he remained there, and as St. John proceeds immediately to the resurrection of Lazarus, Mary and Martha sent to him while he was now at Bethabara. But this gives us no proof that many circumstances did not take place during our Lord's abode at Bethabara, and likewise, as probable, from the 13th to the 18th chapters of St. Luke, that he made another circuit through some parts of the country before he went to Bethany to raise Lazarus from the dead. It appears, from Matt. xix. 1. and Mark x. 1., that after our Saviour had performed many miracles, and given those evidences of his Divinity which were to precede his last journey to Jerusalem, he went beyond Jordan, and, we may reasonably conclude, to Bethabara; at which place, according to Lightfoot, he received the message from the sisters of Lazarus.

Lightfoot further observes, that he remained in the place where he was when he heard of Lazarus' sickness, that he might die before he came to him, that God might be the more glorified by his raising (ver. 15.), so did he make sure to stay long enough after he was dead before he came, that the glory might be the more. Compare ver. 39, with these sayings of the Jews, *Maym. in Gerushin.* per ult. “If one look upon a dead man within three days after his death, he may know him; but after three days, his visage is changed.” Again, *Lerus. in Moed Katon*, fol. 82, col. 2. “Three days the soul flies about the body, as if thinking to return to it; but after it sees the visage of the countenance changed, it leaves it, and gets it gone for ever.”

Lightfoot's arrangement of the resurrection is the same as that of Bishop Richardson, and it is sanctioned by the learned Archbishop Usher, Lamy, Toinard, and others.

NOTE 32.—PART V.

DURING our Lord's final journey to Jerusalem, he forewarns his disciples of his approaching sufferings and death in the fullest manner. He explicitly unfolds to the twelve disciples the spiritual nature of his kingdom; but their understandings were so blinded by their own preconceived ideas of Messiah's power, that they knew not the things that were spoken. He was now about to perform one of the most convincing and stupendous of his miracles; and he embraces the opportunity to predict all that awaited him to his disciples. He declares that

he was going up to Jerusalem, not to assume the pomp and robes of royalty, as they but too fondly expected, but to be betrayed, to be insulted, to be scourged, and to be put to death. His disciples at this very moment, as is evident from the conduct of the sons of Zebedee in the next section, were ambitiously anticipating their temporal honors.

NOTE 33.—PART V.

PILKINGTON remarks on this passage :—Three Evangelists make mention of Jesus' giving sight to a blind man near Jericho; but there are such different expressions, in their several accounts of this matter, as have induced several harmonists to conclude that different cures are related by them.

1. St. Matthew saith, "As they departed from Jericho, two blind men cried out," &c.

2. St. Mark, "As he went out of Jericho, blind Bartimæus began to cry out," &c.

3. St. Luke, "As he was come nigh unto Jericho, a certain blind man cried out," &c.

The most general conclusion from hence is, that the miracle recorded by St. Luke was different from and previous to that mentioned by the other two Evangelists^k.

Another opinion is, that each Evangelist relates a different fact^l. And a third, that St. Mark and St. Luke relate the former miracle, and St. Matthew the latter^m.

The accounts of the several Evangelists relating to this matter have been connected by the most ancient harmonists, and by some of the modernsⁿ: but they have not given their reasons for so doing. Perhaps they may have been the same as have induced me to think that they have properly connected them, viz.

1. The series of the several circumstances mentioned by all the Evangelists. (1.) The blind man sat by the way-side, near Jericho. (2.) He called Jesus the Son of David. (3.) The multitude rebuked him. (4.) Jesus stopped and called. (5.) The question which Jesus asked, and the answer he received are the same in all the accounts. And (6.), they all agree that the blind man followed Jesus.

2. If Jesus had wrought a cure of this sort just before he entered Jericho, for which all the people gave praise unto God, it is not easy to imagine that the multitude would, immediately after, rebuke another who called upon him in the very same manner. And though the accounts vary in some particulars, yet no where, I think, so much as to make it necessary to suppose that they are relations of different facts. For,

^k Chemnitius, Richardson, Lamy, Toinard, &c.

^l Molinæus, Garthwait, &c.

^m Ludolphus.

ⁿ Tatian, Ammonius, Calvin, Whiston, Le Clerc, &c.

3. Though there were two blind men who received sight, as St. Matthew expresses it, and though St. Mark and St. Luke mention one only, yet the accounts cannot be said to be contradictory, allowing them to allude to the same fact. For the miracle is the same, in the cure of one as in the cure of many. Bartimæus might be the more remarkable person; and therefore the mention of the other be purposely omitted by the two Evangelists^o.

St. Matthew and St. Mark say, that this was done at Jesus' departure from Jericho; and St. Luke, that it was *ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ*, "As he was come nigh unto Jericho," (according to our translation), which seems to imply, that he was not yet arrived there: and this sense hath been affixed to the words, as far as I can learn, by translators in all times, and all languages; from whence hath arisen the seeming difficulty of reconciling the several accounts. But if the words may be translated at large, "When he was nigh unto Jericho," then St. Luke's account is very consistent with the others, because it determines not whether it was before he came to Jericho, or at his departure from that place, that he wrought this miracle. And that the words will bear this construction, we may be easily convinced, by observing another expression of St. Luke, of the very same sort, xix. 29. *καὶ ἐγένετο ὡς ἤγγισεν εἰς Βεθφαγὴ καὶ Βεθανιαν*, translated again, "When he was come nigh to Bethphage and Bethany:" but it evidently appears that Jesus was gone from Bethany towards Jerusalem, when he sent out the disciples, &c. And all commentators are agreed, that though Jesus was then nigh unto Bethany, yet he was going from it. And understanding the words here in the same sense, St. Luke saith, that Jesus was now nigh unto Jericho, but going from it; agreeably to the account which both St. Matthew and St. Mark give of this matter.

Lightfoot observes, "He healeth one blind man as he entereth into Jericho, of which St. Luke speaketh, and another as he goeth out, of which the other two Evangelists speak. Matthew speaks of two healed as he came out of Jericho, comprehending, it may be, the story of him who was healed on the other side of the town. Mark only mentions one, because he rather aimed at showing the manner, or kind of the miracle, than the number."—Vol. i. p. 250.

Doddridge very justly observes, that "this is improbable; for the people would not reprove blind Bartimæus for supplicating our Lord to heal him, if a cure so remarkable had been wrought but a short time before at the entrance into the town.

"I have endeavoured so to harmonize the accounts of the Evangelists, that the scene may be most vividly presented to the reader. I

^o Vide Poli *Synop* in loc.

have adopted the opinion that two were healed—at the same time—but one was more known to the people, the more remarkable of the two, and more earnest in the expression of his faith in Jesus, and in the miraculous cure that had been wrought upon him.” Doddridge, *Fam. Exp.* vol. ii. p. 138.

Newcome agrees with Doddridge in this opinion.

In passing through Jericho, Christ heals the blind men, and when he leaves that city is met by Zacchæus, Luke xix. 2., which evidently places this event before the resurrection of Lazarus. Then follows the resurrection of Lazarus—Christ’s retirement at Ephraim—the anointing at Bethany, and the entrance into Jerusalem. This is the order I have observed, in preference to that of Newcome, or Pilkington. The principal argument of Newcome is derived from John x. 40. compared with John xi. 54–56.; but this is answered by the supposition above mentioned, that Matt. xix. 1. and Mark x. 1. represent Christ as being in the same place as he is said to have been in John x. 40.; and if the Evangelist’s narrative is made our guide, it gives us greater space for the various circumstances recorded in St. Luke.

NOTE 34.—PART V.

THE noble truth, the resurrection of the body, is so important to man, that it has been confirmed by the most convincing evidence, and the most undeniable facts. Our Lord gave life to the human body from the grave in all its various stages of corruption and decay. The body of the widow’s son was restored within one or two days after his decease: for he was recalled to life as they were carrying him to the grave. The resurrection of Lazarus was the third instance, and it was attended with some striking peculiarities. The body had lain four days in the grave. In those warm climates, the terrible process of corruption and decay was always rapid. The flesh would have begun to mingle with its kindred elements. The relations and friends of the departed were so sensible of this, that they attempted to dissuade our Lord from going to the sepulchre. Although they knew that He had raised *one* man from the dead, they did not believe it possible that He could restore life to him, who for so many days had “said to corruption,—Thou art my father, and to the worm,—Thou art my sister and brother.” Our Lord, however, proceeded to demonstrate his almighty power, and the great truths he had come down to teach, by the resistless evidence of a public and undeniable fact. No sooner were the words uttered, “Lazarus, come forth,” then he that was dead came forth. Unable to walk, for he was swathed, and bound

both hand and foot in his grave-clothes, according to the Jewish custom, he glided forth from the grave, and appeared among the astonished multitude. His body was unchanged—he was again to dwell with his family and friends, the same person as he had ever been. Like the daughter of Jairus, and the widow’s son, he was again to resume his place in society, to fulfil the ordinary duties of life, and his body resumed the same functions and properties as it had ever possessed. And we are informed, by the history of the early Church, that Lazarus lived for many years, an unexceptionable witness of the truth of God, and the Divinity of Christ.

The next great fact which demonstrated the resurrection of the body took place at the death of Christ. When He bowed his head and gave up the ghost, the vail of the temple was rent—the ground trembled—the graves were laid open—and, after his resurrection, the bodies of many holy persons arose and went into the city of Jerusalem, and appeared unto many. This attendant miracle is so briefly related, that we cannot safely deduce many conclusions. But that interpretation seems the most satisfactory, which represents the graves as opening at the resurrection of Christ, who is the first-fruits of them that sleep; and that while his body continued in the grave, the same process which is described in the vision of Ezekiel, 37th chapter, took place on the bodies of those holy persons who went into Jerusalem after that Christ rose from the dead. The bones came together—the sinews were restored—the flesh revived—the skin covered it again—and the spirit returned—they breathed—they lived—they moved—and they appeared to many.

From this miracle the disciples might have received the comfortable assurance that Death and Corruption had no power to resist the voice of their Lord and Master; it ought to have taught them, that though scourged, persecuted, and crucified, He had power to lay down his life and to take it up again—and the same voice which called the spirit of Lazarus from the invisible world, and bade it reëminate the corrupting body, shall again command the dust to live, and the dead to rise. The Scripture has given us a moral demonstration of the divine power of our Lord which shall effect this mighty work; whenever the morning of the resurrection shall dawn, all who have been committed to the ground will be included among those whose bodies have entirely decayed, mouldered into dust, or are in various stages of corruption, from the first stiffening of the limbs, to their mingling with their kindred elements. As the earth is covered with the dew of the morning, so, says the Scripture, shall it cast forth her dead. The sea shall give up her dead. The elements around us shall restore their borrowed atoms. Over the surface of the whole earth, the dust shall quicken into life; and man from

the opening graves shall ascend into the air, and be summoned in his body before the tribunal of the Most High, to be judged every man according to his works.

The other Evangelists have omitted the resurrection of Lazarus, because (it is supposed) that he was still alive when they wrote, and would have been rendered, by notice, more liable to persecution. The question is discussed by Kuinoel, in loc., who comes to the same conclusion. We have hitherto been fortunate enough in this country to have escaped from the contamination of the German theological speculators on the miracles of Christ, &c. Should any student, however, have become in any degree entangled by them, he will find a most admirable antidote in the writings of Kuinoel.—See particularly on the Resurrection of Lazarus.

The resurrection of Lazarus was the last and most solemn appeal of a miraculous nature which he made to the Jewish nation before his apprehension. St. John is the only Evangelist who has related the miracle, and he proceeds to mention the consequences both to Christ himself and to the Jewish nation. Immediately after the bystanders had reported the miracle to the Sanhedrin, they decided upon putting Jesus to death. He therefore retired to Ephraim, about twenty miles from Jerusalem, that he might escape the persecution of the Jews, who were anxiously bent on his destruction, John xi. 54., and remained there with his disciples until six days before the Passover, when he went to Bethany, to sup with Lazarus, and was anointed by Mary. The internal evidence, arising from the conversation which the three Evangelists have recorded, seems to be decisive of the propriety of this arrangement. Our Saviour is represented as going up towards Jerusalem, conversing with his disciples, and predicting his sufferings and death. The resurrection of Lazarus was the immediate cause of those sufferings; for the public report of this miracle induced the Sanhedrin to take their most decisive measures against him. The opportunity therefore seemed to be most fit for our Lord to demonstrate to his disciples that he knew beforehand the consequences of his actions, and that the time had come when he was to make a free-will offering of himself for the sins of the whole world.

NOTE 35.—PART V.

THERE is much difficulty in the reasoning of the Sanhedrin on this occasion. Why should they fear the Romans, even if they had acknowledged our Lord to be the Messiah? They believed that their Messiah was to be a powerful and mighty king, who would overthrow the

dominion of the Romans, and restore the kingdom to Israel.

The cause of their apprehension seems to have been the meek and unostentatious pretensions of our Lord, and his severe reproofs of the pride and hypocrisy of the Pharisees and rulers. They demanded a Messiah who should appear with the insignia, as well as the reality of power, and who should not only continue, but even enhance to the utmost, the temporal dominion of the Jews. As our Lord did not possess the external proofs of royalty, they would not believe that He would be able to oppose the Roman power, whose vengeance they would certainly bring upon themselves, if they should acknowledge any other political sovereign; but as the resurrection of Lazarus was the cause of this assembling by the Sanhedrin, it is evident that the miraculous powers of our Lord must have been known to that body; and the supposition of Lightfoot, therefore, that they knew him, is not irrational: they probably knew him as a Prophet, but not as the Messiah.

NOTE 36.—PART V.

COMMENTATORS are divided respecting the meaning of these words. In the former ages of the Jewish Church, the spirit of prophecy rested with the high priest. As this was the great year in which the object of the Jewish Dispensation was obtained, and the spirit of prophecy, according to the prediction of Joel, quoted by St. Peter, was abundantly poured forth; it is supposed that the high priest was now inspired to utter certain words, with the full meaning of which he was unacquainted, as was frequently, and, in the opinion of the Jews, uniformly, the case among the ancient prophets. Others interpret the words according to the literal sense in which they were spoken by Caiaphas, and suppose that St. John gave them another signification. Hausenius, in his learned dissertation on this subject⁷, endeavours to prove that the words of St. John must likewise be interpreted literally, and that Caiaphas did actually prophesy; and as high priest foretell the necessity of Christ's death. The question is admirably summed up by Hausenius, in his seventeenth section.

“Hoc modo et Saulus, cum suis inter prophetas relatus, majori violentia spiritus actus est. E quibus constat, modum, quo profano Caiaphæ vaticinium inditum est, omnibus fere, qui impiis obtigerunt, tenuiorem, lenioremque fuisse.”

He then proceeds in his last section to show that though this expression of Caiaphas must be considered as a *real* prophecy, yet the high

⁷ Printed in the collection of tracts which compose the 11th volume of the *Critici Sacri*, p. 528.

priest himself was unworthy of the honorable name of Prophet. To this purpose he quotes the accurate conclusions of Origen; and thus sums up his remarks—"Quamobrem bene horum, de quibus loquimur, congruens in unam sententiam divinationis descripta a Basilio est, catena, a Dan. Heinsio e MS. edita—*πῶς δὲ καὶ Βαλαάμ προφητεύει καὶ Καϊάφας; οὗ κακῆτοι τοὺς πειθομένους εἶχον, ὁ μὲν ὡς ἀρχιερεὺς, ὁ δὲ ὡς μάντις· οὐ γὰρ ψυχῆς καθαρότης, οὐδὲ διαύγεια τοῦ ἐνοσθέντος εἰς θεόν, καὶ τῇ ἐκείθεν δυνάμει σπῶντος· ἀλλ' οἰκονομικὸς ἐν αὐτοῖς ὁ λόγος, οὐ κατὰ τὴν ἀξίαν, ἀλλὰ πρὸς τὸν καιρόν.* Idem de Bileamo judicium est R. Isaaci Abarbanelis ad Jos. xiii. 27, *כִּי הָיָה כֹה שְׁנוּכָר מִנְּבוֹאָתוֹ דְּבַר שְׁכַחָא לִּי לְצֹרֶךְ שְׁעָה לְכַבֹּד יִשְׂרָאֵל וְכַרְי לְבִרְכָּם.*"

Grotius² quotes several curious opinions of the ancients respecting the communion of their chiefs and superiors with an invisible world. Homer tells us that a dream was only to be depended upon when it occurred to Agamemnon. The Spartans esteemed those dreams only as prophetic which were presented to the Ephori. Oracular responses were given both to Pharaoh and Nebuchadnezzar, to Lamech and Balaam. And in the former dispensation it belonged to the kings, or to the chief magistrate, to consult by Urim and Thummin³.

Dr. Lardner observes on these words, "By *prophesying*—I understand foretelling the event; which it was, in a peculiar manner, the office of the priest to do, when he was inquired of, or when God was inquired of by him, concerning any important matters under deliberation." See 1 Sam. xxii. 11–13. xxiii. 9–11. and 2 Sam. v. 22–25. He thus paraphrases the whole passage—

"Caiaphas, who was the high priest at that time, when it came to his turn to deliver his opinion, said, 'You have hitherto talked very weakly and ignorantly; you may proceed in the case before you without hesitation. The taking away the life of this man will be so far from being ruinous to the whole nation in this country, and in other parts, as some of you fear, that it will be much for the advantage of the people of God, every where.' This, however, he said, not merely of himself, but being then high priest, he foretold the issue and event of their counsels, and of the death of Jesus; and that it would come to pass that Jesus would die for that nation, and not for that nation only; but that through his death he would gather to-

gether in one the children of God, which were scattered abroad⁴."

The advice of Caiaphas is such, indeed, as might have been expected from an unprincipled and worldly politician. He recommends them to save the state, by sacrificing the supposed author of their apprehended danger. One man must die for the people—that is, the life of this Jesus, although he has performed mighty works, is of no value when compared with the possibility of danger. The Evangelist certainly refers to this speech of Caiaphas, as if it had been spoken under a divine impulse, of which he was totally unconscious.

Diodati, in his Annotations, writes—"God guided the tongue of the high priest; so that thinking to utter a speech according to his own wicked meaning, he pronounced an oracle according to God's meaning; as the high priest had oftentimes inspirations from God." Exod. xxviii. 30. Numb. xxvii. 21.

NOTE 37.—PART V.

ON THE TIME OF THE ANOINTING OF OUR LORD AT BETHANY.

HARMONISTS have been much divided on the proper place of the anointing our Lord at Bethany. Some have supposed that this unction was performed twice, others but once. Lightfoot and Pilkington have embraced the hypothesis of a twofold unction. Archbishop Newcome supposes that there was one only, which he places two days before the Passover. Doddridge and Michaelis have concluded that our Lord was anointed once only, and refer the event to the sixth day before the Passover.

After an attentive perusal of the several reasons adduced by each harmonist, I have adopted the opinion of Michaelis and Doddridge. The German harmonist, in his chapter on the Rules to be observed in making a Harmony of the Gospels, has selected this event as the example by which to illustrate the position "that two or more relations may be very similar, and yet not the same; and these must be carefully distinguished from each other."—"The following instance," he observes, "may serve to show the manner in which I apply the rules in question. The Evangelists, St. Matthew (chap. xxvi. 6–13.) and St. Mark (chap. xiv. 3–9.) have related that Christ was anointed in the week preceding his death, and all the commentators are agreed that both of them mean the same unction. St. John likewise (chap. xii. 1. 8.) relates that Christ was anointed in the same week; and the unction which he describes, is, in my opinion, the very same with that which

² *Critici Sacri* in loc., vol. vii. p. 221. and Joh. Priscæi Annotata, at the end of vol. vii. p. 356.

³ I may here take the opportunity of observing a contradiction in the folio edition of Lightfoot's *Works*. In his *Gleanings on Exodus*, Lightfoot supports the opinion that the high priest heard a voice, when consulting the Oracle by Urim and Thummin; but in his sermons he advances the opinion that he was suddenly inspired by the Spirit of prophecy.—Vide *Life of Lightfoot*, prefixed to his *Works*, folio edition.

⁴ Lardner's *Works*, vol. i. 4to. edit. p. 211.

St. Matthew and St. Mark have recorded ; but, according to others, it was totally different, and happened four days earlier. Now that two different unctions happened twice in the same week is more than I am able to believe. The two unctions above mentioned, if we consider as two, what I believe to be one, agree in the following circumstances :—

“1. Both happened at Bethany.

“2. In both cases Jesus was anointed, not by his host, but by a woman. However, as Christ was frequently at Bethany, these circumstances are not so very remarkable.

“3. Both unctions took place, as I shall prove in the sequel, not in the house of Lazarus, the friend of Jesus, where we might soonest expect him, but at another house.

“4. Both happened in the last week before the suffering of Christ.

“5. In both cases the ointment was so expensive, that the unction had the appearance of profusion.

“6. In both cases we meet with the remarkable circumstance, that the ointment was not purchased for the purpose to which it was applied, but that it had been preserved for some time by the person who used it ; for the disciples were offended that the ointment was not sold and given to the poor ; and in the account which is given by St. John (chap. xii. 7.) it is expressly said by Jesus, ‘against the day of my burying hath she *kept* this.’ One might almost conjecture that it was the remainder of the ointment which Mary and Martha had purchased for the funeral of Lazarus : the thought presents itself at least, on reading St. John’s description, as not improbable⁴.

“7. In both cases the unction is censured by the disciples.

“8. In both cases the ground of censure is the same.

“9. In both cases the unction is defended by Jesus, and the same answer given to the disciples.

“10. The expression, *ῥέσδος πισιζή*, which is not only very unusual, and therefore obscure, but occurs in not a single instance either in the Septuagint, or in the New Testament, except on this occasion, is used both by St. Mark and by St. John ; the ointment therefore used in both cases was strictly the same.

“These circumstances are too numerous and too particular, to have happened twice : not to mention the improbability that the disciples, after having been rebuked by Jesus six days before Easter, for having censured the unction, should presume to repeat their censure on a similar occasion, on the second day before Easter. For it contained a manifest disregard to Jesus himself, which they must have very sensibly felt, when he answered them, ‘The poor always

ye have with you, but me ye have not always,’ John xii. 8. ; and of which, therefore, they would hardly have been guilty only four days afterwards.

“In the two accounts, which are given by St. Matthew and St. John, I perceive not the least variation, except that in some points the one is more copious than the other ; but their descriptions are so far from being inconsistent, that they have all the appearance of proceeding from two different eyewitnesses to the same fact.

“1. According to St. Matthew and St. Mark, a *woman* anoints Jesus ; according to St. John, he is anointed by *Mary*, and, if we may judge from what he says in the second verse, by Mary, the sister of Lazarus. This however is no contradiction, when one historian omits the name of the woman, the other mentions it. Nay, even from the very silence of St. Matthew and St. Mark, with respect to the name, may be deduced an argument in support of the opinion, that the unction described by St. Matthew and St. John is the same. St. Matthew and St. Mark must have had particular reasons for concealing the name of the woman, since, according to their own relation, Jesus declared that what she had done should be preached in the whole world for a memorial of her. Now this cannot have happened unless she was the Mary mentioned by St. John : and it would follow, from the supposition of two different unctions, that the declaration of Jesus had remained unfulfilled. Perhaps the real state of the case is as follows :—the two first Evangelists, who have made no mention of the raising of Lazarus from the dead, that they might not expose him to the persecution of the Jewish Sanhedrin, have probably, from the same reason, concealed the name of his sister Mary, who anointed Jesus with the ointment which remained after the interment of Lazarus. St. John, on the contrary, expressly mentions it, because he wrote after the destruction of Jerusalem, and could therefore have no reason for concealing the name either of Lazarus or Mary.

“2. According to St. Matthew, the entertainment was given at the house of Simon the leper ; according to St. John, Lazarus was one of them who sat at the table with him (*εἰς τῶν ἀνακειμένων*), and his sister Martha served. Some commentators have considered this as a variation in the account, and have concluded, from St. John’s description, that the entertainment was given at the house of Lazarus. But this is certainly not true, since no one in speaking of the master of the house would say, ‘he was one of those who sat at the table.’ On the contrary, this very expression proves that he was only a guest, and that the entertainment was given at the house of a friend, in which his sister, who was a diligent housewife (see Luke x. 40.), prepared the table.

⁴ Marsh’s *Michaelis*, vol. iii. part i. p. 23.

"3. According to St. Matthew, the woman poured the box of ointment on the head of Jesus; according to St. John, she anointed his feet. But even this circumstance is not sufficient to prove two distinct unctions, though among all the variations it is the most considerable. That Mary did not leave the head of Jesus unanointed, we may take for granted, from the general practice of the East; but this is not related by St. John, who mentions only the more extraordinary circumstance, omitted by St. Matthew and St. Mark, that the woman anointed his feet. It is agreeable to John's peculiar manner to relate circumstances omitted by his predecessors.

"4. According to St. Matthew, the disciples in general, according to St. Mark, only some of them, had indignation, and censured the woman. This cannot be considered as a contradiction: for when St. Matthew says, in general terms, 'the disciples,' it does not necessarily follow that he meant *all* of them, without exception; nor is it probable that *all* of them expressed their opinion. But St. John mentions Judas Iscariot, as the person who censured the action. Still, however, we cannot conclude that the Evangelists have described two different unctions. One of the disciples must have made a beginning, to whom others acceded, though probably not in the same words. This person is particularly named by St. John, who likewise adds the motive which induced him to cast the censure. Perhaps St. Matthew and St. Peter acceded to the opinion of Judas, but not St. John; and hence St. Matthew and St. Mark speak openly in the plural number, that they might not conceal the part which St. Matthew and St. Peter had taken in this unjust censure.

"It is further objected, that the clear and certain marks by which the time is determined by the different Evangelists, prove two distinct transactions; that St. John mentions expressly the sixth day before Easter (John xii. 1.), and St. Matthew as expressly the second day before Easter (Matt. xxvi. 2.), as the day on which the unction happened: but the assertion appears to have no foundation. That St. John has determined the date to be the sixth day before the Passover is not to be disputed. But St. Matthew is silent as to the day on which the unction happened; and it is owing only to the modern division of Matthew's text into chapters, that we suppose he has determined the time. The Evangelist has not written, 'On the second day before the Passover Jesus was at an entertainment at Bethany;' but after having related a discourse which Jesus had made to his disciples, he adds, 'And it came to pass, when Jesus had finished all those sayings, he said unto his disciples, Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified.' Immediately afterwards the Evangelist relates the

plot which was formed against the life of Jesus in the following manner: 'Then (*τότε*) assembled together the Chief Priests and the Scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, not on the feast day, lest there be an uproar among the people.' Now the word *τότε*, which is capable of a very extensive signification, no more determines this consultation to have happened on the same day on which Jesus delivered his discourse to the apostles, than that it happened in the same hour.

"But even if we admit that both of them happened on the same day, it will by no means follow, that the entertainment likewise at Bethany took place on that day; at least the words with which St. Matthew begins his narration of it, 'Now when Jesus was in Bethany, in the house of Simon the leper,' contain no determination of time, and may as easily refer to a preceding as a present period.

"Still, however, it might be objected, that though St. Matthew and St. Mark have not expressly mentioned the day on which the unction took place at Bethany, they have at least assigned to it a place in that part of their narrative where they were advanced, namely, to within two days of the Passover. Now this objection presupposes that the Evangelists always wrote according to the order of time, which they certainly did not; and if we only make a different division of the chapters, and reckon to the twenty-fifth chapter the two first verses of the twenty-sixth, the unction at Bethany, which is related in the following verses, will have less reference to the time specified in those two verses."

"The Jewish Sanhedrin had formed the resolution to put Jesus to death, but not on the feast day; and it was the unction at Bethany which afforded them the means of getting him into their power, though on the day which they had endeavoured to avoid. This may be gathered from St. Matthew's own relation, who, after having described the consultation of the Sanhedrin, immediately relates the unction at Bethany, and then adds, 'That one of the twelve, called Judas Iscariot, went unto the Chief Priests, and said unto them, What will ye give me, and I will deliver him unto you?' (Matt. xxvi. 14, 15.) The account given by St. Matthew is in some measure obscure, because we do not perceive in what manner the circumstance of the unction excited in Judas the resolution to betray his master. But this, we clearly learn, from the relation of St. John, from which it appears that Judas was properly the person who censured the unction, under the pretence that the ointment ought to be sold for the benefit of the poor; and that this specious pretext likewise met with the approbation of other apostles. The true reason, as St. John expressly declares,

was the hope of having a further opportunity of defrauding the money-bag, which was entrusted to his care. The answer therefore of Jesus affected Judas in particular, whose guilty conscience augmented the severity of the rebuke. Under these circumstances, it is by no means extraordinary that Judas resolved to take revenge, especially when we consider that he was already an apostate (John vi. 67-71.), and thought, perhaps, that, if contrary to his belief, Jesus was really the Messiah, the measures concerted against him would be of no avail; but that, on the other hand, if Jesus was an impostor, he would meet with the fate he deserved. It appears, then, that the unction at Bethany, which gave rise to the offer of Judas to the Sanhedrin, to betray Christ, is more properly arranged immediately before the relation of the effect which it produced, than it would have been, if placed at the beginning of the twenty-first chapter, to which it properly belongs, according to the merits of time^u."

It will be observed, that Michaelis, in these observations, has replied to the principal objections which have been proposed by Lightfoot, Whiston, Whitby, Macknight, and others. Archbishop Newcome has reviewed these arguments in a long note on the subject.

Bishop Marsh is not satisfied with these arguments of Michaelis. He observes that Matt. xxvi. 2. and Mark xiv. 1. bring their narrative down to the third day, and that the assembly of the chief priests was certainly held three days before the Passover, when Judas betrayed Christ; but it does not therefore follow, as Bishop Marsh supposes, that the unction was on the same day. St. Matthew connects the two events, in order to point out the cause and the effect, without distinguishing the precise time. St. Mark follows St. Matthew's plan, and for the same reason.

The first day of unleavened bread is mentioned in its order, after the parenthetical narration of the causes of the betraying, and has no reference to the unction. Bishop Marsh justly objects to Archbishop Newcome's order, but proposes the opinion, that the unction took place on the Wednesday before the Passover. This learned theologian, however, does not rest this opinion upon the arguments generally made use of, but upon a supposed corruption of the original text of St. John. As the testimony however, of all existing MSS. is against this opinion, Bishop Marsh conjectures that the corruption in question was made at so very early a period, that no manuscript extant has the original reading. It is at all times painful to be compelled to differ from an authority so eminent as Bishop Marsh; but it is impossible to approve of any emendation of the text of the New Testament, which increases instead of lessening difficul-

ties; and is unsupported by the authority of one quotation, version, or MS. extant. The Scriptures must be treated with greater veneration.

Bishop Marsh, in his note (No. 9.) to this section of Michaelis, also endeavours to prove that the day on which Christ was betrayed was the day of the unction. His arguments do not appear satisfactory. The question principally rests upon the precise meaning of the word *τότε*, which Michaelis would render "very soon after," and his annotator "immediately after."

The authority of Dr. Dick, in his *Essay on the Inspiration of the Scriptures*, confirms me yet further in the conviction that the unction at Bethany took place six days before the Passover.—See Dick's *Essay*, p. 300, 301.

NOTE 38.—PART V.

IT is not exactly known of what this (*νάρδος πιστική*) consisted which was poured upon the head of our Lord. The words occur but twice, Mark xiv. 3. "There came a woman having an alabaster box of ointment of spikenard, very precious," *ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς*; and John xii. 3. "Then took Mary a pound of ointment of spikenard, very costly," &c. *Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτιμου*. Schleusner derives the word *πιστική* from *πίνω, bibo*; and supposes that the ointment could be poured out as a liquid.—He quotes, among other authorities, the same passage from Æschylus^v as Heinsius does, to confirm his opinion. Others derive the word from *πίστις*, and suppose that it merely signifies that the ointment was pure and unadulterated. With this opinion Heinsius agrees, and defends the interpretation from the Hellenistic interpretation of a verse in Isaiah xxxiii. 16. *εἴ τις εἰς νόσον πέσοι οὐκ ἔν ἀλέξιμ' οὐδὲν, οὐδὲ βρώσιμον οὐ χρυσίδον, οὐδὲ πιστόν^w*. Others, rejecting both these opinions, suppose the word is not Greek, but Latin, and that *νάρδος πιστική* is the same as *nardus spicata, hoc est, ex spicis expressa*, from *πίεζω, premo*, unde *πιεστή*, by metathesis *πιστική*, as *φελόνη*, for *Penula*. Scaliger reads the word *πιστική*, from *πίσσω, contundo*. Nonnus keeps the word as it is in St. John, and gives no explanation. Lightfoot supposes the word to be derived from the Syriac *ܢܪܕܝܢ* and interprets the whole phrase to signify an aromatic confection of nard, mastic, or myrobalane. Hartung^x is of opinion that the ointment in question was brought from Opis, a town near Babylon,

^v Heinsii *Exercitationes Sacrae*, p. 218.

^w *Prom. Vinc.* Glasgow edit. imputed to Porson, line 478.

^x Apud Pfeiffer, *Exoticorum N. T.* locus xxii. at the end of the *Dubia Vexata*, p. 916.

^u Lightfoot has endeavoured to prove the same thing.

whence spices and unguents were exported, and that the true reading, therefore, ought to be *πιστικῆς*. Lampe^y and Cloppenburg, however, reject this interpretation, for the best of all reasons when the language of the New Testament is under consideration, because the word is not to be found in any manuscript or version extant; and the latter derives the word from the name of Pista, a Persian city, mentioned by Æschylus, *Τάδε μὲν Περσῶν τῶν οἰχομένων Ἑλλάδ' ἐς αὐτὴν Πιστὰ καλεῖται*,—*Persæ*, line 1, 2. on which the Scholiast observes, *ἀγροοῦσι δ' οὐ πόλις ἐστὶ Περσῶν ἔσωθεν Πιστεῖρα καλουμένη, ἣν συνόψιας ὁ ποιητὴς Πιστὰ ἔφη*—the only objection to this opinion is, that nard does not grow in Persia. It might, however, be imported from India, and manufactured there for the use of the merchants. Abulfeda is quoted both by Lampe and Pfeiffer, to prove that Pista was the metropolis of Carmania, a large and flourishing city on the river Indus.

Pfeiffer, after reviewing these various opinions, comes to the same conclusion as Luther and Kuinoel (*Com. in Hist. lib. N. T. in Mark xiv. 3.*) that it signifies unadulterated, or pure, and is derived from *πιστις*. He quotes Casaubon's observation, that *πιστικὸς* signifies that which can be depended upon, or which deserves confidence. Eusebius (*Demons. Evang. lib. viii.*) calls the wine of the Eucharist, *καὶ αὖτις πιστικὸν τῆς καινῆς διαθήκης*.

NOTE 39.—PART V.

ON ZECHARIAH IX. 9.

THIS prediction of Zechariah, four hundred years before the event, announced to the people of Israel, that the King of Jerusalem, contrary to the universal custom of his own and of every other nation, should enter into his royal city, without any outward pomp and splendor; that he should ride upon the humblest of animals; himself the meekest and lowliest of men, yet the Saviour of his people, and, as such, be received by them with the loudest rejoicings and acclamations. We are assured, by the Prophet Malachi also, that the Messiah should certainly visit the second temple at Jerusalem. Let me now, then, appeal to the Jew who receives the Old Testament, and entreat him to search the records of the history of his fathers, and there find if any prophet, priest, or king, or ruler of Israel, before the destruction of the second temple, ever entered into Jerusalem, as Jesus of Nazareth is here represented to have done; and which of all these rulers of Israel united so many of their ancient prophecies in his own person. Of all the long train of Persian, Grecian, Roman, or Jewish rulers, to whom can

we apply the prophecy of Zechariah, and assert that he rode into Jerusalem humble, royal, and a Saviour, visiting and appearing in their temple? Ezra was in their city when the prophecy was delivered^z. The successor of the Persian conqueror was reposing in his palace. Nehemiah went up to Jerusalem attended by the captains and cavalry of the king of Persia, (Nehem. ii. 9.) When he arose privately in the night, he was accompanied by few only of his train, and though he rode, it was not in the manner described by the prophet^a; and of this his second entrance nothing is recorded^b.

Did the governors of Syria, under the Persian sovereigns of Judæa, visit Jerusalem in such lowly state? Was the prophecy fulfilled in Bagoses, when he espoused the cause of the usurper of the high priesthood, and imposed a fine upon the priests for every offering that was brought to the temple? Did any Persian emperor ever enter Jerusalem; or can it be supposed that the prophet alluded to any officer who bore an inferior title^c? If it be imagined that Zechariah predicted the conquest of the Grecian conqueror, when, meeting the high priest Jaddua, he venerated, amidst the astonishment of his attendants, the name of Jehovah, glittering on his tiara^d; let it be remembered that

^z Vide on the date of this prophecy, &c. *Arrangement of the Old Testament*, Note 26, Period VIII. part ii. and the references in the note.

^a *אֵין עָמִי כִי אֶסְתַּחֲוֶה אֲשֶׁר אֲנִי רֹכֵב בָּהּ* Nehem. ii. 12. whereas the predicted King of Zechariah was to enter the city,—

רֹכֵב עַל-חֲמֹר וְעַל-עֵז בְּיָמֵינוּ.

^b Vide *Arrangement of the Old Testament*, Period VIII. part iii. sect. v.

^c “Sub præsidibus hisce alii minorum ordinum magistratus fuere; qui aliquando שָׂרִים principes, Ezra ix. 1, 2. alias חֲוִירִים, nobiles, magnates, patricii, Neh. iv. 14. nonnunquam et שָׂרֵי אֲבוֹת principes patrum, seu familiarum, dicuntur, Ezra viii. 29. A quibus distincti fuisse videntur, quos זְקֵנִים seniores, aliquando et סְגָנִים secundarios sive subalternos judices, sacra historia nuncupat. Quibus quandoque jungitur civium omnium cœtus קהלה חגורה congregatio magna. Quorum ordinum diserta mentio Neh. v. 7. contendit cum חֲוִירִים nobilibus, et cum סְגָנִים secundariis judicibus, Junius vertit antistitibus, et dixit illorum causa קהלה חגורה congregationem magnam, Ezra x. 8. memoratur זְקֵנֵי הַשָּׂרִים וְזְקֵנֵי הַסְּגָנִים senatus principum et seniorum, deinde קהלה חגורה congregatio deportatæ multitudinis. Sub auspiciis ducis seu præsidis provincialis erat Hierosolymis secundarius quidam præfectus, seu legatus ipsius præsidis, ex tribu Benjaminis: ut colligi potest ex Neh. xi. 9. Ibi enim dum enumerantur Benjaminitæ Hierosolymis habitantes, laudatur Juda filius Senuæ כִּשְׁנָה עֶלְ הָעִיר Secundarius supra civitatem.”—Witsius, *Historia Hierosol. Exerc. Sacra*, p. 291, sect. 23.

^d “Alexander enim, ut vidit e longinquo candidatum populum, et sacerdotes in amictu byssino, pontificemque in stola hyacinthina auro distincta, tiamam in capite gestantem cum præfixa lamina aurea insculpta nomine Jehovah, solus ad eum accedens, nomen illud adoravit, ac salutavit Ponti-

^y Vide Lampe *On John* xii. 3. vol. ii. p. 325, note.

Alexander was at the head of his army, neither meek, nor poor, nor humble^e. Do the pages of history unfold any similar event, which occurred in the lives of either of the Ptolemies? whether of Lagus, who entered the city on the Sabbath, as an enemy and a conqueror, and took away many thousands of the people as his prisoners? or of Philadelphus, who reversed the decree, and restored them to their own country? or of Ptolemy Philopater, who marked the wretched Jews with the ivy-leaf, in honor of Bacchus, and sacrilegiously attempted to enter the sanctuary? can we trace a similitude between these men and the King of Israel, at whose coming the daughter of Zion was invited to rejoice greatly?

Let us turn our attention to another dynasty, and search among them also for this meek and humble Saviour, and King of Israel. Did Antiochus the Great protect the people? It is true that they welcomed, with acclamations, his army and their elephants; but where do we read that this king entered Jerusalem on a colt, the foal of an ass? Did Seleucus Philopater fulfil the prediction, when he sent Heliodorus to plunder the temple: or was his brother, the cruel oppressor, the savage murderer, and the foulest idolator of all the enemies of Israel, more meek and humble, when he profaned the temple, and slaughtered the people on the Sabbath? If we look to the history of the Maccabean family, we may still proceed in vain to find one among them whose characteristics, as a leader of Israel, correspond with this prediction of the prophet. Mattathias excited the people to resistance in defence of their religion. Judas entered Jerusalem in triumph, purified the temple, and dedicated it again to the worship of Jehovah; as a religious and devout man, he, perhaps, might be called meek and humble; but where is it recorded that he entered into Jerusalem sitting upon a colt, the foal of an ass? Shall we apply the prediction to the idolatrous Bacchides, who captured the holy city, and murdered the zealous Maccabee? or to any of the sons of the Asmonæan family; whether it be the pious Simon, his warlike son, or to the weak and profligate Aristobulus, who first assumed the diadem, and surnamed himself the King of the Jews; or to his fierce and cruel brother, Alexander Jannæus? If it is possible not to turn in disgust from the unnatural contests of this man's sons, we might inquire if either of these were the meek and holy King of Israel, before or after the Romans entered Jerusalem on the Sabbath, and assisted the royal Jew to slaughter

his countrymen on that holy day? Pompey, who spared the gold of the temple, and Crassus who followed him, and despoiled it: Gabinius, and Cæsar, and Antipater, with all the mingled tribe of Parthian, Roman, and Jewish contenders, who next crowd the scene, may be considered as alike falling short of the description of the prophet. We are now brought to the days of Herod the king, the contemporary of Jesus of Nazareth, the tributary dependant on Rome, the fierce, implacable, and haughty murderer of his wife, his people, and his children? Is this the portrait of the expected king of Israel? Was the destroyer of Mariamne, the flatterer of Augustus, the slaughterer of the innocents at Bethlehem, was he the meek and humble Saviour, who was to ride into the city among the acclamations of the people? Was Herod the king, who died amidst the deep and indignant curses of a suffering people? was he who was smitten of God, hateful to his own family, and abhorred by his subjects, was this the king for whom Zion was to rejoice, and the daughter of Jerusalem to be glad? Surely neither this man, nor his tyrannical son, nor his family of tetrarchs, nor the corrupt and sanguinary governors from imperial Rome, can appear as candidates for the title of the true King of Israel, Jesus of Nazareth. None but the Prophet of Galilee, who worked miracles, who fulfilled every prophecy, who was so poor, that he had not where to lay his head; so humble, that he washed the feet of his disciples, whom the people more than once endeavoured to make their king; and who was now received among them with acclamations and hosannas, none but He accomplished this prediction of Zechariah, and entered into Jerusalem,—

“Just—and having salvation;

Lowly—and riding upon an ass,

And upon a colt, the foal of an ass.”

Brethren of Israel, you acknowledge the miracles of Christ, although you impute them to magic^f. Your fathers bore witness to his blameless life, and to the union in his person of many of the characteristics of your expected Messiah. Whenever your promised Shiloh shall appear, he must manifest himself in the same manner as Jesus of Nazareth has already done; he must appear in the second temple, and accomplish in his own person all the predictions of your ancient prophets. That this prophecy of Zechariah related to the King Messiah, you are presented with proofs, not from the writings of the Evangelists (whom we indeed believe, like your ancient prophets, to be inspired), but from the writings of your own talmudists^g. For of none other can it be said,

ficem. Judæis uno ore Alexandrum consalutantibus, et in orbem cingentibus, Syriæ Reges et reliqui obstupuerunt. vix credentes regem mentis esse compotem.”—Witsius, ubi sup. sect. 25, p. 292, 4to. edit.

^e Josephus, *Ant.* b. xi. ch. viii.

^f See the *Toldoth Jesu*, in Wagenseil's *Tela Ignea*.

^g R. S. quoted by Munster, in the *Critici Sacri*, אי אפשר לפותרו אלא על כליך הכשרי *Impossible*

out of all the rulers or conquerors of Jerusalem, from the building of the second temple after the Babylonian captivity, to its overthrow by Titus ; of none other can it be said, that he entered into the holy city, riding upon an ass, amidst the acclamations of the multitude, and the hosannas of the children.

NOTE 40.—PART V.

If the theological student will refer to the original of Zech. ix. 9. he will observe that the expected King of Israel is called צדיק ונושע.

est ut interpreteris de alio quam de Messia. So Clarius—and Grotius quotes also Abenezra and Rabbi Saudia Gaon, as referring this passage to the Messiah. “Eidem Messia, qui asino vectus est, et humilem se exhibuit, singularem in ipsa humilitate magnificentiam tribuunt.” *Sohar Numer.* fol. 83. col. 332. ubi mystice commentantur ad verba Deut. xxii. 10. Non arabis cum bove, et asino simul. Ille est asinus, דומין מלכא משיחא למשלט עליה, cui insidens Rex Messias dominaturus est.—Et hoc quod scriptum est Zachar. ix. 9. Pauper et insidens asino. Huc pertinet illud R. Josephi in *Sanhedrin*, fol. 98. 2. ‘Veniet Messias, et ego dignus habebor, qui sub umbra stercoris asini ejus sedeam,’ &c. —Schoetgen, *Hor. Heb.* vol. ii. p. 543. *Brescith Rabba ad Genes.* xlii. 2. apud Raymundum Martini, part. iii. distinct. iii. 16. 1. כשיבוא מלך ישראל המשיח לירושלים להושע ישראל Quando Messias Hierosolymam venit, ut semet ipsum in humilitate gerat, q. d. Zach. ix. 9. pauper et insidens asino. See Schoetgen, *Horæ Hebraicæ*, vol. ii. p. 59. De Messiah, lib. ii. continens loca veteris testamenti quæ Judæi antiquiores potissimum de Messiah interpretati sunt. Schoetgen, vol. ii. p. 64. *Schir Naschirim Rabba*, fol. 7. 3. ad verba Cantic. 1. *Sohar Levit.* fol. 28. col. 112. Schoetgen, vol. ii. p. 219. Dr. Gill’s references to the talmudical writers on the application of this passage to our Lord, are—*T. Bab. Sanhedrin*, fol. 98. and 99. 1. *Brescith Rabba*, fol. 66. 2. and 85. 3. *Midrash Kohelcth*, fol. 63. 2. *Zohar in Genes.* fol. 127. 3. and in *Num.* fol. 83. 4. and in *Deut.* fol. 117. 1. and 118. 3. *Raza Mehimna in Zohar in Lev.* fol. 38. 3. and in *Num.* fol. 97. 2. Modern testimonies :—Sarchi in Isa. xxvi. 6. Baal Hatu-

rim in *Exod.* fol. 88. 2. Abrabanel. *Mashmia Jeshua*, fol. 15. 4. ^h Vide Drusius’ and Grotius’ Annotations in Zech. ix. 9. *Critici Sacri*, vol. v. ⁱ “Juxta LXX. sic legimus, Χαῖρε σφόδρα, θιγά- τεθ Σιών· κήρυξσε, θιγάτεθ Ἱερουσαλήμ· ἰδοὺ ὁ βασι- λειὺς σὺ ἐρχεται σοι δίκαιος καὶ σώζων αὐτοὺς, πρᾶϋς, καὶ ἐπιβεβηκὼς ἐπὶ ἵποϋργιον, καὶ πῶλον ἴσσι. Gaude vehementer, filia Sion ; prædica, filia Hierusalem ; ecce Rex tuus veniet tibi justus et salvans ipsos, mansuetus, ascendens super subjugalem, et pullum novum. Interpres legisse vide- tur αὐτός, cum Aldina editio habeat αὐτοῖς. Porro quod hic est salvator, Hebræis est נושע, alludens ad nomen Jesu—Unde locum hunc Judæi juxta historiam referunt ad Christum.”—Erasmus ap. *Crit. Sacri*, vol. vii. p. 714. ^j Newcome’s *Minor Prophets*, in Zech. ix. 9. ^k Vide Grotius in loc., *Critici Sacri*, vol. v.

Sebastian Schmidt renders the words, *justus, et servatus ille* ; and in the margin of our authorized translation, “saving himself.”

With respect to the reading of the Aldine MS.ⁱ σωζων αὐτους, it is not supported by the original, which reads והושע הוא ; had the reading of the first word been ויושע, as Grotius and Houbigant propose, and the word הוא omitted, and the pronominal affix inserted in its place, ויושעו, the αὐτους might be admitted. In the absence of all authority from manuscripts, however, no conjectural emendation can be admitted^j.

Grotius has committed a singular error in supposing that this prophecy can refer to the entrance of Zerobabel into Jerusalem ; as Zerobabel had long been in the city after the return from the captivity, before the prophecy was written^k.

rim in *Exod.* fol. 88. 2. Abrabanel. *Mashmia Jeshua*, fol. 15. 4.

^h Vide Drusius’ and Grotius’ Annotations in Zech. ix. 9. *Critici Sacri*, vol. v.

ⁱ “Juxta LXX. sic legimus, Χαῖρε σφόδρα, θιγά- τεθ Σιών· κήρυξσε, θιγάτεθ Ἱερουσαλήμ· ἰδοὺ ὁ βασι- λειὺς σὺ ἐρχεται σοι δίκαιος καὶ σώζων αὐτοὺς, πρᾶϋς, καὶ ἐπιβεβηκὼς ἐπὶ ἵποϋργιον, καὶ πῶλον ἴσσι. Gaude vehementer, filia Sion ; prædica, filia Hierusalem ; ecce Rex tuus veniet tibi justus et salvans ipsos, mansuetus, ascendens super subjugalem, et pullum novum. Interpres legisse vide- tur αὐτός, cum Aldina editio habeat αὐτοῖς. Porro quod hic est salvator, Hebræis est נושע, alludens ad nomen Jesu—Unde locum hunc Judæi juxta historiam referunt ad Christum.”—Erasmus ap. *Crit. Sacri*, vol. vii. p. 714.

^j Newcome’s *Minor Prophets*, in Zech. ix. 9.

^k Vide Grotius in loc., *Critici Sacri*, vol. v.

PART VI.

NOTE 1.—PART VI.

THE several circumstances mentioned in the sections of this chapter, which relate our Lord’s conversations, when for the last time he visited Jerusalem, as well as the nature of the questions

proposed, present us with a most lively portrait of the manners and opinions of the Jews at this period. Schoetgen, and the other writers, who have proposed to explain the New Testament from the talmudical writings, have bestowed much labor on the illustration of some of the

phrases, &c. adopted by the Evangelists; but, in general, the discourses and conversations of our Lord are so plain, that none can misunderstand them—so short, none can forget them—so perfect, none can add to the force of their instruction, or the eloquence of their language. To add many notes would be “to throw a perfume on the violet.”

The differences between the harmonizers of the Gospels, with respect to the contents of this and the following parts of this arrangement, are of little importance. In general they are agreed. The principal differences in this part refer to the number of times in which the buyers and sellers were driven from the temple—the question whether our Lord ate the Passover the same day as the Jews—and the precise time in which the discourses in St. John were delivered.

NOTE 2.—PART V.

RIDE on because of the word of truth, of righteousness, and of judgment. Enter into thine holy city, thou King of Glory. So amidst the acclamations of angels didst thou return to thy Father. So shall the spirits of the just attend thee, when thou shalt again at the end of the world go up, from the dissolution of nature, to thy Father and our Father, to thy God and our God. The hour was approaching when the mysterious sacrifice, reconciling the heaven and the earth, was to be offered; and Jesus, knowing that all things were to be accomplished, went on to the scene of his sufferings amidst the homage of the people, and appealing to the rulers of Israel, by his fulfilment of the most peculiar of their prophecies, which they had applied to their expected Messiah.

He entered into Jerusalem to fulfil the prophecies—to resign himself to the will of his Father—to become the victim for the sins of man—and no one action, after he entered the city, was inconsistent with the humble yet sublime character which he had assumed, as the powerful deliverer, and the passive sacrifice. That there might be no possibility of a renewal of the former scenes, when the people anxiously desired, by force, to make Him a king, He discontinued the miracles by which He had hitherto demonstrated his authority and power. Every evening He withdrew from the city to solitude, to prayer, or to converse with his disciples on the Mount of Olives. He thus obviated the very possibility of suspicion^a that he was actuated by the desire of temporal aggrandizement.

^a That is, among the Jews of his own time. But see the German criticisms quoted, and we may trust, refuted by Kuinoel, *Comment. in lib. Hist. N. T.* in Matt. xxi. and by Rosenmüller, in his *Scholia* on the same chapter.

NOTE 3.—PART V.

It was a law among the Jews, that if any person, even of the most inferior rank, addressed another in any well-known passage from their liturgical services, the person thus accosted was bound to reply. They were particularly accustomed to apply the 118th Psalm to this purpose; the 25th verse of which was used at the feast of Tabernacles. The 24th verse is an introduction to the expressions of joy, the hosannas which the people sung—and it is not improbable, therefore, that the words of both these verses were sung on the occasion of our Lord's entrance into Jerusalem. The people dividing themselves, and, according to the custom which had prevailed among them from the very earliest ages, which was continued by the primitive Churches, and is still preserved in the services of the Episcopal Church, repeating alternately the clauses of the passages they quoted. It is well known that the Evangelists have not been careful to relate minutely every incident which occurred when they record a fact; and we cannot therefore argue from their silence that no other passage was sung than the hosanna of the 25th verse. It seems more probable that the introductory verse would have been likewise added, in which case we may conclude that the rhythmical divisions would be preserved, and the burthen, or chorus, or song of triumph, with which our Lord was welcomed, might be thus arranged—

וְהַיּוֹם עָשָׂה יְהוָה
נְגִילָה וְנִשְׂמָחָה בּוֹ
אֲנֵנוּ יְהוָה הוֹשִׁיעָה נָא
אֲנֵנוּ יְהוָה הַצְלִיחָה נָא

This is the day which the Lord hath made,
We will be glad and rejoice in it.

Saying—

We pray thee, O Jehovah, save us, we pray;
We pray thee, O Jehovah, prosper us, we pray.

A rhyming ending of this kind was likely to dwell on the memory of the devout Jews. The ending of the last line but one, however, is the term from which the word is actually derived, הוֹשִׁיעָה נָא, “Save now, we beseech thee.” This passage seems to have been the principal acclamation with which our Saviour was saluted; while many of the multitude added the expressions mentioned by St. Luke.

The conduct of the Pharisees, in reproving the people for thus crying out their hosannas, instead of uniting with them according to their own institutions, must be imputed to their hardness of heart, and a determination to oppose to the utmost the claims and pretensions of the Prophet of Nazareth and of Galilee, for—*Judæorum, et Phariseorum fuit, his pueris respondere; idque ex instituto majorum suorum. Verum οχιληγοσααδ'α ipsorum hoc noluit permittere.*—Schoetgen, *Hor. Heb.* vol. i. p. 170.

NOTE 4.—PART VI.

MANN, in his work, *On the true Time of Christ's Life*, is of opinion that the buyers and sellers were driven once only from the temple. Some harmonizers conclude that they were now, the second time, driven out, on the day of his triumphant entry, others on the day after. I have preferred the arrangement proposed by Pilkington and adopted by Doddridge; both because the literal interpretation of the narrative appears to support the opinion; and it is probable that the repeated opposition of our Lord to the traffic which so much benefited the priests, by whose permission the merchants sat in the court of the temple, contributed to his apprehension. It is not likely that one repulse from the temple would have been sufficient to banish them entirely from so lucrative an employment.

The general opinion is, that the buyers and sellers were three times expelled from the temple. Once at the first Passover, and twice at this time.

St. Matthew's account runs thus:—on the day of the triumphant entry, Jesus went into the temple of God, and cast out all them that sold and bought, &c.

St. Mark mentions that Jesus, at his triumphal entry, went into the temple, and when he had looked round about upon all things, he went out of the city. Dr. Lightfoot observes (*Horæ Heb. in loc.*), that the word περιβλεψάμενος, Mark xi. 11. signifies not,—“a bare beholding, or, looking upon,” but,—“a looking upon with indignation, reproof, and correction.” And he supposes the word, so understood, to allude to the casting the buyers and sellers out of the temple, at the time spoken of by St. Matthew. At his return the next morning, he cursed the barren fig tree, and he again cast the buyers and sellers out of the temple.

It is not improbable, that the traders and money-changers should be returned to the temple again, though they were cast out the day before; and it may well be expected that, if Jesus found them there, he would drive them out again: so far the supposition of there being two facts related is very probable. And, besides, we may observe, that St. Mark mentions a restraint, that either was not laid upon the people the day before, or, at least, is not mentioned by St. Matthew, viz. that he would not suffer that any man should carry any vessel through the temple: an additional circumstance, which makes it appear still more probable that Jesus cast them out twice, at the several times mentioned by the two Evangelists.—Pilkington, notes to the *Evangelical History*, p. 47, 48.

NOTE 5.—PART VI.

WHERE, or on what day, these Greeks came to see Jesus is not particularly recorded. But, as in St. John's present order, this account immediately follows that of the triumphal entry into Jerusalem, we have some reason to conclude that it was on that day and in that place; and therefore I have thought it necessary to arrange this, and the three following sections, amongst the transactions of that day, and before Jesus departed out of the city, as mentioned Matt. xxi. 17, 18, and Mark xi. 11, 12.

It may farther be observed, that there are some notations in these sections, which seem to point out the time of their coming, and the place where Jesus was. It is probable He was now in the temple, whither the Greeks, if they were devout strangers, or Proselytes of the Gate only, could not be permitted to come; they being allowed to go no farther than the court of the Gentiles. They therefore applied to him, to desire him to vouchsafe to come out of the temple to show himself unto them. But, instead of complying with this request, a greater evidence was vouchsafed them; a voice came from heaven, in their hearing, which said, “I have both glorified my Name, and I will glorify it again,” referring to the name of God being glorified just before Jesus went into the temple, in the hosannahs of the people. The observation of Dr. Lightfoot is worthy our remark; Christ was thrice attested from heaven, according to his threefold office, King, Priest, and Prophet. At his baptism, when he was anointed and entered into his ministry, as the great High Priest—at his transfiguration, for the great Prophet to whom all must hearken—and now for the great King, when he had newly fulfilled this prophecy,—

“Rejoice, O Sion! behold thy King cometh,” &c.

Lardner, Vossius, and Salmasius are of opinion that the Greeks here spoken of were idolatrous Gentiles; Whitby, that they were Proselytes of the Gate; and Doddridge, Proselytes of Righteousness. Heuman and Semler suppose that they were Jews, whose constant residence was among the Gentiles. It seems most probable, as they were now at Jerusalem, that they had come up to be present at the feast of the Passover, and therefore that they were of that class of persons who are elsewhere called σεδόμεροι. The word here used is Ἕλληνες—“et quanquam,” says Kuinoel, “h. l. non additum legitur σεδόμεροι, ex usu tamen loquendi N. T. quandoque, ut Hieronym. in Matt. xxvi. scribit: mutatâ re pristinum nomen manet; v. Glassius, Phil. Sac. p. 7. Sic quoque qui, Act. xiii. 42. τὰ ἑθρῆ dicuntur, v. 43. nominantur σεδόμεροι προσήλυτοι. Commode ergo et h. l. Proselyti simpliciter dici potuerunt

Ἐλληγγελ.—Kuinoel, *Comment. in lib. Histor. N. T.* vol. iii. p. 525.

NOTE 6.—PART VI.

ON THE "BATH COL," OR VOICE FROM HEAVEN.

ONE of the most ancient tokens of the more immediate or more manifested presence of God, was the utterance of an audible voice from heaven, in the manner here described; this voice was called by the Jews the *Bath Col*, or the *Daughter of the voice*. It was generally attended, as in this instance, with thunder. The Jews, who were accustomed to read and to hear that it was in this manner their fathers were accustomed to hold communion with God, said, an angel spoke; the Greeks, who were not so well instructed, thought that it thundered.

Vitringa^b, who has written a treatise expressly on this subject, has endeavoured to prove that the Bath Col was delivered in four various forms. The קול רממה, gentle, low, and as in a whisper. In this manner Job was addressed, when the המונה לנגד עיני רממה וקול אשמעי: "an image glided rapidly before mine eyes, I perceived silence, and a voice." That is, a low and still voice whispered from the silence.

The second kind of Bath Col was an articulate but subdued tone: as Moses heard the voice as of a man speaking to him from the mercy-seat. This also was in a gentle tone, but not so low as in the former instance. Maimonides describes it from the traditions of the Jews, as a low tone of voice, such as that which a man uses when he prays aloud, and is alone.

The third was, the usual tone of a man speaking, as when the Bath Col called to Samuel. He thought that Eli had called to him; and, in the same way, God conversed with Moses, "as a man converses with his friend."

The fourth, and principal, and most frequent, was that form of the Bath Col, which was a deep and loud sound, קול צון and קול רב, attended with thunder, and which is described in various passages of Scripture, as well as in the verse now under consideration.

Vitringa produces a number of curious illustrations of this mode of revelation from the ancients; among whom were preserved the wrecks and remnants of the original patriarchism, once the true religion of the assembled sons of Noah, before the corruptions of idolatry had again established vice and error among mankind.

Spencer^c has given the same account. The Bath Col was a voice which proceeded from heaven, by the ministry of an angel: it was so called, because the voice was generally attended with thunder, which demonstrated its super-

natural origin; and from which it proceeded as from the womb of its mother. *Ex tonitru, tanquam ex utero matris suæ, prodierit*, are the words of Danzius, in his treatise *De Inauguratione Christi*, &c. Danzius^d and Harenburgh^e both quote *Tosaphoth Cod. Sanhedr.* (scil. f. 11. a.) to prove that many suppose that they did not hear a voice coming from heaven, but that one voice seemed to proceed from, or be the echo of another. It sometimes happens that a man heard a voice as from a distance, which appeared as an echo.

Maimonides^f is of opinion, that the Bath Col was merely an imaginary voice, which the individual seemed to hear, in consequence of some notion suddenly and vividly impressed upon, or occurring to his imagination. This opinion is common among many of the Jews at present; at least, if I may be allowed to say so, from having heard it strenuously defended in a conversation on the subject with one of the most learned Jews in this country. It is an opinion, however, which is not only contrary to the whole testimony of Scripture, which relates, as facts, the sudden voice to Adam, Moses, Elijah, Samuel, and others; but it is at variance with all the general interpretations of the talmudical writers; and is vehemently objected to by the learned Abrabanel, who asserts the ancient belief, that the Bath Col was of supernatural origin; and he adduces, among other instances, the voice to Samuel, and the Law on Sinai, which must be considered as miracles, worked upon the air itself, so as to produce an audible and distinct sound, as of a voice, which cannot possibly be resolved into a deception of the imagination. Abrabanel likewise challenges the Christians to produce in their favor this proof of the truth of their religion.

The μεταβαλινόμεν ἐν τρευθεν, "let us depart hence," of Josephus, (in Hebrew, נפוק מתמן,) when he describes so eloquently the prodigies at the siege of Jerusalem, appears to me to be the last sound of the Bath Col in the Jewish dispensation; the last sigh of the Spirit of prophecy in the Mosaic Church.

NOTE 7.—PART VI.

If we regard this fig tree, as a mere emblem, or type, we shall find a beautiful and perfect harmony throughout the whole narrative. The

^d *De Inauguratione Christi*, &c.

^e Johan. Christoph Harenburgh, *De Miraculo Pentecostali*, in the 13th volume of the *Critici Sacri*, p. 574. He has defined the Bath Col also from the Jerusalem Targum. ברה קלא נפקה Bath Col prodit̃ מנו ארעא ואשתוכי קלא במרומיא ex terra et auditum est in celis.—Jerusalem Targum, in Num. xxi. 7. Pirke Tosaphot, In Sanhedrin, c. i. art. 29. defines it כשקול יוצא מן השמים יוצא מהיכו קיל אחר quum egrederetur tonitru e celo vox alia ex illo prodicens.

^f Apud Vitringam ut supra, p. 352.

^b *Obserr. Sacrae*, vol. ii. p. 252, &c.

^c *De Legibus Hebraeor. Dissert.* vii. *De Urim et Thummim*, vol. ii. p. 923.

religion of the Jews had now become merely external, it flourished only in appearance: it possessed the leaves, but not the fruits of holiness. The fig-tree, therefore, became the most apt representation of the state of the Jews at that time, and of their consequent destruction, or withering away. Had it been the season of figs, and the fruit already gathered, the tree would not have been so appropriately the object of a curse, or so expressively a type of the Jewish nation. In this, as in many other instances, our Saviour predicted the future by a significant action, or sign, before he judged it expedient to declare it publicly. The parable of the fruitless fig-tree (Luke xiii. 7.) bears the same signification.

Another illustration is given of this parable, in reference to the first establishment of the Levitical priesthood. When an opposition was made to the divine ordination of Aaron, the Levitical priesthood was ratified and confirmed by the miracle of a dry rod, which in *one* night budded, blossomed, and brought forth fruits. Now, when it was about to be removed, because it had ceased to flourish, or to yield its appointed produce, its fate was prefigured by a contrary miracle, by an apparently flourishing tree reduced as it were, in *one night*, to a dry rod, for ever barren.

The choice of this tree, as an emblem, corresponds with other parts of Scripture, Jer. xxiv. 2. Luke xiii. 6. Micah vii. 1. Cant. ii. 11-13.

NOTE 8.—PART VI.

THE words *καιρός σύκων* ("the time of figs,") signify the time of gathering, i. e. the *fig harvest*. Wetstein's observations are worthy of notice: he says, that if Christ, when approaching a fig-tree at the season when figs are ripe, had found nothing but leaves, this would not have afforded a decisive proof that the tree was barren, and deserving of a curse: for had it been ever so fruitful, all the figs might have been previously plucked off. But since before the fig harvest it had abundance of leaves, it might be justly expected to have figs also. Lightfoot remarks, that this cursing injured no one, since, as we learn from St. Matthew, the tree grew by the *way side*.

NOTE 9.—PART VI.

DR. HALES having taken for granted that the temple was cleansed on the Tuesday, and not on the Monday, has preferred the order of St. Mark, and made some minor alterations in the position of these events. The foundation of his reasoning is removed by the arguments of

Pilkington, which are inserted in the note to section 3, (Note 4, p. 141-2.)

In Matt. xxi. 13. when our Saviour drove the buyers and sellers out of the temple, he said to them, "It is written, 'my house shall be called a house (not *the* house) of prayer,' but ye have made it a den of thieves;" or, if it be read with an interrogation, "And have ye made it a den of thieves?" *Ἐπεὶ δὲ αὐτὸν ἐποιήσατε ΣΗΛΙΟΝ Αἰσχροῦ*; then the indignation will be increased, from the opposition between "God" and "ye." The same is related by Mark xi. 17. with the same two words, *σπήλαιον ληστῶν*, and so by Luke xix. 46. It may be asked, why the temple should be said by our Saviour to be made *σπήλαιον ληστῶν*, a cave of robbers; was it because there were some who bought and sold in it? or because the money-changers, or those who sold doves, sat there? None of those persons could be called *λησταί*, *latrones*, or public robbers: nor did their business lie in *σπήλαια*, *speluncæ*, dens or caves, so as to cause the temple, in which they were, to be called *σπήλαιον*. St. John, however, in his account of this matter, mentions a circumstance, without the knowledge of which, the reason of this expression, *σπήλαιον ληστῶν*, in the other three Evangelists, and in Jer. vii. 11. whence it is taken, could not have been understood, and very probably that is the reason why it is mentioned by him, chap. ii. 14, 15. "and (Jesus) found in the temple those that sold oxen and sheep, (*ΒΟΑΣ καὶ ΠΡΟΒΑΤΑ*,) and doves, and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen." Now it is well known to those who are moderately versed in antiquity, that the *λησταί* were wont to bring into their *σπήλαια*, or caves in the rocks, the oxen and sheep which they had stolen. Such an one was Cacus in Virgil, *Æneid*. viii. 193. who stole Hercules' oxen,

"Hic spelunca fuit vasto submotâ recessu," &c.

who is called by Propertius, iv. 10. "metuendo Raptor ab antro," i. e. *ληστής ἀπὸ σπηλαίου*. Hence *σπήλαιον ληστῶν* in Heliodorus *Æthiopic*, v. 2. See Plutarch in *Sertor*. p. 576; and Josephus often in *Bello Judaico*, and in *Antiq.* xiv. xv. p. 651. ed. Huds. where he makes mention of *ληστῶν τινῶν ἐν σπηλαιοῖς κατοικοῦντων*. So that our Saviour had just reason to resent their profanation of his Father's house; as if he had said,—God hath declared in the Scriptures, my temple shall be a place of prayer, have ye (supposing it to be read with an interrogation) the boldness to convert it to the use which robbers make of their caves, and to turn it into a receptacle and stall for oxen and sheep? But nobody, I imagine, could have known the meaning and propriety of the words *σπήλαιον* and *ληστῶν*, if St. John had not informed us that oxen and sheep were brought into the

temple to be sold; whereby the prophecy of Jer. vii. 11. *Μὴ σπύλαιον λησιῶν ὁ οἶκος μὲ* (to which our Saviour alludes) was fulfilled; for the temple could not have been called *σπύλαιον λησιῶν*, had not oxen and sheep been brought into it. See Bowyer.

NOTE 10.—PART VI.

הוא עוקר הרים was the epithet attached by the Jews to any of their learned or eminent men, who excelled in explaining the difficulties of Scripture^g.

Peter was told, if he had faith he should be able to remove mountains, &c. It is difficult to perceive the immediate connexion between the surprise of Peter and the exhortation of our Lord. It may possibly refer to the power which was afterwards given to the apostles to interpret the Scriptures in their spiritual sense, and to change the religion of the world. Such is the supposition of Witsius, that St. Peter understood that Christ, by the withering away of the fig tree, intended to signify the destruction of the Jewish Church; and that Christ alluded, in Mark xi. 23. to that apostle becoming the means of throwing the mountain (the temple) into the sea (the world): that is, that St. Peter should be chosen to open the doors of the Church to the Gentile world^h.

NOTE 11.—PART VI.

To prove that the Jews refer this passage to the Messiah, Schoetgen quotes Rasche ad Micah v. 1. and Abrabanel ad Zachar. iv. 10.—Schoetgen, *Hor. Heb.* vol. i. p. 174.

NOTE 12.—PART VI.

BISHOP WARBURTON endeavoured to show that the doctrine of the resurrection could not be proved from the Law of Moses; he omitted, in this paradoxical attempt, to confute the argument which may be derived from the traditional interpretation of their Scriptures, by the Jews. The Sadducees, like sects in all Churches, became a party, by rejecting the common faith of their countrymen, and by affecting a singularity of opinion. The Jews were accustomed to censure all who denied that the resurrection could be proved from the Law: "Hi sunt qui partem non habent in seculo futuro; qui dicunt, Legem non esse de cælo, אין תחיית

^g See Lightfoot, 8vo. edit. vol. iii. p. 135.

^h Witsii *Melet. Leidens. de fidei Maled.* sect. xv.

*et resurrectionem non probari posse ex lege*ⁱ."

The Sadducees asked the question that follows, for the purpose of ridiculing the doctrine of the resurrection. In our Lord's answer, he not only rectified their opinions, but so explained the doctrine, as to overthrow the erroneous decision of the Pharisees on the same point, who had decided that if two brothers married one woman, she should be restored at the resurrection to the elder, or to him to whom she had been first married^j.

NOTE 13.—PART VI.

THAT the expected Messiah should be the son of David was a thing well known among the Jews, and universally acknowledged, see John vii. 42.; and is a most powerful proof against them that the Messiah is come. Their families are now so perfectly confounded, that they cannot trace back their genealogies with any degree of certainty: nor have they been capable of ascertaining the different families of their tribes, for more than sixteen hundred years. Why then should the Spirit of prophecy assert so often, and in such express terms, that Jesus was to come from the family of David, if he were to make his appearance when the public registers were all demolished? Is it not evident that God designed that the Messiah should come at a time when the public genealogies might be inspected, to prove that it was He who was prophesied of, and that no other was to be expected? The Evangelists, Matthew and Luke, were so fully convinced of the conclusiveness of this proof, that they appealed to the public registers; and thus proved to the Jews, from their own records, that Jesus was born of the family mentioned by the prophets. Nor do we find that a Scribe, Pharisee, or any other, ever attempted to invalidate this proof, though it would have essentially served their cause, could they have done it. But, as this has not been done, we may fairly conclude it was impossible to do it. Clarke in loc.

NOTE 14.—PART VI.

OUR Lord, no longer under restraint from fear of apprehension, as he was now on the

ⁱ *Avoda Sara*, fol. 18. 1. *Sanhedrin*, fol. 90. 1. Ap. Schoetgen. *Horæ Heb.* vol. i. p. 176.

^j The same idea, that in the resurrection, &c. Matt. xxii. 30. is found in *Massecheth Derech Erez*, in *Jalkut Rubeni*, fol. 131. 1. אין ישיבה לביעה *in celo non sedent* (ad mensam) ולא אכילה *neque edunt aut bibunt*; ולא פרייה ורבייה *neque liberos generant*," &c. It likewise occurs in *Berachoth*, fol. 17. 1. and in *Sohar Erod.* fol. 48. col. 190. and *Jalkut Rubeni*, fol. 178. 2.

point of offering Himself a willing victim, reproached the Pharisees in the strongest terms, in the presence of all the people, for their shameful pride and hypocrisy, and for their wilful misapprehension of the spirit and intent of the Law of Moses. In this passage he seems particularly to allude to the custom prevalent among the more ostentatious of them, but condemned by others, of covering their head and eyes, lest they should look even upon the wickedness of the world, upon wicked men, or upon any thing which might incite them to evil. In consequence of this practice, they would sometimes strike against a wall, and cover themselves with blood. The talmudist who describes it, “*ולא לשם שמים אלא לרמות בני אדם*,” *eos hoc non fecisse ad gloriam Dei, sed ut homines deciperent. Vides* (Schoetgen adds) *ergo Judæos ἀποκατακλιτῶν, et veritatem verborum servatoris etiam inimicorum ipsius testimonio comprobata^k.*” It must, however, be remembered, that the Pharisees did but disguise the traditional truth received from their ancestors. Bishop Blomfield has admirably discussed this subject with great skill and learning. His conclusions may be expressed in that of Schoetgen.

“*Quamvis vero Christus Phariseos tantopere refutat, non tamen existimandum est, ipsum omnes Judæorum doctrinas absolute rejecisse. Credibile quippe est, in antiquiore Judæorum Ecclesia circa et post Esræ tempora multa viguisse veritatis antiquæ ac nondum depravatæ vestigia. Veritatis, inquam, illiusque tum quod ad dogmata, tum quod ad mores spectat, consideratæ. Quæcunque ergo cum æconomia novâ et perfectione, quam a nobis Christus requirit, conveniebant, illa omnia retinuit. Unde non mirum, multa a Lightfoot et nobis ex Pandectis Judæorum adferri potuisse, quæ cum doctrinâ Salvatoris omnino conveniunt. Antiquiores Judæi eadem statuerant, sed fermentum Pharisaicum, quod vehementer urget servator, omnia polluerat.*”—Schoetgen, vol. i. p. 27.

NOTE 15.—PART VI.

WHEN a Gentile was converted to Judaism, he was said to have come *תחת כנפי השכינה*, “under the wings of the Shechinah.” In using this expression, therefore, our Lord again asserted his Divinity, and reminded the Jews of the doctrine he had before taught Nicodemus, that the people of Israel themselves were required to enter into his kingdom as new creatures, as proselytes to a New Dispensation.—See many instances in Schoetgen. *Hor. Heb.* vol. i. p. 208.

The remark of Dr. Hales on this passage,

^k *Anich.* fol. 127. 4. ap. Schoetgen. *Horæ Hebraicæ*, &c. vol. i. p. 205. Bishop Blomfield’s Tract, *Knowledge of Jewish Traditions essential to an accurate Interpretation of the New Testament.*

appears to me to be too refined and hypercritical, and censures unjustly the translation in the authorized version. He observes, “the word in the original is *ὄρνις*, which is generic; and surely more applicable to that noblest of birds, the eagle and his brood, than to the ‘hen and chickens’ of the English Bible.” And he supposes that our Lord, “as the tutelar God of Israel, alludes to his former comparison, in the divine ode of the parent eagle, training his young brood, after he had brought them on eagles’ wings to himself, to Mount Sinai.” This learned writer, however, has not taken into consideration, that the comparison of the hen and chickens was known from the earliest times to the Jews, and was frequent and familiar among them; and that this humble metaphor was much more suited to the genius and nature of the Christian religion. When the tribes of Israel, under the guidance of the God of their fathers, departed from the wilderness, with the fierceness and fearlessness of youthful and impetuous warriors; when they seized upon their divinely-conquered provinces, and triumphed in the spoil of their enemies, they were as justly, as they were sublimely, compared to the young eagles soaring from their inaccessible heights at the call of their parent, and darting like lightning upon their ignoble prey. The comparison of our Lord is consistent with the nature and design of his more perfect Dispensation of reconciliation and love. His disciples, like their Master, were to be meek and lowly in spirit, and they were to be sheltered and nourished under the saving wings of their kind and merciful Protector.

NOTE 16.—PART VI.

THE ancient Jews were accustomed to call the temple *הבית* “the House,” to show its great superiority to any other building. They called it likewise “*Domus Sanctuarii*,” *בית המקדש*, and *בית עולמים*, “*Domus æterna^m.*” And this house, or temple, which has now, for near eighteen centuries, continued desolate, in fulfilment of the prophecy in the next verse, shall be again rebuilt, and on the mountains of Israel the tribes shall again plant the olive and the vine, and offer up their praises and thanksgiving in a more glorious temple than that of Solomon. Glorious things shall be spoken of thee, thou city of God!

NOTE 17.—PART VI.

A CURIOUS law, which prevailed among the Jews at that time, prohibited *one* mite, as we

^l Hales’s *Analysis of Chronology*, vol. ii. part 2.

^m Schoetgen. *Hor. Heb.* vol. i. p. 210.

translate the word *λεπτόν*, to be put into the treasury. The poor widow, therefore, in casting *two* mites, her little all, into the treasury, gave the smallest sum permitted by the Law. *לֹא יָתֵן אֶדְמָה פְּרוּטָה לְאִרְנָקִי שֶׁל צְדָקָה* *non ponat homo λεπτόν in cistam eleemosynarum.*—*Bava Bathra*, fol. 10. 2. ap. Schoetgen, *Hor. Heb.* vol. i. p. 250.

NOTE 18.—PART VI.

ON THE DESTRUCTION OF JERUSALEM.

IN the ancient times of the world, when all mankind began to apostatize from the faith of their fathers, it pleased the true God to select the illustrious ancestor of the now scattered sons of Israel, to maintain and perpetuate the true religion. Thus, for a long series of ages, the God of Nature demonstrated to the whole world that He was the God of the Church also, by the most stupendous miracles in favor of the chosen family of Abraham. For them the sea was divided, the tides of rivers were stopped, and the waters rose up in heaps. Fountains broke forth in the desert; decay approached not their garments, nor fatigue their limbs. The god of the idolaters stood still in the temple of heaven, and the moon paused in her course at the voice of a mortal. For them the fire descended from heaven. God himself reigned over them, enthroned in a pillar of fire at night, and a cloud by day. He was their King, He was their Deliverer. Whatever were their wanderings or deviations from his institutions; continued miracles and the Spirit of prophecy demonstrated the perpetual superintendence of a presiding Providence. The records, handed down from their fathers, have been faithfully preserved; and we are there assured that the same power which ordained these wonders for the family of Abraham in the olden times will never leave them nor forsake them:

“Can a woman forget her sucking child?”—

“Yea, they may forget,
Yet will I not forget thee!”

Is God unchangeable?

“Is he a man, that he should lie;
Or the son of man, that he should repent?”

To what condition are his people reduced? Nearly two thousand years have elapsed since their holy city was burnt with fire, and their nation scattered among their insulting Gentile brethren. To the intolerable sufferings of the sons of Israel during this long period, it is not necessary to make further allusion: they are stamped on every page of history. The Jews are still dispersed over every part of the known world. “Among us, but not of us,” they wander over the earth, banished from their holy

city, from that city which was the joy of the whole earth, the residence of their prophets, the seat of the greatness of their kings, the home, and the capital, as they fondly believed, of their expected Messiah. From the contemplation of the former splendor and present depression of the house of Israel, I would request the modern Jew, who believes in the truth of those Sacred Books which have been transmitted to him from his illustrious ancestors, to propose to himself this question, Whether it is probable that the God of their fathers should thus consign the peculiarly favored family of Abraham to exile and misery the most intolerable, for so long a space of time; without some adequate cause? Is it probable that Jerusalem, the holy city, the city of the Great King, should be burnt with fire, and be trodden under foot of the Gentiles, and no warning voice be given, either by miracle, or by prophecy? When the Chaldeans polluted the sacred territory, and destroyed the carved work of the first temple, Ezekiel denounced the coming vengeance; and Jeremiah wept night and day for the transgression of the daughter of his people. When a greater and more lasting punishment was about to be inflicted, was it not to be expected that a prophet should arise among the people of God, to appeal to them, with the stern dignity of Ezekiel, or the tender yet majestic eloquence of Jeremiah? The books of the Christian Scriptures alone solve this difficulty, and assure them that this expectation was not unreasonable. They tell them that the Greatest of all prophets appealed to them; the Son of David addressed them, but they would none of his reproof; He foretold, in his very last prediction, with sympathizing energy, the fearful destruction that awaited their beloved city, and its unbelieving inhabitants; offering at the same time the means of salvation to the faithful few.

At this time the Jews, through all ranks and classes, were zealous for the Law of their fathers; so that they were willing to persecute every one, even of their own nation, who spoke but with indifference of its sanctions. Must not, then, some *unacknowledged* and *proportionate* crime have been committed, which could thus call down the just judgment of the God of their fathers? The Christian Scriptures alone can solve the mystery, and vindicate the unchangeableness of the God of Israel. Here is related the hitherto unrepented and proportionate crime. They rejected their long-promised Messiah; they crucified the Lord of life; they nailed him to the cross; they clamored for his blood. For this their holy city is left unto them desolate; for this they have been for so many centuries the scorn and outcasts of mankind. The fall of Jerusalem, the miseries of its inhabitants, and the evils that

have so long pursued the sons of Israel, have been uniformly regarded as monuments of the truth of Christianity, and the most undeniable and solemn appeal to the Jewish nation. And as this prediction of our Lord is the most remarkable in the New Testament; so also are the destruction it predicts and the present condition of the Jews, without any exception whatever, the most calamitous, and the most striking, and, on all known principles of action, the most unlooked-for, unaccountable events in history.

Let us now consider the occasion on which the predictions were spoken. When our Saviour pronounced his pathetic lamentation over Jerusalem, he was in the temple, surrounded by the multitude and his own disciples; when he left it, "his disciples came to him for to show him the buildings of the temple, how it was adorned with goodly stones and gifts." They seemed, by this action, to infer that such a magnificent edifice could not be destroyed. But, as our Saviour had prophesied its total ruin and desolation, they were anxious to know more of these things, and, as soon as he had disengaged himself from the multitude, they came unto him privately, as he was sitting on the Mount of Olives; and entreated Him to tell them, when will these things be, and what the sign of his coming and (*τῆς συντελείας τοῦ αἰῶρος*) of the end of the world? From this question, it appears evident that the disciples viewed the coming of Christ and the end of the world or age, as events nearly related, and which would indisputably take place together: they had no idea of the dissolution of the Jewish polity, with its attendant miseries, as really signified by, or included in, either of these events. They imagined, perhaps, a great and awful change in the physical constitution of the universe, which they probably expected would occur within the term of their own lives; but they could have no conception of what was really meant by the expression which they employed, the coming of Christ. "From their very childhood," says a judicious and penetrating commentator, "they imagined that the temple would stand to the end of time: and this notion was so deeply fixed in their minds, that they regarded it as impossible for the temple to be overthrown, while the structure of the universe remained. As soon, therefore, as Christ told them that the temple would be destroyed, their thoughts instantly ran to the consummation of all things. Thus they connect with the destruction of the temple, as things inseparable, the coming of Christ and the end of the world." Rosenmüller observes on this passage, "it is certain that the phrase, *ἡ συντέλεια τοῦ αἰῶρος*, is understood in the New Testament (Matt. xiii. 39, 40. 49. xxviii. 20.) of the end of the world. The disciples spoke according to the opinions of their countrymen, and believed that the end of this world,

and the beginning of a new one, would follow immediately upon the destruction of the temple."

The coming of Christ, and the end of the world, being therefore only different expressions to denote the same period as the destruction of Jerusalem, the purport of the disciples' question plainly is, When shall the destruction of Jerusalem be—and what shall be the signs of it? The latter part of the question is the first answered, and our Saviour foretells, in the clearest manner, the *signs* of his coming, and the destruction of Jerusalem. He then passes on to the other part of the question, concerning the *time* of his coming. History is the only certain interpreter of prophecy: and by a comparison of the two, we shall see with what stupendous accuracy the latter has been accomplished. Our blessed Saviour foretells, as the *first* sign of his coming, that there should be false prophets (Matt. xxiv. 4, 5.), adding (Luke xxi. 8.), "the time draweth near;" and we find, in a very short time, this prophecy began to be realized. Very soon after our Lord's decease, Simon Magus appeared, and bewitched the people of Samaria, &c. Acts viii. 9, 10. See also Acts xxi. 38.

Of the same stamp and character was also Dosithens, the Samaritan, who pretended that he was the Christ foretold by Moses.

About twelve years after the death of our Lord, when Cuspius Fadus was procurator of Judæa, arose an impostor of the name of Theudas, who said he was a prophet, and persuaded a great multitude to follow him with their best effects to the river Jordan, which he promised to divide for their passage; "and, saying these things," says Josephus, "he deceived many:" almost the very words of our Lord.

A few years afterwards, under the reign of Nero, while Felix was procurator of Judæa, impostors of this stamp were so frequent, that some were taken and killed almost every day. Jos. *Ant.* b. xx. c. 4. and 7. It was a just judgment for God to deliver up that people into the

" "Discipuli communi Judæorum occupati errore arbitrabantur, Messiam præsentem Gentium victorem exiturum, atque triumphorum suorum celebritate universum, qua patet, orbem esse impleturum; porro ex ejus victoriis profundissimam pacem regni ejus esse extitutam, in qua felicissima futura esset eorum, qui in partes regni ejus venirent, apostolorum et discipulorum conditio: tum denique unam veram religionem, sublato omni dissensu, idololatriâ et falsâ prophetiâ submotâ, orbem terrarum esse occupaturum. Hanc vero παραβολὰν illustratura esse signa quædam luculenta, vel extraordinarios quosdam eventus, quibus adesse jam cum ad regnum ejusmodi capessendum constet, recepta tum fuit, et hodie adhuc est Judæorum opinio." &c.—Rosenmüller, *Scholia* in Matt. vol. i. p. 469-70.—Rosenmüller refers in this last sentence to the custom said to be observed among the Jews of opening their windows in a thunderstorm, in expectation of their Messiah.

hands of *false* Christs, who had so wilfully rejected the *true* one.

The next signs given by our Lord are, "Wars and rumors of wars," &c. These may be seen in Josephus (b. xviii. c. 9. *Wars*, b. xi. c. 10.), especially as the rumors of wars, when Caligula ordered his statue to be set up in the temple of God, which the Jews having refused, had every reason to expect a war with the Romans; and were in such consternation on the occasion, that they even neglected to till the ground: but their fears were soon dissipated by the timely death of that emperor.

"Nation shall rise up against nation." This portended greater disturbances than those which took place under Caligula, in the latter times of Claudius, and in the reign of Nero. It foretold the dissension, insurrections, and mutual slaughter of the Jews, and those of other nations, who dwelt in the same cities together; as particularly at Cæsarea, where the Jews and Syrians contended about the right of the city, which ended in the total expulsion of the Jews, above 20,000 of whom were slain. The whole Jewish nation, being exasperated at this, flew to arms, and burnt and plundered the neighbouring cities and villages of the Syrians, making an immense slaughter of the people. The Syrians, in return, destroyed not a less number of the Jews. At Scythopolis they murdered upwards of 13,000; at Ascalon they killed 2500; at Ptolemais they slew 2000, and made many prisoners. The Tyrians also put many Jews to death, and imprisoned more: the people of Gadara did likewise; and all the other cities of Syria, in proportion as they hated or feared the Jews. At Alexandria the Jews and heathens fought, and 50,000 of the former were slain. The people of Damascus conspired against the Jews of that city, and assaulting them unarmed, killed 10,000 of them.

"Kingdom against kingdom." This portended the open wars of different tetrarchies and provinces against each other. That of Jews and Galileans against the Samaritans, for the murder of some Galileans going up to the feast of Jerusalem, while Cumanus was procurator. That of the whole nation of Jews against the Romans and Agrippa, and other allies of the Roman empire; which began when Gessius Florus was procurator; and that of the civil war in Italy, when Otho and Vitellius were contending for the empire. It is worthy of remark, that the Jews themselves say, "In the time of the Messiah, wars shall be stirred up in the world; nation shall rise against nation, and city against city."—*Sohar Kadash*. Again, Rab. Eleasar, the son of Abina, said, "When ye see kingdom rising against kingdom, then expect the immediate appearance of the Messiah."—*Berashith Rabba*, sect. 42.

"There shall be famines and pestilences, and earthquakes in divers places." And we find a

famine foretold by Agabus (Acts xi. 28.), which is mentioned by Suetonius, Tacitus, and Eusebius, which came to pass in the days of Claudius Cæsar; and was so severe at Jerusalem, that Josephus says (*Ant.* b. xx. c. 2.), many died for lack of food. Pestilences are the usual attendants of famines; as the scarcity and badness of provisions generally produce epidemic disorders. There were several earthquakes likewise in those times to which our Lord refers; particularly one at Crete, in the reign of Claudius; one at Smyrna, Miletus, Chios, and Samos; one at Rome, mentioned by Tacitus; and one at Laodicea, in the reign of Nero, in which the city was overthrown, as were likewise Hierapolis and Colosse; one at Campania, mentioned by Seneca; and one at Rome, in the reign of Galba, mentioned by Suetonius, in the life of that emperor. Add to all these a dreadful one in Judæa, mentioned by Josephus (*Wars*, b. iv. c. 4.), accompanied by a dreadful tempest, violent winds, vehement showers, and continual lightnings and thunders: which led many to believe that these things portended some uncommon calamity.

"That there shall be fearful sights and great signs from heaven" (Luke xxi. 11). Josephus, in his preface to the Jewish War, mentions, that a star hung over the city like a sword; and a comet continued a whole year. The people being assembled at the feast of Unleavened Bread, at the ninth hour of the night, a great light shone about the altar and the temple, and this continued for half an hour. The eastern gate of the temple, which was of solid brass, and could hardly be shut by twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of the night to open of its own accord! Before sunset there were seen, over all the country, chariots and armies fighting in the clouds, and besieging cities. At the feast of Pentecost, when the priests were going into the inner temple by night, to attend their service, they heard first a motion and noise, and then a voice as of a multitude, saying, "Let us depart hence." What Josephus reckons one of the most terrible signs of all was, that one Jesus, a country fellow, four years before the war began, and when the city was in peace and plenty, came to the feast of Tabernacles, and ran crying up and down the streets, day and night: "A voice from the East, a voice from the West! a voice from the four winds! a voice against Jerusalem and the temple! a voice against the bridegroom and the bride! and a voice against all the people!" Though the magistrates endeavoured, by stripes and tortures, to interrogate him, they could obtain no answer but the mournful cry of, "Woe, woe to Jerusalem!" and this he continued to do for several years together, going about the walls, and crying with a loud voice, "Woe, woe to the city, and to the people, and to the

temple!" and, as he added, "Woe, woe to myself," a stone from some sling or engine struck him dead on the spot!

These were indeed fearful signs and wonders; and there is not a more credible historian than the one who relates them, who appeals to the testimony of those who saw and heard them. But an additional evidence is given to his relation by the Roman historian, Tacitus, who presents us with a summary account of the same occurrences; and as "the testimonies of Josephus and Tacitus confirm the predictions of Christ, so the predictions of Christ confirm the wonders recorded by these historians^o." But these were only the beginnings of sorrows (Matt. xxiv. 8.), and from the calamities of the nation in general, Christ passes to those of the Christians in particular (Matt. xxiv. 9. Mark xiii. 9.-11. Luke xxi. 13-15.) We need look no further than the Acts of the Apostles for a melancholy proof of the truth of their predictions. But although the followers of Christ's religion were persecuted beyond measure, it is a remarkable fact, and a signal act of Divine Providence, that none of the Christians perished in the destruction of Jerusalem. So literally was that assertion fulfilled, "There shall not a hair of your head perish." And, notwithstanding the persecutions and calamities of the Christians, it was prophesied, "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." And accordingly we find from the writers of the history of the Church, that before the destruction of Jerusalem the Gospel was not only preached in the Lesser Asia, and Greece, and Italy, but as far northward as Scythia, as far southward as Ethiopia, as far eastward as Parthia and India, and as far westward as Spain and Britain. Agreeably to this, Eusebius^p informs us that the apostles preached the Gospel in all the world, and some of them (probably either St. Simon or St. Paul) passed beyond the ocean to the Britannic isles. Theodoret likewise affirms, that the apostles had induced every nation and kind of men to embrace the Gospel, among whom he reckons particularly the Britons; and St. Paul himself declares, the Gospel "is come into all the world, and preached to every creature under heaven;" and (in Rom. x. 18.) he elegantly applies to the lights of the Church these words of the Psalmist,—

"Their sound went into all the earth,
And their words unto the ends of the world."

And all this was fulfilled to convince every nation of the crying sin of the Jews, in crucifying the Lord of glory, and of the justice of God's judgment upon them. And then came

the end, the time of the destruction of Jerusalem, and of the Jewish polity, when the abomination of desolation stood in the holy place. The verses (15 and 16 of Matt. xxiv.) are explained by the parallel passage in Luke xxi. 20, 21. The Roman army is the abomination of desolation spoken of by Daniel the prophet, chap. ix. and xi., and it is so called, from its ensigns and images, which were abominations to the Jews; and Josephus informs^q us, that after the city was taken, the Romans brought these ensigns into the temple, placed them over against the eastern gate, and there sacrificed to them.

"Then let them which be in Judæa flee into the mountains." This counsel was remembered, and wisely followed by the Christians afterwards. And we find it accordingly most providentially ordered, that Jerusalem should be encompassed with armies, and yet that the Christians should have favorable opportunities of making their escape. Josephus (sect. iv. p. 1102. edit. Hudson) tells us that Cestius Gallus, in the 12th year of Nero, if "he had been inclined to break through the walls of the city by force, would instantly have taken it, and put an end to the war;" but, contrary to the expectation of all, and without any just cause, he departed. Vespasian was deputed in his place, as governor of Syria, and to carry on the wars against the Jews; and when he had subdued all the country, and was preparing to besiege Jerusalem, the death of Nero, and soon afterwards that of Galba, compelled him, from the disturbances and civil wars that ensued in his own country, to defer for some time his plan of operations against Jerusalem. These *apparently* incidental delays enabled the Christians to provide for their safety; and Eusebius and Epiphanius inform us, that all who believed in Christ left Jerusalem, and fled to Perea, and other places beyond the river Jordan. Josephus also remarks, after the retreat of Cestius Gallus, "Many of the illustrious Jews departed from the city, as from a sinking ship." After this period, when Vespasian was confirmed in the empire, Titus surrounded the city with a wall, thirty-nine furlongs in dimensions, strengthened with thirteen forts, so that, Josephus says, "with all means of escaping, all hope of safety was cut off from the remaining Jews." So marvellously did our blessed Saviour insure, by his prophecy, deliverance to those who believed on him, and had faith in his promises: and so always "The Lord knoweth how to deliver the godly out of temptations," 2 Pet. ii. 9. Our Saviour makes use of the expressions in Mark xiii. 15. and Matt. xxiv. 18. to signify that the departure of the Christians must be as sudden and hasty as Lot's from the destruction of Sodom.

^o Jortin.

^p *Demonst. Evang.* lib. iii. cap. 5. sect. 112. edit. Paris, 1628. and Theodor. *Serm.* ix. tom. iv. p. 610. edit. Paris, 1642. ap. Jortin.

^q *Antiq.* lib. xviii. cap. 6. sect. 3. ed. Hudson.

“For then shall be great tribulation.” No history can furnish us with a parallel to the calamities and miseries of the Jews: rapine, murder, famine, and pestilence within; fire and sword, and all the horrors of war without. Our Lord wept at the foresight of these calamities; and it is almost impossible for any humane person to read the relation of them in Josephus without weeping also. St. Luke, chap. xxi. 22., calls these the days of vengeance, that all things which were written might be fulfilled. These were the days in which all the calamities predicted by Moses, Joel, Daniel, and other prophets, as well as those foretold by our Saviour, met in one common centre, and were fulfilled in the most terrible manner on that generation. These were the days of vengeance in another sense, as if God’s judgments had certain periods and revolutions; for it is remarkable, that the temple was burnt by the Romans in the same month, and on the same day of the month, on which it had been burned by the Babylonians. See Josephus, *War*, b. vi. c. 4. Josephus computes the number of those who perished in the siege at eleven hundred thousand, besides those who were slain in other places, *War*, b. vi. c. 9; and if the Romans had gone on destroying in this manner, the whole nation of the Jews would in a short time have been utterly extirpated; but, for the sake of the elect (the Jews), that they might not be entirely destroyed, and, for the sake of the Christians particularly, the days were shortened.

Josephus relates, that the Jews themselves first set fire to the porticos of the temple, and then the Romans; when one of the soldiers, neither waiting for the word of command, nor fearing to perpetrate such an action, but hurried on by a divine impulse, threw a burning brand in at the golden window, and thereby set fire to the buildings of the temple itself. Yet Titus was still for preserving the holy place, but the anger and hatred of his soldiers against the Jews overcame their reverence for their general; a soldier in the dark set fire to the doors, and thus, as Josephus says, “the temple was burnt, contrary to the will of Cæsar.” The Romans burnt the most extreme parts of the city, and dug up the foundations of the walls, reserving only three towers, and a part of the wall, as a memorial of their own valor, and for the better encampment of the soldiers. Afterwards, we read in the Jewish Talmud, and in Maimonides, that Terentius Rufus, who was left to command the army, did with a ploughshare tear up the foundation of the temple; thereby signally fulfilling the prophecy of Micah, iii. 12. Eusebius too affirms, that it was ploughed up by the Romans, and that he saw it lying in ruins. So literally were our Saviour’s words accomplished, in the ruin and desolation of the city and of the temple. Josephus further asserts, that there was no

part of Judæa which did not partake of the calamities of the capital city. The Romans pursued, and took, and slew the Jews every where, fulfilling again that prediction, “Where-soever the carcass is (the Jewish nation, morally and judicially dead), there will the eagles (the Romans, whose ensign was an eagle) be gathered together.”

Jerusalem also, according to the prediction of our Lord, was to be trodden down by the Gentiles. Accordingly it has never since been in the possession of the Jews. It was first in subjection to the Romans, afterwards to the Saracens, then to the Franks, next to the Mamelukes, and now to the Turks. Thus has the prophecy of Christ been most literally and terribly fulfilled, on a people who are still preserved, as continued monuments of the truth of our Lord’s prediction, and of the truth of the Christian religion^r.

We have hitherto considered this passage as relating to the destruction of Jerusalem only, which was its primary application; but, like every other prophecy, it had its literal and typical signification. Our Saviour loses sight, as it were, of his former subject, in the contemplation of the end of the world, and the general judgment. “It appears,” says Bishop Newton, “next to impossible, that any man should duly consider these prophecies, and their exact completion, and, if he is a believer, not be confirmed in his faith, or if he is an infidel, not be converted.” As soon as the Gospel is preached to every creature now under heaven, and the fulness of the Gentiles be accomplished, then shall the Son of Man come in the clouds of heaven, to take vengeance on his enemies; and with great power and glory bring deliverance, as in the days of the destruction of Jerusalem to those who believe in Him, and trust in his promises for salvation and mercy^s.

NOTE 19.—PART VI.

EVEN upon the Unitarian hypothesis, our Lord was the Greatest of prophets; and as Daniel had been able to fix the time of the first advent, it must naturally excite surprise, that the Messiah did not know the time of his own

^r Bishop Newton *On the Prophecies*.

^s For a further comparison of this great prophecy, and its primary fulfilment, see Archbishop Newcome’s *Life of Christ*, who endeavours to explain away many of the prodigies related by Josephus.—Jortin’s *Ecclesiastical History*. Mr. Gisborne’s work lately published.—Bishop Horsley’s *Sermons*, on the application of the Prophecy to the end of the world.—The various Commentators; and Dr. Adam Clarke’s notes to the chapters in St. Matthew.—Dr. Hales on the four Hypotheses of the various Interpreters of these Prophecies.—*Analysis*, vol. ii. part. ii. p. 1270.

second advent. The best mode of resolving the difficulty appears to me to be that which makes *οἷδεν* equivalent to the causative of *ירע*; in which case the verse may be thus rendered: "But the hour of the second advent, neither man, nor angels, nor I the Messiah, have made known to the world: my Father only shall reveal it, by the suddenness of that day of judgment, in which He has appointed the Son to manifest himself in the glory of the Father."

NOTE 20.—PART VI.

IN this and the two following parables, our Saviour insists upon his unexpected and sudden judgment. It is here described as a thief ready to steal into the house, if not constantly watched. This comparison is frequent; Luke xii. 39. 2 Pet. iii. 10. Rev. iii. 3. and xvi. 15. As these parables were at the time exclusively addressed to the disciples, they must be supposed to refer primarily to their ministry. They are, however, equally applicable to all Christians—"What I say unto you I say unto all, Watch!" Mark xiii. 37. Luke xii. 41.

NOTE 21.—PART VI.

THIS is one of the passages on which many excellent men have endeavoured to establish the doctrine of a personal election to eternal life: whereas the expression is a mere Hebraism. The Jews believed that there was a temple in heaven prepared for their nation before the foundation of the world; and in allusion to this received opinion, this expression is here used, *ἡτοιμασμένην*, "Heb. מתוקן—*Tanehuma*, fol. 61. 4. *Templum superius, sc. caeleste*, :העולם שהוא מתוקן ער שלא העולם *quod praeputum erat, antequam mundus crearetur.*" The whole parable abounds with Hebraisms.—Schoetgen, *Hor. Heb.* vol. i. p. 219.

NOTE 22.—PART VI.

THE priests in this instance feared the people, and therefore delivered our Lord to the Roman governor, whose power and authority would prevent the possibility of a rescue. Such is the opinion of Schoetgen, who quotes *Sanhedrin*, fol. 89. 1. *Hor. Heb.* vol. i. p. 224.

NOTE 23.—PART VI.

THE question concerning the anointing at Bethany has been already discussed. I have

placed the account of Judas going to the chief priests to betray Christ in this section, on the authority of Michaelis and Doddridge, who suppose that several days elapsed between the anointing at Bethany, and Judas' betrayal. Bishop Marsh, on the contrary, supposes that the assembling of the chief priests, the anointing at Bethany, and the betrayal by Judas, were simultaneous, or, more properly, continuous actions.

"That the rebuke," he observes, "which Judas Iscariot received from Christ at the anointing in Bethany, determined him in his resolution to betray his Master; that Christ's rebuke, therefore, and Judas's revenge were cause and effect, and that the account of the one is very properly joined by St. Matthew (and also by St. Mark) to the account of the other, I readily admit with Michaelis, in opposition to Dr. Priestley, who says, in his *Observations on the Harmony of the Evangelists*, p. 100, that the verses of Matt. xxvi. 6-13, which contains an account of the anointing, 'stand very awkwardly in their present situation.' But I cannot agree with him in the opinion, that several days elapsed between the anointing at Bethany, and Judas going to the assembly of the chief priests with an offer to betray Christ; and consequently that the account of the anointing at Bethany belongs to Matt. xxi. according to the order of time. For whoever reads in connection Matt. xxvi. 1-11. must perceive that these three facts, 1st, Assembling the chief priests and elders at the house of Caiaphas; 2dly, The anointing of Christ at Bethany; and 3dly, Judas's departure from Bethany, to go to the assembly of the chief priests, are represented by the Evangelists as facts immediately connected one with another; and not as facts which were separated from each other by the intervention of all those transactions, which had been recorded in several preceding chapters. St. Matthew having mentioned, in ver. 2, that 'after two days was the Passover,' immediately adds, in ver. 3, *τότε συνήχθησαν οἱ ἀρχιερεῖς, &c. &c.* And St. Mark says (xiv. 1.), *Ἦν δὲ τὸ πάσχα καὶ τὰ ἄγνια μετὰ δύο ἡμέρας· καὶ ἐξήλθον οἱ ἀρχιερεῖς, &c. &c.* Both St. Matthew and St. Mark, therefore, represent the assembly of the chief priests as held on the third day before the Passover; and though Michaelis will not allow any determinate meaning to *τότε* in St. Matthew's account, we cannot explain away what is said by St. Mark. St. Matthew then proceeds, in ver. 6, *Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ, ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, &c. &c.* And St. Mark, ver. 3, *Καὶ ὅριστος αὐτοῦ ἐν Βηθανίᾳ, ἐν ἑκτῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, &c. &c.* They then relate the anointing, with Christ's conversation on it, which being ended, St. Matthew continues, in ver. 14, *Τότε πορεύθητι εἰς τὸν δόδεκα, ὁ λεγόμενος Ἰούδας Ἰσχαριώτης, πρὸς τοὺς ἀρχιερεῖς,*

εἶπε· κ. τ. λ. And in St. Mark, in ver. 10. Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, κ. τ. λ. Then again it is evident that both St. Matthew and St. Mark represent Judas as going immediately from the anointing at Bethany (a village not more than two miles from Jerusalem) to the assembly of the chief priests and elders, which was held during the anointing, and which did not break up before the arrival of Judas."—Michaelis, vol. iii. part iv. p. 24.

In reply to this argument, I would suggest the total absence of proof from the words of St. Matthew, that the Evangelist intended, as the bishop supposes, to represent these events as continuous. Three circumstances are recorded; the meeting of the priests, the anointing, and the betrayal; and the point in dispute must be decided by the meaning of the words which are thought to connect them as three several events which took place at the same time. The two first verses of Matt. xxvi. ought to have concluded the preceding chapter. The expression which ends ver. 2, is the sentence which completed our Saviour's predictions concerning Jerusalem, and the illustrative parables which followed them. From narrating the discourse of our Lord, the Evangelist proceeds to his actions, using the word τότε, a word of very indefinite signification, which may not improperly be translated, "about that time." He relates the fact, that about the time when our Lord finished his predictions, the chief priests, συνήχθησαν, "were assembled together." He then, somewhat abruptly, proceeds to give an account of the cause of our Saviour's betrayal by Judas to this assembly of the priests, which he imputes to our Lord's reproof of his apostle's disguised covetousness. In ver. 14, the Evangelist introduces the effect of this reproof by the same word τότε, and it seems intended to imply, not that Judas went that moment to the priests, but that he went about that time, or as soon as possible, to the council of the chief priests; and by introducing the consequence of our Lord's reproof thus abruptly, St. Matthew seems to hint that the assembly of priests, to whom Judas applied, was now sitting at the very time when our Lord had finished his predictions. Bishop Barrington, apud Bowyer, would insert Matt. xxvi. 6-13. as a parenthesis.

But Bishop Marsh observes, with reference to the argument from the word τότε, that even if this be insufficient to prove that Michaelis is mistaken, yet we cannot explain away what is said by St. Mark—ἦν δὲ τὸ πάσχα καὶ τὰ ἄρτια μετὰ δύο ἡμέρας, &c. who, as well as St. Matthew, represents the assembly of priests as meeting three days before the Passover. In reply to which it may be answered, that it is acknowledged a meeting of the priests was then held; but the question is whether the

anointing took place at that time: and here we are again brought to the word τότε, Matt. xxvi. 14., and to an expression in St. Mark, xiv. 10., which does not even allude to the exact period at which the betrayal took place. Ἰούδας—ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, &c. The Evangelist appears to relate the reproof at Bethany as the cause of the treason of Judas, without referring to the time that this offence should be committed.

Τότε—non proprie videtur adverbium esse, sed accusativas neutrius generis, elliptice positus, ut plene dicatur περὶ τότε τὸ μέρος χρόνου, id quod colligi potest ex loco Lysiae, Orat. vi. cap. 2. οὐ θαυμαστόν, εἰ τότε τὰς μοῖρας ἐξέκοπτον, ἐν ᾧ οὐδὲ τὰ ἡμέτερα αὐτῶν φυλάττειν ἐδυνάμεθα. It is true it is generally used in the New Testament adverbially, but as frequently in its general, as it is in its more definite signification. The word occurs one hundred and fifty-six times in the New Testament; and if we refer to any passages taken in their consecutive order, we shall find that this preceding remark is correct. Thus we meet it in Matt. ii. 7, 16, 17, and iii. 5. In the two first and last of these it is used in the more general sense, and many would interpret the third passage in the same way; and so it must be interpreted in the great majority of the passages in which it occurs. If we refer to the Septuagint, which is generally supposed to use the Greek words, in precisely the same sense as the New Testament, we shall find that the remark of Michaelis is amply justified. Thus the Septuagint render the Hebrew בעת ההיא, Isaiah xx. 2. by the word τότε.

NOTE 24.—PART VI.

ON THE QUESTION, WHETHER OUR LORD ATE THE PASSOVER IMMEDIATELY BEFORE THE INSTITUTION OF THE EUCHARIST?

BEFORE we enter upon the discussion of the difficult question, Whether our Lord ate the last Passover with his disciples, before the institution of the holy Eucharist, it will be useful to consider the manner in which the Jews were accustomed to commemorate their deliverance from Egypt, by the celebration of the Passover. Lightfoot has collected a variety of passages from Maimonides and the Jewish writers, describing the manner in which this feast was observed. In reference to the reclining attitude in which the Evangelists represent our Lord at the last supper, he has collected, among others, the following illustrative passages:—אפילו עני שבִּישְׂרָאֵל לֹא יֹאכֵל אֶפְסָכָה, cap. x. hal. 1. And again, R. Levi saith, "It is the manner of slaves to eat standing; but now let them eat lying

along, that it may be known that they are gone out of bondage to liberty.”—“We are obliged,” says Maimonides, “to lie down when we eat, that we may eat after the manner of kings and nobles.”

Lightfoot then proceeds to give an account of the manner in which the paschal supper was conducted. It began, 1st, With presenting a cup of wine mingled with water to each assembled guest, over which the master of the family, or some one deputed for that purpose, pronounces a benediction:—“Blessed be He that created the fruit of the vine;” and then he repeats the consecration of the day; that is, they give thanks, and drink up the wine. 2dly, They washed their hands, after which the table was crowned with two cakes of unleavened bread, bitter herbs, and the paschal lamb roasted whole; which three things were appointed by the Law. To these were added the remains of the *Chagigah*, or peace offerings of the preceding day, and other meats, with the sour sauce, called *חרוסת* or *charoseth*, which was thick, and intended to represent the bricks their ancestors made in Egypt. Then the person presiding takes a small piece of lettuce, which he eats, and those with him, blessing God for the fruits of the earth; and afterwards a piece of unleavened bread, dipped in the bitter herbs. 3dly, All the dishes were removed from the table, and the children were instructed in the nature and intention of the feast, the signification of the bitter herbs, unleavened bread, &c. generally from Exod. xii. 26, &c. and Deut. xxvi. 5–11.; and this explanation was called the *Hagannah*, 1 Cor. xi. 36. 4thly, After this preparation the supper was again set before them, when each person lifted up in his hands, first the bitter herbs, and then the unleavened bread, and joined in declaring that they ate them in commemoration of the bondage, and great deliverance of their fathers in Egypt; and ended by calling on all to sing praises to God, in the 113th to the 114th Psalm, and having blessed the Lord, they drank off the second cup. 5thly, The hands are again washed, and the master of the house, or the officiating person, takes the two unleavened cakes, breaks one, and places that which is broken on the other. He then blesses it; and putting some bread and bitter herbs together, they dip them in the same sauce, and again bless God. After the same manner they first give thanks over the flesh of the *Chagigah* of the fourteenth day, and partake of it; and then over the lamb, and eat of it: after which they may lengthen out the supper, and partake of what they please, taking care only to conclude with a small piece of the paschal lamb; as much, at least, as an olive: after which they were not allowed to take any more food that night. 6thly, They again wash their hands, and the master

of the family says the blessing of the meat, over the third cup of wine, which they then drank; and this cup was commonly called *the cup of blessing*, *אכסא דברכה*, to which allusion is made 1 Cor. x. 16. A fourth cup of wine is mingled, over which they continue the *Hallel* (or hymn of five Psalms), beginning where they left off, at the 115th to the 118th Psalm; and finish with a prayer. After the destruction of Jerusalem, a small piece of unleavened bread was substituted as the *Aphicomen*, or last morsel, instead of the paschal lamb; for which purpose a piece of the broken cake was reserved under a napkin; probably because there was no temple in which the appointed victim could be sacrificed. It is impossible for us now to ascertain, whether our Saviour made use of this fourth cup or not; we are only informed, by the Evangelists, that our Lord and his disciples sang a hymn (Matt. xxvi. 30. Mark xiv. 26.) before they went to the Mount of Olives.

We are now brought to the consideration of that most difficult and perplexing question, “Whether our Lord ate of this Passover with his disciples on the evening preceding his crucifixion.” The Evangelists, in relating this part of our Saviour’s life, use some expressions which at first sight appear contradictory to each other. St. John, for instance, seems to differ from the other three, as to the time that the Jews partook of the Passover, and supposes that they did not eat it on the same evening as our Saviour and his disciples; while they all agree that the night of the day in which Christ ate the Passover (or what is called the Passover) was Thursday. Our Lord is further said to command his disciples to prepare for eating the Passover, and that he had earnestly desired to eat this Passover with them. Yet we read, that on the day after that on which our Lord and his disciples had thus celebrated the Passover, the Jews refused to go into the judgment-hall, lest they should be defiled, but that they might eat the Passover. Now it was appointed by the Law, that all the people should eat of the Passover on the same day. There appears therefore to be some contradiction or difficulty which requires explanation; and the particular attention of the harmonizers and commentators has been consequently directed to this point.

The latest theologians who have devoted the greatest attention to this subject are Dr. Clarke, in his *Treatise on the Eucharist*, and Mr. Benson, in his work *On the Chronology of the Life of our Lord*. They have so thoroughly investigated the subject, that little more will be necessary than to take advantage of their labors.

Four opinions have been advanced by various theologians, the last of which seems to be most consistent with the accounts of the Evangelists,

and to reconcile all the difficulties and apparent contradictions.

The first is, that Christ did *not* eat the Passover on the last year of his ministry.

The second, that he *did* eat it that year, *and at the same time* with the Jews.

The third, that he *did* eat a passover; but one of his own institution, very different from that eaten by the Jews.

The fourth, that he did eat the Passover that year, but *not* at the same time with the Jews.

The arguments in support of these four different opinions, are clearly and briefly summed up by Dr. A. Clarke, in his Introduction to his *Discourse on the Eucharist*. In favor of the first opinion, That Christ did not eat the Passover, it is observed, "The Jews ate their Passover on the next day."

St. John does not call the supper which Christ ate with his disciples a Passover supper, but, on the contrary, says it was before the feast of the Passover—*πρὸ τῆς ἑορτῆς τοῦ πάσχα*, by which Dr. Wall thinks he means the day before the Passover, or, as we should say, the Passover eve.

"Now this was the same night and same supper," says Dr. Wall, "which the three do call 'the Passover,' and 'Christ's eating the Passover;' I mean, it was the night on which Christ was (a few hours after supper) apprehended, as is plain by the last verse of that thirteenth chapter. But the next day (Friday on which Christ was crucified) St. John makes to be the Passover day. He says (chap. xviii. 28.), the Jews would not go into the judgment-hall on Friday morning, lest they should be defiled, but that they might eat the Passover, viz. that evening. And chap. xix. 14., speaking of Friday noon, he says, it was the preparation of the Passover. Upon the whole, John speaks not of eating the Passover at all; nor indeed do the three speak of his eating any lamb. Among all the expressions which they use, of 'making ready the Passover;' 'prepare for Me to eat the Passover;' 'with desire have I desired to eat this Passover with you,' &c. there is no mention of any lamb carried to the temple to be slain by the Levites, and then brought to the house and roasted; there is no mention of any food at the supper besides bread and wine; perhaps there might be some bitter herbs. So that this seems to have been a commemorative supper, used by our Saviour instead of the proper paschal supper, the eating of a lamb, which should have been the next night; but that He himself was to be sacrificed before that time would come. And the difference between St. John and the others is only a difference in words and in the names of things. They call that the Passover which Christ used instead of it. If you say, why then does Mark, xiv. 12., call Thursday the first day of unleav-

ened bread, when the Passover must be killed? we must note their day (or *ρῆχθήμερον*) was from evening to evening. This Thursday evening was the beginning of that natural day of twenty-four hours, towards the end of which the lamb was to be killed; so it is proper, in the Jews' way of calling days, to call it that day."

The second opinion is, That he *did* eat the Passover that year, *and at the same time* with the Jews.

The late Dr. Newcome, archbishop of Armagh, is of a very different opinion from Dr. Wall; and, from a careful collation of the passages in the Evangelists, concludes, "that our Lord did not anticipate this feast, but partook of it with the Jews on the usual and national day."

"It appears," says he, "from the Gospel history (see Mark xv. 42., and xvi. 9.), that our Lord was crucified on Friday. But the night before his crucifixion, on which he was betrayed (1 Cor. xi. 23.), he kept the Passover, and that he kept it at the legal time is thus determined. In Matt. xxvi. 2., and in Mark xiv. 1., it is said that the Passover, *καὶ τὰ ἄζυμα*, were after two days; or on the day following that on which Jesus foretold his sufferings and resurrection to his disciples, Matt. xvi. 21, &c. Mark viii. 31, &c. and Luke ix. 22, &c.

"The Evangelists, proceeding regularly in their history (Matt. xxvi. 17.), and in the parallel places (Mark xiv. 12, &c. Luke xxii. 7, &c.), mention is made of this day, and it is called the first day of unleavened bread, when they killed the Passover, i. e. by general custom: and St. Luke says, that the day came, which, ver. 1, was approaching, when the Passover must be killed; i. e. by the Law of Moses. The 14th of Nisan is therefore meant; which is called *πρωτὴ ἄζυμων*, the first of unleavened bread.

"During the week, therefore, of our Lord's passion, the Law of Moses required that the Passover should be slain on Thursday afternoon; but our Lord partook of it on the night immediately succeeding; Matt. xxvi. 19, 20.; and the parallel places, Luke xxii. 14, 15.; and therefore he partook of it at the legal time.

"Mark xiv. 12. Luke xxii. 7. equally prove that the Jews kept the Passover at the same time with Jesus."

To the objection (John xviii. 22.), That the Jews avoided defilement that they might eat the Passover, the bishop answers, "That they meant the paschal sacrifices offered for seven days; and they spoke particularly in reference to the 15th of Nisan, which was a day of holy convocation."

To the objection taken from John xix. 14., That the day on which our Lord was crucified, is called *παρασκευὴ τοῦ Πάσχα*, the preparation of the Passover, he replies, "That in Mark

xv. 42, *παράσχευή*, *preparation*, is the same as *προσάββαιον*, *the day before the Sabbath*; and so in Luke xxiii. 54.; therefore by *παράσχευή τοῦ Πάσχα*, we may understand the preparation before that Sabbath which happened during the paschal festival." This is the substance of Archbishop Newcome's reasoning, in his *Harmony* and Notes. See the latter, p. 42-45.

To this it is answered, That the opinion which states that our Lord ate the Passover the same day and hour with the Jews seems scarcely supportable. If he ate it the same hour in which the Jews ate theirs, he certainly could not have died that day, as they ate the Passover on Friday, about six o'clock in the evening; if he did not, he must have been crucified on Saturday, the Jewish Sabbath, and could not have risen again on the first day of the week, as all the Evangelists testify, but on the second, or Monday, which I suppose few will attempt to support. On this, and other considerations, I think this point should be given up. But others argue thus:—

"That Christ intended to eat a Passover with his disciples on this occasion, and that he intensely desired it too, we have the fullest proof from the three first Evangelists. See Matt. xxvi. 1-3. 17-20. Mark xiv. 12-16. Luke xxii. 7-18. And that he actually did eat one with them must appear most evidently to those who shall carefully collate the preceding Scriptures, and especially what St. Luke says, chap. xxii. 7-18.; for when Peter and John had received their Lord's command to go and prepare the Passover, it is said, ver. 13., 'they went and found as he had said unto them; and they made ready the Passover,' i. e. got a lamb, and prepared it for the purpose, according to the Law. Ver. 14. 'And when the hour was come (to eat it) he sat down, ἀνέπεσε, and the twelve apostles with him.' Ver. 15. 'And he said unto them, With desire have I desired to eat this Passover with you before I suffer;' where it is to be noted, that they had now sat down to eat that Passover which had been before prepared, and that every word which is spoken is peculiarly proper to the occasion. 'With desire (says our Lord) have I desired, τοῦτο τὸ Πάσχα φαγεῖν, to eat this very Passover;' not ἐσθιέν τὸ Πάσχα, to eat the Passover, or something commemorative of it, but τοῦτο τὸ Πάσχα, 'this very Passover:' and it is no mean proof that they were then in the act of eating the flesh of the paschal lamb, from the use of the verb φαγεῖν, which is most proper to the eating of flesh; as ἐσθιέν signifies 'eating in general,' or 'eating bread, pulse,' &c. The same word, in reference to the same act of eating the Passover, not to the bread and wine of the holy supper, is used, ver. 16. 'For I say unto you, I will not any more eat thereof, οὐ μὴ φάγω ἐξ αὐτοῦ, I will not eat of him or it,' viz. the paschal lamb, until it be fulfilled in the kingdom of God; i. e.

this shall be the last Passover I shall celebrate on earth, as I am now about to suffer, and the kingdom of God, the plenitude of the Gospel Dispensation, shall immediately take place.' And then, according to this Evangelist, having finished the eating of the paschal lamb, he instituted the bread of the Holy Supper, ver. 19., and afterwards the cup, ver. 20., though he and they had partaken of the cup of blessing (usual on such occasions) with the paschal lamb immediately before; see verse 17. Whoever carefully considers the whole of this account, must be convinced that, whatever may come of the question concerning the time of eating the Passover, that our Lord did actually eat one with his disciples before he suffered."

The third opinion which we have to examine is this—Our Lord *did* eat a Passover of his own instituting, but widely differing from that eaten by the Jews.

Mr. Toinard, in his Greek Harmony of the Gospels, strongly contends that our Lord did *not* eat what is *commonly* called the Passover this year, but another of a mystical kind. His chief arguments are the following:—

It is indubitably evident, from the text of St. John, that the night on the beginning of which our Lord supped with his disciples, and instituted the holy sacrament, was not that on which the Jews celebrated the Passover; but the preceding evening, on which the Passover could not be legally offered. The conclusion is evident from the following passages. John xiii. 1. "Now before the feast of the Passover, when Jesus knew," &c. Ver. 2. "And supper (not the paschal, but an ordinary supper) being ended," &c. Ver. 27. "That thou doest, do quickly." Ver. 28. "Now no one at the table knew for what intent He spake this." Ver. 29. "For some thought, because Judas had the bag, that Jesus had said unto him, Buy what we have need of against the feast," &c. Chap. xviii. 28. "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover." Chap. xix. 14. "And it was the preparation of the Passover, and about the sixth hour." Now, as it appears, that at this time the disciples thought our Lord had ordered Judas to go and bring what was necessary for the Passover, and they were then supping together, it is evident that it was not the paschal lamb on which they were supping; and it is as evident, from the unwillingness of the Jews to go into the hall of judgment, that they had not as yet eaten the Passover. These words are plain, and can be taken in no other sense, without offering them the greatest violence.

Mr. Toinard having found that our Lord was crucified on the sixth day of the week (Friday), during the paschal solemnity, in the thirty-third

year of the vulgar æra, and that the paschal moon of that year was not in conjunction with the sun till the afternoon of Thursday, the 19th of March, and that the new moon could not be seen in Judæa until the following day (Friday), concluded that the intelligence of the *φάσις*, or appearance of the new moon, could not be made by the witnesses to the *Beth Din*, or Senate, sooner than Saturday morning, the 21st of March.

Mr. Toinard therefore supposes, that our Lord substituted a Passover, for the Passover; and instituted the holy Eucharist, in place of the paschal lamb; and thus it will appear, he ate a Passover with his disciples the evening before his death, the mystical Passover or sacrament of his body and blood; and that this was the Passover mentioned by St. Luke, which he so ardently longed to eat with his disciples before he suffered. On this hypothesis, the preparation of the Passover must be considered as implying no more than, 1st, providing a convenient room; 2ndly, bringing water for the baking on the following day, which would not have been then lawful; 3rdly, making diligent search for the leaven, that none might remain in the house, according to the strict Law of God, Exod. xii. 15–20. xxiii. 15. and xxiv. 15. These, it is probable, were the acts of preparation the disciples were commanded to perform, Matt. xxvi. 18. Mark xiv. 13, 14. Luke xxii. 8–11., and which, on their arrival at the city, they punctually executed, Matt. xxvi. 19. Mark xiv. 16. Luke xxii. 13. Thus every thing was prepared, and our Saviour was offered up—the sacrifice of the real paschal lamb was attended in every respect with the very same ceremonies as had been appointed in the old covenant to precede the sacrifice of the typical victim, thereby fulfilling every tittle of the Law, and bringing in a new and more perfect dispensation, wherein should be no more shedding of blood. Lightfoot agrees with Toinard in his hypothesis; his words are, speaking of the third cup, or the cup of blessing—“And now was the time when Christ, taking bread, instituted the Eucharist; but whether was it after eating those farewell morsels, as I may call them, of the lamb, or instead of them? It seems to be in their stead, because it is said by St. Matthew and St. Mark, *ἐσθιόντων αὐτῶν*, &c. ‘As they were eating, Jesus took bread.’ Now, without doubt, they speak according to the known and common custom of that supper, that they might be understood by their own people. For all Jews know well enough, that after the eating of those morsels of the lamb it cannot be said, *as they were eating*, for the eating ended with those morsels. It seems therefore more likely, that Christ, when they were now ready to take those morsels, changed the custom, and gave about morsels of bread in their stead, and instituted the Sacrament.”

The fourth opinion is, That our Lord did eat the Passover this year, but not at the same time with the Jews. This opinion appears to be that which is most consistent with Scripture. I can only say, with Mr. Benson, “I have with great care examined the arguments produced on both sides in this controversy, and my ultimate conviction is, that whilst the words of St. Matthew, St. Mark, and St. Luke necessarily compel us to believe that the majority of the Jews sacrificed the paschal lamb on the same day with our Saviour, the expressions of St. John lead us irresistibly to the conclusion, that many of the Scribes and Pharisees, and other leading characters amongst them, did not sacrifice it until the evening of the following day—until after our Saviour himself had been crucified. Two passages produced from this Evangelist may, and perhaps ought, to be otherwise interpreted; but a third is, I think, quite conclusive. I allow that the phrase *πρὸ τῆς ἑορτῆς τοῦ Πάσχα*, in chap. xiii. 1., means that it was the preparation of the paschal Sabbath, or that Sabbath which occurred in the paschal week. But no critical distortion appears to me capable of giving to chap. xviii. 28. *καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ’ ἵνα φάγωσι τὸ Πάσχα*—any other meaning or translation than this, ‘And they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the paschal offering,’ the sacrifice of the Passover. The word *Πάσχα*, when alone, is not always used exclusively for the paschal lamb, but often in a more enlarged and extended sense, for the whole feast of unleavened bread; but the phrase *φαγεῖν τὸ Πάσχα*, though used by each of the first three Evangelists, and more than once, is never applied except to the eating of the paschal offering itself, at the time appointed in remembrance of the Lord’s Passover in Egypt. The inference, therefore, from the words of St. John above quoted is, that the Priests and Pharisees did not eat this Passover at the same time with the rest of the Jews; and this difference may be accounted for on the supposition that our Lord was crucified Julian Period 4742.”

The Passover was commanded to be celebrated in the first month, Nisan, or Abib, which corresponds to the months of March and April in the Christian year. It was to be killed “in the fourteenth day of the first month; at even is the Lord’s Passover,” Levit. xxiii. 5. “the whole congregation of Israel shall kill it in the evening.” If our Saviour then ate of the paschal lamb with his disciples, he would eat it on the day when the Passover ought to be killed, on the evening after the fourteenth.

It will be admitted, that if our Lord had determined upon observing the Passover, and if there is in truth any difference between the Jews and our Saviour on the day on which it

was to be eaten, the error would be not on the part of Jesus himself, but of the Jews who differed from him. Neither his character, conduct, nor sentiments, will for a moment permit us to believe that he disobeyed, in the slightest degree, the ordinances of the Mosaic Law, in deference to any traditions which existed among the Scribes and Pharisees. If He refused to follow, upon this occasion, the practice of the high priests, and others among the Jews, his refusal must be referred to some deviation in their practice from that which had been formerly prescribed to their forefathers. Our Lord was right, and they were wrong. Whatever rules might have guided them, He at least would have eaten the Passover on the day, "when the Passover ought to be killed," ἐν ᾗ ἡ Ἐπεὶ θύεσθαι τὸ Πάσχα, (Luke xxii. 7.)

It is well known that the months of the Jews were lunar months, but in what manner they were measured and dated, whether from the phasis or appearance of an illuminated portion of the moon's disk, or from tables in which her mean motion was calculated, and adapted to the purpose; or by some faulty and inaccurate cycle of their own, or by some other method altogether different from these, is a point upon which the most learned have disputed in every age; and which, I apprehend, can never be settled with any degree of satisfaction, from the remaining scanty and inadequate hints which form the only materials for our judgment.

Mr. Mann, *De Ann. Christ.* cap. xx. 23., argues very strongly for the antiquity of the astronomical method of computation at present in use amongst the Jews, and contends that it was the method adopted so early as the times of our Saviour.

Epiphanius, *Hær.* 51. *cum animadv. Petavii*, on the other hand, broadly asserts that the Jews, in our Saviour's time, followed the calculations of a faulty and inaccurate lunar cycle, by means of which they anticipated, in the year of his crucifixion, the proper period for the celebration of the Passover by two days. Petavius defends this opinion; and he and Kepler have both, with much labor, endeavoured to draw out a set of tables upon the principles which Epiphanius has laid down; but there is so much obscurity, and even contradiction, in the passage in which that father treats upon the subject, that it would be quite impossible to say whether they are right or wrong in their conclusions.

The rabbinical doctors (and Maimonides in particular) have referred to a third method, and stated that the ancient Jews reckoned the beginning of their months from the phasis of the moon, and that their present mode of calculation was not introduced until after the final dispersion of the nation. Before that period, they assert, that there were in Judæa several *συνέδρια*, or committees (as we should term

them), under the general superintendence, and, as it were, branches of a central committee fixed at Jerusalem. The members of this committee were in possession of certain tables, containing calculations of the motions of the moon, which being inspected, it was thence determined when the new moon ought and would most probably appear. They sent out some approved and steady persons to observe whether the moon did appear at the time at which they expected her appearance, or not. If these persons beheld the phasis on the night after the twenty-ninth of the current month, they immediately proclaimed the new moon: thus determining what would otherwise have been the thirtieth day of the current month, to be the first of the succeeding one. If the watchers did not return with intelligence of the observation of the phasis before the night after the thirtieth day of the current month, they fixed the commencement of the succeeding month on the following day, making the current month consist of thirty days. In other words, they determined the current month to consist of twenty-nine or thirty days, according as their watchers did, or did not return with intelligence of having seen the new moon before the conclusion of the thirtieth day.

After the central committee had thus fixed the day of the new moon, messengers were sent to the several cities within the distance of a ten days' journey from the metropolis, to announce the fact. The council at Jerusalem, however, did not settle for themselves, and their own practice, whether the intercalary month should consist of twenty-nine or thirty days, until the conclusion of that month and the appearance of the new moon of the succeeding month Nisan, had pointed out which number of days it ought to consist of. Hence it is evident that there might, and would sometimes be, a difference between the members of the Jerusalem council and the rest of the Jews, in their mode of reckoning the first day of the month Nisan. If the council announced to the nation at large an intercalary month of twenty-nine days only, and afterwards found out that they were wrong in their calculations, and that it ought to have consisted of thirty days, it is evident that in that year the persons composing and adhering to the practice of the council would differ from the rest of the Jews in counting the first, and therefore the fifteenth day of Nisan. What was the fifteenth of Nisan to the one, would be the sixteenth to the other; and perhaps some circumstance of this nature, at present unknown to us, may have occasioned the difference, if there really was any difference, amongst the Jews, as to the day of the celebration of the Passover in the year of our Lord's crucifixion. Perhaps from this very cause we may explain why, as is supposed by many, our Saviour and his disciples,

and the generality of the Jews, sacrificed the paschal lamb on the evening of the Thursday, and the Scribes and Pharisees, and others, not until that of the Friday in passion week; in other words, why our Lord considered the Friday, and others the Saturday, as the fifteenth day of Nisan; but, without insisting further upon this, it is plain that the proclamation of the time of the new moon's appearance did not always determine the Jews in fixing the first day of the month, and more especially that it did not always do so with regard to Nisan. This is sufficient to show, that we are still in such a degree of ignorance with regard to the method of calculating the Jewish months and years, as to prevent our deciding with absolute certainty upon the day on which the Passover took place in the year of our blessed Saviour's crucifixion.

The learned Cudworth, in his admirable *Treatise on the Jewish Passover*, has proved, from the Talmud, Mishna, and some of the most reputable of the Jewish rabbins, that the ancient Jews, about our Saviour's time, often solemnized as well the Passovers as the other feasts, upon the *ferias* next before and after the Sabbaths. And that the Jews in ancient times reckoned the new moons not according to astronomical exactness, but according to the *φάσις*, or moon's appearance; and, as this appearance might happen a day later than the real time, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from the *φάσις*, or appearance of the new moon. As he describes the manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that my readers may have the whole argument before them.

"In the great, or outer court, there was a house called *Beth Yazeq*, where the senate sat all the 30th day of every month, to receive the witnesses of the moon's appearance, and to examine them. If there came approved witnesses on the 30th day, who could state they had seen the new moon, the chief man of the senate stood up, and cried *מקדש*, *mekuddash*, 'It is sanctified;' and the people, standing by, caught the word from him, and cried *Mekuddash! mekuddash!* But if, when the consistory had sat all the day, and there came no approved witnesses of the phasis, or appearance of the new moon, then they made an intercalation of one day in the former month, and decreed the following one and thirtieth day to be the calends. But, if after the fourth or fifth day, or even before the end of the month, respectable witnesses came from far, and testified they had seen the new moon, in its due time, the senate were bound to alter the beginning of the month, and reckon it a day sooner, viz. from the thirtieth day.

"As the senate were very unwilling to be at the trouble of a second consecration, when they had even fixed on a wrong day, and therefore received very reluctantly the testimony of such witnesses as those last mentioned, they afterwards made a statute to this effect—That whatsoever time the senate should conclude on for the calends of the month, though it were certain they were in the wrong, yet all were bound to order their feasts according to it." This, Dr. Cudworth supposes, actually took place in the time of our Lord, and "as it is not likely that our Lord would submit to this perversion of the original custom, and that following the true *φάσις*, or appearance of the new moon, confirmed by sufficient witnesses, he and his disciples ate the Passover on that day; but the Jews, following the pertinacious decree of the Sanhedrin, did not eat it till the day following." Dr. Cudworth further shows from Epiphanius, that there was contention, *ῥόγυβος*, a tumult, among the Jews about the Passover, that very year. Hence, it is likely that the real paschal day observed by our Lord, his disciples, and many other pious Jews, who adopted the true *φάσις*, phasis, was only the preparation or antecedent evening to others, who acted on the decree of the Sanhedrin. Besides, it is worthy of notice, that not only the Karaïtes, who do not acknowledge the authority of the Sanhedrin, but also the rabbins themselves grant, that where the case is doubtful, the Passover should be celebrated with the same ceremonies, two days together; and it was always doubtful when the appearance of the new moon could not be fully ascertained."

In corroboration of this opinion, Bishop Pearce supposes, that it was lawful for the Jews to eat the paschal lamb at any time, between the evening of Thursday, and that of Friday; and that this permission was necessary, because of the immense number of lambs which were to be killed for that purpose, as in one year there were not fewer than 256,500 lambs offered. See Josephus, *War*, b. vii. c. ix. sect. 3. In Matt. xxvi. 17. it is said, "Now the first day of the feast of Unleavened Bread (*Τῇ δὲ πρώτῃ τῶν ἁζύμων*), the disciples came to Jesus, saying unto him, 'Where wilt thou that we prepare for thee to eat the Passover?'" As the feast of Unleavened Bread did not begin till the day after the Passover, the fifteenth day of the month (Lev. xxiii. 5, 6. Num. xxviii. 16, 17.) this could not have been properly the first day of that feast; but as the Jews began to eat unleavened bread on the fourteenth day (Exod. xii. 18.), this day was often termed the First of Unleavened Bread. Now it appears that the Evangelists use it in this sense, and call even the paschal day by this name. See Mark xiv. 12. Luke xxii. 7.

Mr. Benson's profound and sagacious reasoning on the time of our Lord's crucifixion, can

only be appreciated by those who are acquainted with the difficulties of this subject, and have followed his argument through all its ramifications. It is to be regretted, that the learned men who have endeavoured to decide this point, have not sufficiently examined the data, which enabled Mr. Benson to come to his very satisfactory conclusions. That the reader may perceive the discrepancies to which I allude, I here subjoin from Bowyer the various decisions of former chronologers.

“It has been computed,” he observes, “that from the twentieth to the fortieth year of Christ, the only Passover full moon which fell on a Friday, was April 3, A. D. 33, in the year of the Julian Period 4746. And yet Mr. Mann, in support of his hypothesis, computes it to have been so likewise March 22, A. D. 26, Julian Period 4739. Differences there will be, while some calculate by astronomical full moons, others by cycles; and while we know not whether the Jews kept the true or the mean full moons; or what cycle they followed. That which prevailed in the time of Epiphanius, Dodwell observes, *De Cyclis*, p. 429, was different from the Calippic, the Hippolytan, and from what the Jews now follow; from which last, however, Scaliger and Mr. Mann compute. And even, if we knew the cycle, what certainty could we expect when Maimonides and other writers tell us, that in a backward season they occasionally intercalated a month, that the harvest might be ripe enough to have the first fruits of it offered on the second day of the passover^t?

^t Vide Dr. A. Clarke *On the Eucharist*, second edit. 1814, p. 9-15. Benson’s *Chronology of the Life of Christ*, p. 222, &c.—Bowyer’s *Critical Conjectures*.—Clarke’s *Commentary* on the passages in St. Matthew, in which the account of the last Passover is given.—Cudworth’s *Treatise*, printed at the end of the *Intellectual System*.—Jackson’s *Chronology*, vol. ii. p. 19.

“Sir Isaac Newton, in his *Observations on the Prophecies*, p. 163, mentions another Jewish rule for calculating the time of the Passover. To avoid the inconveniences of two Sabbaths together, which prevented burying their dead, and making ready fresh meat, &c. they postponed their month a day, as often as the third of the month Nisan was Sunday, Wednesday, or Friday; and this rule they called, אדו, *Adu*, by the letters א, ד, ו, signifying the 1st, 4th, and 6th days of the week, which days we call Sunday, Wednesday, and Friday.

“Postponing therefore (a day in) the Passover months above, the 14th day of the month Nisan, (which, A. D. 31, fell on Tuesday, March 27,) will fall on Wednesday, March 28

“In A.D. 32, (which fell on Sunday, April 13,) will fall on Monday, April 14.

“In A.D. 33, (which fell on Friday, April 3,) will fall on Friday, April 3, likewise.

“In A.D. 34, (which fell on Wednesday, March 24, or rather, for the avoiding the equinox, which fell on the same day, and for having a fitter time for the harvest, on Thursday, April 22,) will fall on Friday, April 23.

“In A.D. 36, (which fell on Tuesday, April 12,) will fall on Wednesday April 13.

“In A.D. 36, (which fell on Saturday, March 31,) will fall likewise on the same day.”

Here the 33rd and 34th are both years on which the Passover fell on a Friday; and Sir Isaac Newton determines for the 34th, two years after 32, when the Passover fell very late.

I shall subjoin the several computations of the paschal full moons, by Roger Bacon, in his *Opus Magnum*, p. 131. Jos. Scaliger and Nic. Mann, *De veris annis N. D. Jesu Christi*, &c. p. 239. R. Dodwell, *De Cyclis*, p. 848. Mr. Ferguson in his *Astronomy*, Sir Isaac Newton *On the Prophecies*, and Lamy in his *Harmony*, by which the reader will judge with what variety they have all been certain.

Julian Period.	A. D.	ROGER BACON.		MANN & SCAL.		DODWELL.		FERGUSON.		SIR I. NEWTON.		LAMY.			
		Month.	Day of Week.	Month.	Day of Week.	Month.	Day of Week.	Month.	Day of Week.	Month.	Day of Week.	Month.	Day.	Ho.	Mat.
4739	26	March 21.	5	March 22.	6	April 20.	7	April 20.	7						
4740	27	April 9.	5	April 9.	4	April 9.	4	April 10.	5						
4741	28	March 29.	2	March 29.	2	March 28.	1	March 30.	3			March 29.	6	8	Mat.
4742	29	April 17.	1	April 16.	7	April 16.	7	April 17.	5			April 17.	6		
4743	30	April 6.	4	April 5.	4	April 12.	4	April 6.	4			April 6.	10	55	Vesp.
4744	31	March 27.	3	March 26.	2	March 26.	2	March 27.	3	March 28.	4	March 27.	2	10	
4745	32	April 13.	2	April 14.	2	April 12.	7	April 15.	3	April 14.	2	April 14.	12		Mat.
4746	33	April 3.	4	April 3.	6	April 4.	7	April 3.	4	April 3.	6	April 3.	5	50	Vesp.
4747	34	March 23.	4	March 22.	2	March 24.	4	April 22.	5	April 23.	6	March 23.	p. ob.	☉ 18 F.	
4748	35	April 11.	2	April 11.	2	April 23.	4	April 11.	2	April 13.	4	April 11.	11	10	Mat.
4749	36											March 30.	5	48	Vesp.
4750	37											April 18.	2	38	
4751	38											April 8.	5	58	Mat.

To which might be added the calculations of Bedford and Hales.

NOTE 25.—PART VI.

It is not certain where this section ought to be inserted. Michaelis and Newcome place the washing of the disciples' feet after the preparation of the Passover, and the promise of Judas to betray Christ; Pilkington and Lightfoot before those events. Michaelis represents the washing as taking place before the feast of the Passover. The rest of the harmonizers principally arrange it at the supper at Bethany.

and had not time then to listen to or correct their erroneous inferences, *ἔλαβον ἔστι, absurdum est, quod profertis, desinite tam anilia profari.*—*ἔλαβον ἔστι, eadem est cum יָרַר, sufficit tibi, quæ a Judæis adhibetur, quoties ab altero absurdum quid profertur, qui tacere debebat, &c.*—See Lightfoot and Schoetgen, vol. i. p. 313.

NOTE 30.—PART VI.

ON THE INSTITUTION OF THE EUCHARIST.

NOTE 26.—PART VI.

THIS is also a Hebrew phrase. Among the instances collected by Schoetgen is a sentiment which ought to be deeply engraven on the memory and the conscience of all who can appreciate the privilege of possessing and studying the Scriptures. "Quicumque scit Legem, et non facit illam לְעוֹלָם יֵצֵא יְצֵא לוֹ שְׂלָא מוֹטֵב לוֹ שְׂלָא יֵצֵא לְעוֹלָם, melius ipsi esset, si non venisset in mundum." "If ye know these things, happy are ye if ye do them." *Schemoth Rabba*, sect. 40. fol. 135. 1, 2. apud Schoetgen, *Hor. Heb.* vol. i. p. 225.

NOTE 27.—PART VI.

THIS was the most solemn manner of expressing an affirmative. "Berachoth Hier. citante Wagensiell *Ad Sota*, p. 1001. Zipporenses quærebant, numquid R. Judas mortuus esset? Filius Kaphræ respondit, אַתּוֹן אִמְרִיתוֹן, vos dixistis." Schoetgen, *Hor. Heb.* vol. i. p. 225.

NOTE 28.—PART VI.

"WHEN thou art converted;" when thou hast recovered from that fall which I foresee.

NOTE 29.—PART VI.

THIS part of Christ's address to his disciples has been much misunderstood. From ver. 35, our Lord's intention may be supposed to be, to remind them that all their wants had been hitherto supplied. But now, as he was about to be removed, he forewarns them that it would be hereafter necessary for them to act for themselves, and to provide against danger and difficulty. The disciples interpreted this literally, as appears from ver. 38, when our Lord slightly censures their misapprehension, by "it is enough," and so closes the conversation. He was about to enter the scene at Gethsemane,

A FEW hours only before his death, our blessed Saviour instituted the holy Eucharist. He knew that the long and progressive series of prophecies, visions, types, and figures, which had predicted his incarnation and sufferings, were now on the point of being accomplished. He knew that the Mosaic Dispensation was on the point of being completed, with all its typical ceremonies and observances. A new and spiritual kingdom was to be engrafted on it, with other rites and other sacraments. The holy of holies was soon to be thrown open; and man, sinful man, through the atoning blood of a Redeemer, was to be permitted to hold there the highest communion with his Maker, in commemoration of the exceeding great love and all-sufficient sacrifice of his only Son. That we may endeavour to arrive at a clearer comprehension of this great mystery, and those holy memorials, which our Lord instituted "for the continual remembrance of his death," it will be advisable to refer to the Jewish feasts in the Levitical Law, which evidently prefigure the great sacrifice of Christ, which was to be offered as an atonement for the sins of man. In pursuance of this plan, we will consider the nature of the Jewish feasts, and the analogy which the Christian feast of the Lord's Supper, in which we eat and drink the body and blood of Christ, bears to the ancient rite among the Jews of feasting upon things sacrificed, and eating of those things that were offered up to God. The Jewish sacrifices are generally divided in the following manner.

First, Such as were *wholly* offered up to God, and burnt upon the altar; these were the holocausts, or burnt offerings. Secondly, Such as were not only offered up to God upon the altar, but of which the priests also had a part to *eat*; and which were again subdivided in the sin offerings, and the trespass offerings. Thirdly, Such as were not only offered up to God, and a portion bestowed on the priests also, but of which the owners themselves had a share likewise: these were called שְׁלָמִים, or peace offerings, which contained in them, as the Jewish doctors speak, חֶלֶק לַשֵּׁם וְחֶלֶק רַבָּהּ יְהוָה, "a portion for God, and the priests, and the owners also."

The first of these, perhaps, to signify some especial mystery concerning Christ, were *wholly* offered up to God, and burnt upon the altar; yet when they were not קָרְבָּנֵי צִיּוּר, offerings for the whole congregation, but for any particular person, there were always peace offerings regularly annexed to them, that the owners, at the same time when they offered a sacrifice to God, might feast upon that sacrifice.

The second of these were not eaten by the owners, but by the priests; to show that the owners, being for the present in a state of guilt, for which they now made atonement, being not worthy, the priests, acting as their mediators to God, and as their proxies, did *eat* of the sacrifice for them.

Thirdly, In the peace offerings; because such as brought them had no uncleanness upon them (Levit. vii. 20.), and so were perfectly reconciled to God, and in covenant with him; therefore they were in their own persons to eat of those sacrifices, which they had offered unto God as a federal rite between God and them. These sacrifices were considered to bring peace to the altar, to the priests, and to the owners; as they each separately partook of them. Throughout Scripture we find that the eating of the sacrifice was a due and proper appendix unto all sacrifices; and that it is mentioned continually as a rite belonging to sacrifice in general; see Exod. xxxiv. 15. Numb. xxv. 2. Psalm cvi. 28. Exod. xxxii. 6. 1 Sam. ix. 13. and xvi. 2-11., with many others. Profane writers likewise frequently mention this custom, as being always observed by the heathen in their sacrifices. Homer alludes to it. Plato, in his second book *De Legibus*, calls these feasts *ἑορταὶ μετὰ θεῶν*, feasts after divine worship offered up to the gods. Plutarch also reports of Catiline and his conspirators, *ὅτε καταθύσαντες ἀνθρώπου, ἐγεύσαντο τῶν σαρκῶν*, that sacrificing a man, they did all eat somewhat of the flesh; using this religious rite as a bond to confirm them together in their treachery. From the universal prevalence of this rite, then, we have every reason to consider it as having been, from the very earliest period, divinely appointed and originally a part of the primeval religion; typifying the atoning sacrifice of the future Messiah, who expressly declares, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," John vi. 51-56. "Christ, our Passover, is sacrificed for us; therefore let us keep the feast (that is, the paschal feast, upon this sacrificed Christ) with the unleavened bread of sincerity and truth,"—1 Cor. v. 7, 8. Wherefore I conclude that the LORD'S SUPPER is a feast upon a sacrifice, or *Epulum ex Oblatis*, in the same manner as the Jewish feasts upon sacrifices under the Law, and the feasts upon *ἑἰδωλοθύτα* (*things offered to idols*), among the heathens. And this I think will be proved by a reference to the

tenth chapter of 1 Cor. from the 13th to the 22d verses, where St. Paul supposes these three are parallels, and that a perfect analogy exists between them, or else the whole strength of his argument fails.

Again, Under the Law, the eating of the feasts upon God's sacrifices was considered as a federal rite between God and those that offered them, in the same way as the ancient Hebrews and other eastern nations ratified and sealed every covenant by eating and drinking together; and, among them, it was accounted a most heinous offence to be guilty of the breach of a covenant thus confirmed. Salt, as the natural appendix of all feasts, was always put upon every sacrifice, and was regarded as a symbol of friendship and kindness; from whence the ancients called it *Amicitiae Symbolum*. And from this custom the proverbial expression among the Greeks originated—*Ἁλὺς καὶ τράπεζα*, "salt and the table;" and among whom the violation of a covenant of salt was considered as the violation of the most sacred league of friendship. Several passages of Scripture are illustrated by the application of this custom, Lev. ii. 13. Num. xviii. 19. 2 Chron. xiii. 5. Further, when God delivered the Israelites from the bondage of Egypt, he manifested himself in a peculiar manner among them; and while they sojourned in tents in the wilderness, He commanded a tent, or tabernacle, to be built, that he might sojourn with them also. But when the Jews took possession of their land, and built them houses, God would have a fixed dwelling place; and his moveable tabernacle was turned into a standing temple. And, to make the analogy more complete, it was furnished with things suitable to a dwelling place—a table, with a candlestick: the former always furnished with bread, having dishes, spoons, bowls, and covers, belonging to it; and the candlestick having its lamps continually burning. There was also a continual fire kept in the house of God upon the altar. And, to carry the resemblance still further, meat and drink were brought into the house of God; for besides the flesh of the beasts offered up in sacrifice, which were partly consumed on the altar, and partly eaten by the priests, as a portion of God's family, and so to be maintained by him, there was a *minchah*, or meat offering, and a *libamen*, or drink offering, which were always joined to the daily sacrifice.

The sacrifices, then, being God's feasts, they that did partake of them must be considered as his *convivæ* (*guests*), and in a manner to eat and to drink with Him. That sacrifices were thus regarded as a federal rite in Scripture is proved in Levit. ii. 13. in Num. xviii. 19. and 2 Chron. xiii. 5. where it is called "the salt of the covenant," and "a covenant of salt," to signify that as men ratified their covenants by eating and drinking, to which salt was a necessary

appendix, so in the same way God, by these sacrifices and feasts upon them, did ratify and confirm his covenant with those that were partakers of them; who, as it were, might be considered as eating and drinking with Him—God's portion of the covenant being visibly consumed by his holy fire on the altar, which was always kept burning there.—See Levit. ix. 24. 2 Chron. vii. 1. Fire likewise, the symbol of the Lord's presence, fell frequently on the victims offered to the Lord, as a visible demonstration of his acceptance of his portion, and of his entering into covenant with the offerers.—See Gen. iv. 4. xv. 17. Judges xiii. 20, &c.

As we have now shown that the sacrifices of the Levitical Law, with the feasts upon those sacrifices, were regarded as federal rites between God and men, in like manner the Lord's Supper, under the Gospel dispensation, which we have already proved to be *Epulum Sacrificiale* (a feast upon a sacrifice), must also be considered as *Epulum Federale*, a federal feast of reconciliation and amity between God and men, by which we are taken into a sacred covenant, and an inviolable league of friendship with Him. In comparing this account of the ancient mode of celebrating the Jewish feasts with the institution of the Holy Sacrament given by the inspired writers, it is to be remarked, that when Christ instituted the eucharistical feast, he said, "This is my blood of the New Testament"—"This cup is the New Testament in my blood;" that is, not only the seal of the old covenant, but the sanction of the new covenant. The confirmation of the old covenant was by the blood of bulls and of goats (Exod. xxiv. 5. and Heb. ix. 19.), because blood was still to be shed. The confirmation of the new covenant was by a cup of wine; because under the New Testament there is no further shedding of blood, Heb. ix. 26. x. 18. Again, our Lord says of the cup, "This cup is the New Testament in my blood; in the same way as the cup of blood in the Levitical Law (Exod. xxiv. 6.) was the Old Testament in my blood. There all the articles of that covenant being read over, Moses took half of the blood and put it in basins, and sprinkled all the people with it, and said, "This is the blood of the covenant which God hath made with you;" and thus that old covenant or testimony was established. In like manner Christ, being now about to bring in another and more perfect dispensation, having published all the articles of the new covenant, confirms it by the breaking of bread, saying, "This is my body in the New Testament, or Covenant, in the same sense as the paschal lamb has been hitherto my body in the old dispensation, Eat ye all of it." He then takes the cup, saying, "This is my cup in the New Covenant, in the same sense as the blood of bulls and goats have been my cup in the old covenant, Drink ye all of it; having your

hearts sprinkled from an evil conscience," Heb. x. 22.

The legal sacrifices were but types and shadows of the true Christian sacrifice; and were, therefore, with their feasts, constantly renewed and repeated: but now that Christ, as a lamb without blemish, and without spot, foreordained before the foundation of the world (1 Pet. i. 20.), has been sacrificed for us, there remain no more typical sacrifices, but only the feasts upon the One Great Sacrifice, which are still, and ever will be, symbolically continued in the Lord's Supper. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John vi. 56.

There are still many other resembling circumstances between the Jewish Passover and the Christian Eucharist. The Passover was of divine appointment, and so is the Eucharist. The Passover was a sacrament, and so is the Eucharist. The Passover prefigured the death of Christ before it was accomplished—the Eucharist represents, or figures out, the death now past. As he who in the Jewish Law did not keep the Passover bore his own sin, and was to be cut off from Israel, Exod. xii. 15. Num. ix. 13., so he also who neglects the Holy Eucharist in the Christian dispensation, renounces all interest and benefit in the atonement and sacrifice of Christ, and shall also bear his own sin. As the Passover was to continue as long as the Jewish Law was in force, so the Eucharist is to continue till Christ shall come to judge the world. The same forms and expressions were likewise observed in both institutions.

In the paschal supper the master of the house took bread, and gave thanks to God; so did Christ. It was customary for him afterwards to break it, either before or after the benediction, and to distribute it to his family, as it does not appear they were permitted to take it themselves. That these forms were observed by our Lord is evident. In the same manner, at the paschal feast, the master was accustomed to take a cup of wine, pronouncing a blessing over it; so likewise did Christ. In both cases the blood was a token or sign of the covenant entered into between God and man, which was at once ratified by pouring out the blood of the lamb, and by feeding on the flesh of the sacrifice. "If ye know these things, happy are ye if ye do them."

It is far beyond the limits of a note to enter into the various interpretations of Scripture given by the Socinian and Papist, in defence of their peculiar errors. As the doctrine of transubstantiation, however, the principal error of the latter, is founded on the words, "This is my body," I would wish to direct the attention of my readers to the true scriptural signification of this passage, which the Romanist interprets literally, and the Protestant figuratively.

To find out the meaning of any passage in

Scripture, our only safe plan is, to make the Scripture its own interpreter, that is, to examine in what sense similar modes of expression, with that under discussion, are used in the Sacred Writings. In the present instance we must recollect our Lord spoke a dialect of the same language in which the Old Testament was written. If we discover therefore parallel expressions in the Old Testament to that which is now used by our Lord, we are warranted, by all the rules of criticism, to interpret the latter in the same manner as we interpret the former. Both are to be literally, or both figuratively interpreted.

The Hebrew, Syro-Chaldaic, and Aramaic dialects, have, generally speaking, no word which expresses, "to denote," "to signify," "to represent." The inspired writers of the New Testament, following the idiom of the Hebrew language, although they wrote in Greek, abounded with expressions derived from the language of their country. Even in our own language, although we have terms enough to fill up the ellipsis, the same form, or idiom of speech, is common. Suppose a man, on entering into a museum enriched with the remains of ancient Greek sculpture, has his eyes attracted by a number of curious busts, and on inquiring what they are, he learns, that this is Socrates, that Plato, a third Homer; others Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the identical persons of those ancient philosophers, poets, orators, historians, and emperors, but only representations of their persons in sculpture; between which and the originals there is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble. Innumerable instances are found in Scripture where this manner of speaking is observed. In Gen. xli. 26. it is said, "The seven kine *are* (i. e. represent) seven years." "This *is* (i. e. represents) the bread of affliction." "The ten horns *are* (i. e. signify) ten kings," Dan. vii. 24. "They drank of that spiritual Rock that followed them, and that Rock *was* (i. e. represented) Christ," 1 Cor. x. 4. In Rev. i. 20. "The seven stars *are* (i. e. represented) the angels of the seven churches: and the seven candlesticks *are* (i. e. represent) the churches." In Matt. xiii. 38, 39. "The field *is* (i. e. represents) the world: the good seed *are* (i. e. represent or signify) the children of the kingdom: the tares *are* (i. e. signify) the children of the wicked one," &c. In John vii. 36. we find *Τίς ἔστιν οὗτος ὁ λόγος*; "What *is* this saying?" (i. e. its signification.) In John x. 6. "They understood not what things they *were*," *τίνα ἤνουν*, (i. e. their signification). Acts x. 17. *Τί ἔστιν ἡ εἰς τὸ ὄραμα*, "What this vision might *be*," properly

rendered by our translators, "What this vision should mean." Gal. iv. 24. "For these *are* the two covenants," *Αὗται γάρ εἰσι δύο διαθήκαι*, i. e. these signify the two covenants. Luke xv. 26. "He asked, *τί εἰς ταῦτα*; what these things meant?" And very many others might be quoted to the same purpose. These passages appear to be so evidently parallel with that before us, that we conclude they are to be interpreted in the same manner, and that our Lord therefore intended, when he took the bread, to say, "this bread represents, or signifies, my body;" and consequently that the conclusion of the Romanist, who supposes that the bread is changed into the real body, and the wine into the real blood of Christ, is founded on error. To give an idea of the many dogmas that necessarily attend the doctrine of transubstantiation, I transcribe the eighth lesson of the *Catechism for the use of all the Churches in the French Empire*, published in 1806, with the bull of the pope, and the mandamus of the archbishop of Paris; which is exactly a counterpart to all that have been published from time immemorial in the popish churches:—

"Q. What is the sacrament of the Eucharist?

"A. The Eucharist is a sacrament which contains really and substantially the body, blood, soul, and divinity of our Lord Jesus Christ, under the forms and appearance of bread and wine.

"Q. What is at first on the altar, and in the chalice? Is it not bread and wine?

"A. Yes: and it continues to be bread and wine till the priest pronounces the words of consecration.

"Q. What influence have these words?

"A. The bread is changed into the body, and the wine is changed into the blood of our Lord.

"Q. Does nothing of the bread and wine remain?

"A. Nothing of them remains, except the forms.

"Q. What do you call the forms of the bread and wine?

"A. That which appears to our senses, as color, figure, and taste.

"Q. Is there nothing under the form of bread except the body of our Lord?

"A. Besides his body, there is his blood, his soul, and his divinity; because all these are inseparable.

"Q. And under the form of wine?

"A. Jesus Christ is there as entire as under the form of the bread.

"Q. When the forms of the bread and wine are divided, is Jesus Christ divided?

"A. No: Jesus Christ remains entire under each part of the form divided.

"Q. Say, in a word, what Jesus Christ gives us under each form.

"A. All that he is, that is, Perfect God and Perfect Man.

“Q. Does Jesus Christ leave heaven to come into the Eucharist?

“A. No: he always continues at the right hand of God, his Father, till he shall come at the end of the world, with great glory, to judge the living and the dead.

“Q. Then how can he be present at the altar?

“A. By the almighty power of God.

“Q. Then it is not man that works this miracle?

“A. No: it is Jesus Christ, whose word is employed in the sacrament.

“Q. Then it is Jesus Christ who consecrates?

“A. It is Jesus Christ who consecrates; the priest is only his minister.

“Q. Must we worship the body and blood of Jesus Christ in the Eucharist?

“A. Yes, undoubtedly; for this body and this blood are inseparably united to his divinity.

“The priest, in giving the consecrated wafer to the communicant, says, ‘Behold the Lamb of God! Behold Him who taketh away the sin of the world!’ Then he and the communicant repeat thrice, ‘Lord, I am not worthy thou shouldst enter my roof; speak, therefore, but the word, and my soul shall be healed,’ the communicant striking his breast in token of his unworthiness. Then (says the Directory) having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently open, receive the holy sacrament on your tongue, resting on your under lip; then close your mouth, and say in your heart, ‘Amen, I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.’”—*Ordinary of the Mass*, p. 33.

May God grant that such absurd superstitions may never again become a part of the religion of England!

This note has been principally collected from Dr. Cudworth’s learned *Treatise on the Lord’s Supper*, at the end of the *Intellectual System*, 4to. vol. ii. See also Dr. Adam Clarke’s *Discourse on the Holy Eucharist*; and Lightfoot *On the Divine Origin of Sacrifice*. And on the typical meaning of the Passover, the Abridgment of the learned Witsius’s Remarks, in Horne’s *Critical Introduction*, 1st edit. vol. i. p. 150–154.

NOTE 31.—PART VI.

VARIOUS interpretations are given to this passage: some commentators suppose it was accomplished when Christ ate and drank with his disciples after his resurrection, Acts i. 4. x. 41. John xxi. 13. Luke xxiv. 30, 43.; others that the word *kingdom* here signifies the Gospel-state. The most probable signification seems to be,

that he will no longer commemorate this, or any other deliverance, till he celebrates together with his apostles the great day of redemption in the future world. The expression *drinking wine* indicates feasting, under which the future happiness is often represented in Scripture—Isa. xxii. 13. and lvi. 12. Matt. viii. 11. and xxii. 4.

The wine is called *new*, figuratively expressing those unknown heavenly festivals prepared for man in his state of immortality. The kingdom of the Father here seems particularly to refer to the future state after the final judgment: for then, and not till then, is the kingdom delivered up to the Father, 1 Cor. xv. 24–28.; and in no part of the New Testament is Christ’s kingdom between his resurrection and ascension called the kingdom of his Father.

‘Απ’ ἄρτι, or better, ἀπαρτι, *omnino*, I will not at all drink of the fruit of the vine, &c. Aristophan. *Plut.* act. ii. scene 2.

——— τοὺς δεξιούς, καὶ σώφρονας,
ἀπαρτι πλουτῆσαι ποιήσω,

gnavos et frugi homines OMNINO divites faciam. See Matt. xxvi. 64. and Rev. xiv. 3. Jo. Alberti, *Not. Philol.* Bowyer, *Crit. Conj.* p. 124. and Hammond in loc.

NOTE 32.—PART VI.

FROM the expression, “Arise, let us go hence,” it may be inferred that our Saviour now left the room, and went to the Mount of Olives, when the conversation and exhortations related in the following sections were continued.

NOTE 33.—PART VI.

THE scene of the first temptation was in the garden of Eden; there Adam fell, and brought sin into the world. To complete the parallel, the second Adam, in the garden of Gethsemane, submitted to his last and fearful temptations, when all the powers of darkness were let loose against him (Luke xxii. 53.); and, by a perfect obedience, revoked our sentence of condemnation. In the temptation in the wilderness, we read that the Devil departed from him only for a season. In this hour of agony he renews his assault with better hopes of success; and our Saviour, as soon as he enters the garden, appears conscious of his power, although not visible to mortal eye: He said to the disciples, “Sit ye here, while I go and pray yonder; pray ye also not to enter into temptation.” After the temptation in the wilderness, we

read that an Angel ministered to him; and now, in this hour of despondency and suffering, there appeared an Angel, strengthening him.

NOTE 34.—PART VI.

“If we consider,” says an eminent divine, “the circumstances of Christ’s agony in the garden, it is evident it was the effect of some more powerful cause than merely a natural fear of his ensuing agonies and death; for he bore his death far better than his agony. He had no sooner entered on the scene of his trial, but ‘he began to be sorrowful,’ to ‘be sore amazed,’ to ‘be very heavy,’ which words, according to their original signification, declare him to have been suddenly oppressed with a mighty dejection of spirits, which, arising from some fearful spectacle, or imagination, overwhelmed his soul with an unknown and inexpressible anguish. They intimate, that at this dark hour, he was assaulted by devils, who exercised all their power and malice, to tempt him to renounce his merciful design. If we consider the warning our Saviour gave his disciples, when they entered the garden with him (Luke xxii. 40.), of the extraordinary danger they were in of falling into temptation, it seems very probable that he expected, and found there an extraordinary concourse of tempters, or evil spirits; for he repeats the same admonition when he finds his disciples asleep, saying, ‘Watch and pray, that ye enter not into temptation,’ (Matt. xxvi. 41.) And since his sufferings in his agony are described with more painful circumstances than his sufferings on the cross, we have just reasons to conclude they were inflicted on him by more malignant and more powerful executioners; and, consequently, that he endured the torments of men only on the cross, but of devils in the garden. His body was crucified on the cross; his mind in the garden. As Adam had offended in both, so Christ suffered in both.

“The unaccountable drowsiness, which seized the disciples at this period, may also have been produced by the agency of infernal spirits, for the purpose of having our Saviour alone during their conflict with him, thereby hoping to gain a greater advantage over him. St. Luke imputes this drowsiness to sorrow; but it is not probable that *mere* sorrow *alone* should *necessitate* three men to fall asleep together, under the most awakening circumstances. Why did it not as well *force* them to fall asleep afterwards, when their Lord was apprehended, condemned, and crucified? at which time they were doubtless more sorrowful than they were at Gethsemane. May it not then be possible that some secret influence was added to the causes assigned by the Evangelist, and that our Saviour, experiencing in himself the power and

malice of Satan and his emissaries, admonished his disciples, who were much less capable of resisting, to be upon their guard, lest they in their turn should be tempted also.” Christ, as we have already shown (note 51, p. *47), began his incarnate life as the second Adam, in the very spot to which the disobedience of the first Adam had driven him. In a typical point of view, we may now consider the second Adam as having redeemed, by his perfect innocence and obedience, the possession of that garden from which the first Adam had been expelled; and here again the Devil (for he had only departed from him for a season) assailed him with all his powers of darkness, torturing his suffering and afflicted spirit with the most dreadful phantoms and apprehensions; and endeavouring, by every art of malice and invention, to divert him from his glorious purpose of laying down his life for the world. The expression, “My soul is exceeding sorrowful, even unto death,” *περὶλυπὸς ἔστιν ἡ ψυχὴ μου*, may infer, “his soul had been struggling under some mortal pang, and the pains of hell had got hold upon it.” God permitted him to be assailed with the utmost force of temptation to which his assumed nature could be exposed. “For in that He himself hath suffered, being tempted, he is able to succour them that are tempted.” Some consider that the infernal spirit suggested the most agonizing and wicked delusions, such as it is not lawful for man to utter; nor possible, without Satanic agency, for man to conceive. Calvin believes that the wrath of God was so poured out upon him, that the atonement could only be completed by his undergoing that agony; which, in the future world, is prepared for the impenitent.

In my own opinion, the parallel between the first and second Adam, which, we find from the Holy Scriptures, has been so minutely and remarkably observed, here closes. The second Adam, from the wilderness into which the first Adam fell, traced back step by step, by a most divine life, the condemnation of the first Adam, till he arrived again at the scene of his disobedience, where, as the substituted victim, He submitted to that spiritual suffering and death, which had been pronounced against the first man. He submitted the offending nature to the tree of the cross, reconciled justice with mercy, and restored to the human race, through the influence of his spirit, the capability of regaining that spiritual state of blessedness and glory in which the first Adam had been originally created.

By Christ’s death, He hath destroyed him that hath the power of death, that is, the Devil, (Heb. ii. 14.) And hence the Apostle tells us, that unsubdued by infernal attacks and temptations, “He swallowed up death in victory.”

^a Scott’s *Christian Life*, pp. 449, 450.

He despoiled principalities and powers, and made an open show of them, triumphing over them. Satan, as lightning, falls from heaven; his kingdom is taken away from him; and man, believing man, is ransomed from his malignant power, and by the intercession of the Mediator, and the influence of the Holy Spirit, is restored again to the favor of his God.

NOTE 35.—PART VI.

THE whole of this transaction shows that

our Lord had perfect power over his enemies, if he had chosen to exert it, (Matt. xxvi. 53.) By a look, the guards, who attempted to seize him, were smitten to the ground. When Peter afterwards struck the servant of the high priest, and smote off his ear, the Roman soldiers, who were never resisted with impunity, would doubtless have revenged themselves on the disciples, if they had not been supernaturally protected—He had power to lay down his life, and to take it again: but he completed the mysterious sacrifice, and man was saved, and the Scripture fulfilled.

PART VII.

NOTE 1.—PART VII.

THE Annas here mentioned is called by Josephus, Ananus. He had been deposed from the pontifical office by the Roman power; but his influence on that account had been rather increased than lessened among his countrymen. Under these circumstances, however, he could not with prudence openly interfere; but, from the passage before us, we may infer the great authority he still possessed; and it is more than probable that he privately suggested every measure that had been already devised against our Lord; and that on the present occasion he still continued to direct by his counsel and advice.—See John xviii. 24. Although Annas was deprived of the office of high priest, the Jews still acknowledged him as such, as we find from Acts iv. 6, where he is so called. His influence was so great, that he saw five of his own sons successively in possession of the high priesthood; and several also of his sons-in-law, among whom was Caiaphas.

NOTE 2.—PART VII.

THIS passage of Daniel, to which our Lord refers, was always considered by the Jews as a description of the Messiah. Our Saviour, therefore, now in his lowest state of humiliation and depression, asserted his claims as the Messiah, who should appear again in the clouds of heaven, as the judge of the world.—*Sohar Genes.* fol. 85. col. 338, &c. Dan. vii. 13. מֶלֶךְ מִשְׁרָאָה "This is the king Messiah."—Schoetgen, *Hor. Heb.* vol. i. p. 233.

NOTE 3.—PART VII.

THIS was only done by the high priest in cases of blasphemy.

NOTE 4.—PART VII.

CHRIST was first arraigned before the high priest, then before the whole Sanhedrin (Mark xv. 1.), before both of whom he was accused of blasphemy, and on this charge was by both condemned, Matt. xxvi. 65, 66. He was next taken before the Roman governor, as guilty of sedition, and acquitted, John xviii. 38. xix. 4, &c. When the Jews therefore saw this, they were compelled to acknowledge the real grounds of their prosecution: "We have a Law, and by our Law he ought to die, because he made himself the Son of God." But, finding that this charge also was disregarded by Pilate, who was still inclined to acquit him, (for blasphemy against the God of the Jews was not considered by the Romans to be a crime,) they, in despair, make a personal attack upon Pilate himself, and threaten, if he does not comply with their demands that he be crucified, to accuse him to Tiberius (whose suspicious and jealous nature was generally known) of remissness in duty, and negligence in the suppression of sedition and rebellion. Intimidated and overcome by this menace, he yields to their importunate solicitations, and condemns a man, whom he publicly acknowledges to be innocent, to the ignominious death of a common malefactor, that he may screen himself from the malice of his accusers.

Some objectors to Christianity have argued, that the Jews could not have believed in the reality of the miracles of our Saviour, or they would not have delivered him up to the Roman governor. They deem it scarcely possible that a whole nation would cry out for the scourging and crucifixion of a man, who gave sight to the blind, healed the sick, and raised the dead to life. It is implied in this objection, that the contemporaries of Christ discredited his miracles, because he was rejected and crucified; whereas the Jews of every age have contended, that miracles afford no proof of the divine mission of a prophet who teaches false doctrines, such as they suppose Jesus to have taught; and consequently, according to their notions, he might have been persecuted and crucified by their ancestors, while the *reality* of his miracles was fully admitted. They even go so far as to assert, that in their Law against false prophets, Deut. xiii.^a the clause in ver. 6, was framed for the individual case of Jesus Christ, and that it points to him in particular. "This is Jesus," say they, "who denied his father, saying, that he had a mother, but not a father; that he was the Son of God, and that He himself was also God." Maimonides may be supposed to give the general opinion of the Jews, when he affirms that the miracles of a prophet, who recommends the worship of other gods, are no criteria of the truth of his pretensions, "Because the testimony of the understanding, which proves the falsity of his professions, is of more weight than that of the eyes which see his miracles^b."

The Jews saw and acknowledged the miracles of Christ, but imputed them to the agency of evil spirits (Matt. xii. 24. Luke xi. 15.) permitted by God to try the firmness of their faith, and the constancy of their obedience to the Mosaic Law, Deut. xiii. 3.: on the other hand, they heard him assert his own divine nature—the latter they considered as blasphemous; and the supposed impiety and impossibility of this claim, in their opinion, overturned the weaker evidence of undisputed miracles wrought in its support: they weighed what to them appeared opposite evidences, and the preponderance of that side on which their prejudiced opinions had placed the greater weight, accounts for the persevering conduct of the Sanhedrin, and the persecuting infidelity of the people^c.

Bishop Blomfield has justly observed, that the sum of the offence given by our Lord to the Chief Priests was, his laying claim to the title of the Messiah: a title to which they did not

imagine that any mere human being, as Jesus seemed to be, could have any right. Could he but have convinced the leading Jews of the justice of these pretensions, they would not have objected to his assumption of divine attributes. The fact is, that for any man to profess himself to be the Messiah was considered as an offence against their Law, inasmuch as by so doing he made himself the Son of God. "We have a Law, and by our Law he ought to die, because he made himself the Son of God." This remark fully answers that objection to the Divinity of Christ proposed by Dr. Priestley, who maintains the position that the Jews did not expect their Messiah to be a divine personage; which point is inconsiderately allowed by Mr. Wilson, in his answer to this great advocate of Unitarianism^d.

NOTE 5.—PART VII.

THIS section is arranged in its present order on the plan of Pilkington.

NOTE 6.—PART VII.

ST. MATTHEW, in recording the accounts of the sufferings of our Lord, has omitted to mention that the soldiers and servants blindfolded him; yet he relates the indignity which immediately followed that insult, "Prophesy unto us, thou Christ, Who is he that smote thee?" These words, according to Markland, have an immediate reference to the preceding action. When Christ was blindfolded, they ask him in derision, and according to the custom of a well-known game, if he can now tell by his prophetic spirit who it was that struck him. There is a burlesque sarcasm in the word *προφήτευσον*, which signifies "to prophesy," or "to guess," or "to tell."—Another sarcasm is implied in the word *Χριστέ*, both being intended as sneers at Jesus being accounted a prophet, which could not have been so strongly expressed if the word *λέξον* had been used instead of *προφήτευσον*, as if they had said, "O thou Messiah, thou great prophet, tell us by thy prophetic spirit who it is that struck thee?"—Vide Prelim. Observ. to Bowyer's *Conjectures*, p. 36.

NOTE 7.—PART VII.

ARCHBISHOP NEWCOME has placed the three denials of St. Peter immediately after the ap-

^a See Fagius *On Chald. Paraph.* Deut. xiii. in the *Critici Sacri*, and on Deut. xviii. 15. vol. ii. p. 87, and 123.

^b Maimonides *Præf. in Misnam*, p. 3. ed. Surenhusii ap. Wilson.

^c See on the subject of this note, Wilson's *Method of explaining the New Testament*, first and second chapters.

^d See Bishop Blomfield's *Dissertation on the Knowledge of a Redeemer before the Advent*, p. 115; and Wilson *nt supra*.

prehension of our Lord; Pilkington, after he had been beaten and insulted by the servants and soldiers. Not only do the arguments of the latter writer appear to me to be most satisfactory, but there seems to be internal evidence that Pilkington is more correct. The courage, that made Peter recover first from the general consternation that had seized upon all the disciples, would not forsake him without a cause, merely because he had entered into the palace. He probably expected a different result to the examination, and imagined that our Lord would have miraculously delivered himself from the power of his enemies; and he therefore willingly waited among the servants "to see the end." But when he saw, equally to his surprise and horror, for the first time, that our Lord was thus grievously treated, his confidence began to waver and his faith to fail. At this moment the servant who kept the door, and had left her charge to approach to the fire, knew him by the blaze of the fire (as Dr. Townson ingeniously translated the word *φῶς*, Luke xxii. 56.), and challenged him as the disciple of the despised Nazarene.

I cannot account for Archbishop Newcome's silence, in his notes to the Harmony, respecting Pilkington's order of the denial of Peter. He frequently refers to Pilkington.

NOTE 8.—PART VII.

THE Jewish doctors distinguished the cock crowing into the first, second, and third. The first was called, קריאת הנבר—the second בששנה—when he repeats it. The third בשששלש—when he does it the third time, as in Mark xiii. 35. Luke xii. 38. This custom was observed also by heathen nations. According to St. John, xiii. 38., St. Luke, xxii. 34., and St. Matthew, xxvi. 35., our Saviour predicts "the cock shall not crow," that is, shall not have finished his crowing, "before thou deny me thrice." Lightfoot^e reconciles the words of these three Evangelists with those of St. Mark, by suggesting, that as the hour approached when the event was to take place, our Saviour specifies more particularly the time, and says, Mark xiv. 30. "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Pilkington supposes, that the words, "the cock *shall not* crow before thou shalt thrice deny that thou knowest me," should be taken literally, signifying that the cock should not crow *at all* before thou shalt thrice deny me; and he concludes, there is a double signification attached to these separate predictions, and a double accomplishment of them. He argues, according to St.

John's Gospel, that these words were primarily fulfilled by St. Peter, when he was admitted into the palace. The *first* denial was made to the damsel who kept the door, and had permitted him to enter. It is very natural to imagine that a clamor would be raised against Peter upon her accusation; as the people would conclude that the damsel who kept the door, and let him in, must have good reason for her suspicion; and accordingly St. John tells us, that the servants who were warming themselves at the fire with Peter, again questioned him about this matter, and that he denied being a disciple of Christ the second time. Immediately upon, or soon after this, Malchus's kinsman recollected seeing Peter in the garden with Jesus, and charged him therewith; but Peter denied it a third time. And St. John observes, that upon this immediately the cock crew. And thus it appears how those words of our Saviour were verified, "Before the cock crow (at all), thou shalt deny me thrice."

St. John, having thus shown the accomplishment of these words of our Lord, takes no notice of any other of Peter's denials, but of these three only, which were made at the fire, whereas the other Evangelists take notice of denials made after these; and so show us the propriety of that other expression, "Before the cock crow twice, thou shalt deny me thrice." They consider the several particular denials at the fire made at the same time, and in the same place, only as one general denial: and so St. Mark tells us, that, after Peter had denied at the fire, and was gone out into the porch, the cock crew the first time; and this appears to be the same crowing which St. John speaks of, as immediately succeeding Peter's three several denials of his Master there.

The second general denial was made in the porch. This evidently appears from the accounts both of St. Matthew and St. Mark. And, from what is related, we must conclude, that the denial there was not single, but that many then charged him together (as they had done before, and as we may easily imagine they would do, in such a riotous assembly), and that he again there denied to them all. For St. Luke tells us, that a man charged him, and said, "Thou art one of them;" and he replied, and said, "Man, I am not." St. Mark, that he denied what a maid was insinuating, "that he was one of them:" and St. Matthew, that "he denied with an oath, I do not know the man," upon a maid's affirming that he was with Jesus of Nazareth.

The place of the third general denial is not specified, any farther than that it was in the same room or court where Jesus was, who "turned and looked upon Peter." The time of it is said by St. Mark, to have been a little after the second, (*μετὰ μυχρόν*.) St. Matthew makes use of the same expression; and St.

^e Vide Lightfoot on John xiii. 38. *Works*, vol. ii. folio edit. Dr. Bright's.

Luke particularly mentions, that it was “about the space of one hour after.” This also appears to have been a general accusation, and so must have been a general denial; for though St. Luke only mentions one man’s charging Peter at this time, yet St. Matthew and St. Mark tell us, that they that stood by charged him with being a Galilean, and a disciple of Christ, and that in such a pressing manner, that “he began to curse and to swear he did not know the man.” And upon this St. Mark tells us, that “the cock crew a second time:” before which Peter had denied “Christ at three several times, and in three several places;” and so had remarkably fulfilled the second signification of the prediction, “Before the cock crow twice, thou shalt deny me thrice.”

If it shall appear that there is nothing forced or misrepresented in the relation of this matter, then it must be allowed that the evangelical accounts are so far from being contradictory or inconsistent, that they greatly illustrate each other, and show the true meaning, and the full accomplishment of what our Saviour foretold with respect to this event^f.

NOTE 9.—PART VII.

PFEIFFER, in the last treatise of his *Dubia Vcrata*, endeavours to prove that the common dialect, both of Galilee and Judæa, was not Hebrew, but Syro-Chaldaic, or Aramaic, mixed with Greek, and that they differed only in accent and pronunciation. The learned men, of both countries, understood and conversed in pure Hebrew. The Galilean dialect consisted in a corrupt and confused pronunciation of the common Syro-Chaldaic, and this dialect was the vernacular language of the apostle.

Schoetgen^g, among others, mentions, *Brescith Rabba*, sect. xxvi. fol. 26. 3. בגלילא סוּרְסוּרָא in *Galilæa serpentem, qui alias לחייה אַיִיָא* *in Galilæa serpentem, qui alias dicitur, vocant אַיִיָא ut pro ח usurpent א.*

Horne and Pfeiffer, as well as the two last-mentioned authorities, have collected similar instances.

NOTE 10.—PART VII.

I AM induced to place this section here, because it does not appear that the Sanhedrin returned to their council chamber in the temple after our Lord had been condemned by Pilate, and we must therefore refer the repentance of Judas to his condemnation by the Sanhedrin in the temple.

^f Pilkington, Notes to the *Evangelical History*, p. 55.

^g Schoetgen, vol. i. p. 235.

NOTE 11.—PART VII.

THE account of the death of Judas is attended with some difficulty. The manner in which Weston reconciles St. Matthew and St. Luke seems to be the most preferable. St. Matthew says ἀνέγχετο, “he hanged himself,” and St. Luke that he πρηνὴς γερύεσθαι, “falling headlong,” as we have translated it (Acts i. 18.), “burst asunder in the midst, and his bowels gushed out.” Some suppose Judas to have fallen on his face after hanging, by the breaking of the rope. Others, that he was choked with grief, and burst asunder. Weston renders the passage, Matt. xxvii. 5., “he strangled himself, and the rope failing, he fell headlong, and his bowels gushed out.” This solution appears to be more satisfactory than any other. See Weston apud Bowyer’s *Critical Conjectures*, p. 128, 129. See also the references in Archbishop Newcome’s note, and the commentators.

NOTE 12.—PART VII.

THE words quoted here are not in the prophet Jeremiah, but in Zechariah xi. 13. But St. Jerome says, that a Hebrew, of the sect of the Nazarenes, showed him this prophecy in a Hebrew apocryphal copy of Jeremiah; but probably they were inserted there, only to countenance the quotation here. One of Colbert’s, a MS. of the eleventh century, has Ζαχαρίαν, Zechariah; so has the later Syriac in the margin, and a copy of the Arabic, quoted by Bengel. In a very elegant and correct MS. of the Vulgate, in the possession of Dr. A. Clarke, written in the fourteenth century, *Zachariam* is in the margin, and *Jerimiam* is in the text; but the former is written by a later hand. Jeremiah is wanting in two MSS., the Syriac, later Persic, two of the Itala, and in some other Latin copies. It is very likely that the original reading was διὰ τοῦ προφήτου, and the name of no prophet mentioned. This is the more likely, as Matthew often omits the name of the prophet in his quotations. See chap. i. 22. ii. 5, 15. xiii. 35. and xxi. 4. Bengel, Dr. A. Clarke, and Horne approve of the omission.

“It was an ancient custom among the Jews,” says Lightfoot, “to divide the Old Testament into three parts; the first, beginning with the Law, is called *The Law*; the second, beginning with the Psalms, was called *The Psalms*; the third, beginning with the prophet in question, was called *Jeremiah*; thus, then, the writings of Zechariah and the other prophets being included in that division that began with Jeremiah, all quotations from it would go under the name of this prophet.” If this be admitted, it solves the difficulty at once. Lightfoot quotes

Bava Bathra, and Rabbi David Kimchi's preface, to the Prophet Jeremiah, as his authorities; and insists that the word Jeremiah is perfectly correct, as standing at the head of that division from which the Evangelist quoted, and which gave its denomination to all the rest^b.

NOTE 13.—PART VII.

ON THE QUESTION, "WHETHER THE JEWS, AT THE TIME OF CHRIST, HAD THE POWER OF INFLECTING CAPITAL PUNISHMENT?"

MUCH discussion has taken place on the question, Whether the Jews, in the time of our Lord, retained the power of life and death? Lightfoot, Dr. Lardner, Doddridge, and others, have strenuously defended the negative; Biscoe is the principal author, of late date, who has adopted the affirmative.

Two kinds of arguments have been used to prove that the Jews were deprived of the power of inflicting capital punishments: one taken from the Roman laws, or the nature of the Roman government; the other from certain passages in the New Testament.

The judge, according to the Roman laws, exerted in criminal affairs the *Imperium merum*; in civil causes, *Imperium mixtum*. Proconsuls and presidents of provinces, as Pilate was, possessed both these powers. They were the representatives of, and next to, the emperor, in their respective provinces.

The arguments by which the position is defended, that the Jews had not the power of life and death at this time, are thus proposed and answered by Biscoeⁱ.

1. There was a Roman law, which states, that the municipal magistrate cannot do those things which have more of imperium than of jurisdiction; the municipal magistrates not having it in their power to enforce their orders.

Ans. It cannot be proved that this law existed at the time in question: and even if it had, there is sufficient grounds for concluding it was confined to the *municipes*, who were Roman citizens, and therefore to be tried and punished by magistrates of the first rank; and that it did not extend to the provincials, who were less regarded, and left more under the power of their own magistrates.

2. The power of inflicting capital punishments could not be exercised by any magistrate, unless it were given him by some special law or constitution; therefore this power could

not be transferable to magistrates who held a delegated jurisdiction.

Ans. Nothing is more certain than that many cities, and some whole countries, had obtained from the people and emperors of Rome, the privilege of being governed by their own laws, and by their own magistrates, in a greater or less degree. The Carthaginians, after the second Punic war, had the power of executing their own laws, even in capital punishments; and many other instances might be enumerated. Why may we not, then, suppose that the people of Judæa were equally favored? It may indeed be shown, from many things recorded in history, that the Romans were more peculiarly disposed to be favorable to the Jews.

3. According to the civil law of Rome, the presidents *alone* possessed the *Merum Imperium*, or the power of sitting in judgment on, and executing criminals, in those provinces over which they were placed.

Ans. This is taking for granted the thing that is questioned. It is acknowledged that the Jewish magistrates had the power of inflicting lesser punishments; but how could this be, if the cognizance of *all* criminal causes was *solely* in the president, and not the least part of this power could be delegated? The Jewish magistrates must have received their power to execute these minor punishments either by some special law, or, which is more probable, (as there is no record of such law in their favor,) they, like other nations, were allowed the privilege of their own laws.

We now proceed to the arguments from the New Testament.

1. The most plausible of all is, that saying of the Jews to Pilate, "It is not lawful for us to put any man to death" (John xviii. 31.), which is represented as an ample acknowledgment from the Jews themselves, that they had not at that time the power of inflicting capital punishments.

Ans. The context proves that these words do not imply that the Romans had deprived them of the liberty of judging men by their own Law, but show, on the contrary, that they had the option of trying Jesus themselves, or of giving him up to the Roman governor. For Pilate had only a moment before said, "Take ye him, and judge him according to your Law." Their answer is evidently a refusal of the governor's offer; and if we interpret the words in any other way, we are naturally brought to the conclusion, that Pilate, when he said, "Judge him according to your Law," spoke in mere mockery, and intended to remind them of their subjection, which is not probable, as he was then called upon to act in his official capacity. Something more therefore must be understood than what is expressed; and nothing I think can be so reasonably supplied to make

^b Vide Dr. A. Clarke's *Comment.* in loc., Lightfoot's *Harmony*, Pitman's 8vo. edit. vol. ii. p. 157, 158, and the note on the Prophecies of Zechariah, in the *Arrangement of the Old Testament*, Period VIII. part ii. Note 26.

ⁱ Biscoe *On the Acts*, vol. i. p. 116.

the sense complete, as that which regards the time in which the conversation took place, namely, the first day of the Passover week, and the preparation for the Sabbath—"It is not lawful for us to put any man to death during *this holy festival*." In the same manner it was not lawful for them to go into the judgment hall (John xviii. 28.) Pilate, who had been long governor, must have been well acquainted with their customs, and must have perfectly comprehended their meaning. St. Augustine, Cyril, and several other ancient fathers, put the same construction on these words, which agrees exactly with the rule laid down in the Talmud. The Mishna says expressly that capital causes, in which the criminal was condemned, were always to be finished after the trial began, for which reason these trials were never to begin the day before the Sabbath, or the day before a festival; neither is it probable that the Jews, who were forbidden to do any servile work on the Sabbath, would put a criminal to death at this holy season, in honor of which a prisoner was wont to be released to them. If, in answer to this, it be affirmed, that some prisoners were reserved to the time of their great feasts, that the exemption might be the more public, it is true that three or four instances of this kind are recorded; but it does not seem probable that even these executions took place on their principal festivals, which were as strictly observed as their Sabbaths; but on their *Moed Katon*, or lesser holidays; between the first and last days of their great feasts, which, by divine appointment, were kept with the greatest solemnity.

The day on which our Lord was put to death was the first day of the Passover week, and the 15th day of the month. It was unlawful for them to try him on the 14th, or to put him to death on the 15th (Levit. xxiii. 5, 7.), and the next day was the Sabbath: therefore the Jews must have reserved him in custody for some days, before they could have executed him according to their own laws. But such delay would have been dangerous in the extreme, as they feared the people might attempt a rescue, (Luke xxii. 2. Matt. xxvi. 5.) They therefore used every argument, even to threatening, with Pilate, to procure his condemnation. An additional evidence in favor of this side of the question is given us in the words of St. John (xviii. 31.), who, when the Jews reject the offer of Pilate, saying, "It is not lawful for us to put any man to death," adds, "that the saying of Jesus might be fulfilled, which he spake, signifying the death he should die." If we do not consider the subject in this point of view, the prediction of our Lord (John xii. 32, 33.), which foretells the manner of his death, ceases to be a prophecy, for if the Jews no longer retained the power of inflicting capital punishments, there could not be much difficulty in

specifying the particular death of a criminal according to the Roman laws.

2. Pilate says to our Lord, "Knowest thou not that I have power to crucify thee, and power to release thee?" which words are said expressly to declare, that Pilate was the supreme and only judge who was invested with the power of pronouncing sentence of absolution or condemnation.

Ans. It is granted, that Pilate was judge and governor of Syria, in this and every other case, within the province of Judæa; but this does not prove that he was the *only* judge; nor does it from hence follow that the Jews had not the privilege of trying and executing their own criminals.

3. Again, the Jews say to Christ, "Moses in the Law commanded that such should be stoned: but how sayest thou?" It is added, "This they said, tempting him, that they might have to accuse him;" which is interpreted thus:—"If he had determined, the woman taken in adultery should be stoned, according to the Mosaic Law, they designed to accuse him to the Roman governor; because, if the Jews were prohibited from the use of their own laws, this act might have been considered as seditious: If, on the contrary, he had decided that she ought not be stoned, they would have accused him of derogating from the Law of Moses, and have thereby lessened his influence among the people."

Ans. This is taking for granted the point to be proved, without one word being said in its confirmation. It is probable the only snare here laid was to obtain from our Saviour something in derogation of the Law of Moses. He had so often preached the doctrine of forgiveness to the greatest extent (Mark iii. 28.), that the Pharisees might have hoped he would have committed himself, by deciding against the execution of the Mosaic penalties in this instance; and thereby have furnished them with matter of accusation against him, both before the Jewish magistrates and the people; and, if necessary, before Pilate also.

Many more arguments are adduced by Biscoe in support of his opinion. "It cannot be denied," he says, "that in the Acts of the Apostles there is one very plain instance in the case of the protomartyr Stephen, of the council's sitting and hearing witnesses (Acts vi. 12, to the end), and that his execution was performed according to the Law of Moses. Compare Deut. xvii. 5, 6, 7. with Acts vii. 58, 59. He is cast out of the city, and the witnesses throw the first stone. Some, even here, bring in the objection, that there is no relation of any sentence pronounced; but surely an historian seldom enters into detail of a trial; he confines himself to the most remarkable circumstances. Common ceremonies are omitted, as

being too generally known to be mentioned. And these particulars of St. Stephen's trial would never have been recorded, had it not been for his noble speech, and to show us the frame of mind of the Apostle Paul at that time. If indeed the Jews did not possess the power of putting Stephen to death, if he should be found guilty, for what purpose did they meet together? If they did, the thing contended for is granted; and it is of little import whether the sentence was actually passed or not."

Again, it is related that Peter and the other apostles were brought before the council (Acts v. 27.), who, it is expressly said, "took counsel to slay them" (Acts v. 33.), and would doubtless have put their design into execution, had they not been dissuaded from it by Gamaliel. Is it probable that St. Luke, who mentions all these proceedings should not have once intimated that they exceeded their power in so doing, if the Romans had prohibited them from exercising their own punishments? But, on the contrary, we find the high priest and the elders asserting their authority in open court, in the presence of the Roman governor himself, who was seated as a judge, without any reproof on his part. Tertullus declares to Felix, in the case of St. Paul, whom "we took and would have judged according to our Law," (Acts xxiv. 6.) If the exercise of their Law had been taken from them, what possible construction could have been put upon such a declaration, but open rebellion against the Roman states? and could any magistrate have suffered it to pass unnoticed? St. Paul himself acknowledges the power of the Jewish council (Acts xxiii. 3.), and it is evident from the accusation that his was a capital cause. It may be further observed, in support of this opinion, that the four Evangelists are unanimous that the Jews attempted to prosecute our Saviour for the capital crime of Sabbath-breaking, that they might put him to death, Matt. xii. 10. Luke vi. 7. John v. 9, 10, 16.; and Mark, chap. iii. 2., says, "They watched him, whether he would heal him on the Sabbath day; that they might accuse him;" but evidently not before the Roman governor, for it would have been difficult to have convinced him that the performance of a wonderful and beneficent action on the Sabbath day was worthy of death. Who then can doubt that our Saviour was to be prosecuted before the Jewish council, who took counsel how they might destroy him? (Matt. xii. 14.) and he only avoided the impending danger by removing from thence to the sea of Galilee. (Mark iii. 7. and John vi. 1.) "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him," John vii. 1.

If the Jews had not sought to take away the life of Christ by judicial proceedings, why should he avoid Judæa, and all places subject

to their jurisdiction? Had they meditated his destruction by a private hand, or by making interest with the Roman governor to execute him, he might have been as secure from these dangers by withdrawing into some of the remoter parts of Judæa, as by removing into Galilee. But it was well known to the people of Jerusalem that the Sanhedrin were lying in wait for him; and that he was under prosecution for capital crimes. When he appeared at the feast of Tabernacles, they said, "Is not this he, whom they seek to kill?"—"Do the rulers know indeed that this is the very Christ?" John vii. 25-27. And afterwards we find several bystanders wished to apprehend him, but did not, because his hour was not yet come, (John vii. 30.) They seem to have been restrained by some supernatural influence. From the obvious construction of these passages, we have reason to infer that the Jewish magistrates executed their own laws in capital cases.

After the resurrection of Lazarus, we read, the chief priests and Pharisees gathered a council, and determined to put our Saviour to death, (John xi. 47, 53.) And a short time afterwards we are told, the chief priests consulted how they might put Lazarus also to death, (John xii. 10.) But what gives additional weight to this argument is the fear of the people, so frequently expressed. Matthew (xxi. 46.) says, "when the chief priests and Pharisees sought to lay hands on him, they feared the multitude;" also (Matt. xxvi. 4, 5.) Mark, xi. 18., also relates, that the Scribes and chief priests sought how they might destroy him; "for they *feared* him, because all the people were astonished at his doctrine;" and again, "they sought to lay hold on him, but *feared* the people." (Mark xii. 12.) See also Luke xix. 47, 48. and xx. 19. and xxii. 2. If the Jews had meditated the destruction of our Saviour by any private hand, or in any extrajudicial manner, or if they had intended to use their influence with the governor, to prevail upon him to pronounce a sentence of condemnation,—if sufficient evidence was wanting to establish his crime, why had the chief priests and Pharisees so much reason to *fear* the people? The instigators and actors in these cases might perhaps have had some reason to fear; but to suppose that the whole body of Jewish magistrates should be so affected, when the discovery was so improbable, seems wholly incredible. Who could force the assassin to acknowledge his guilt, when the magistrates of course *would* not? It must, therefore, be an act of the great council of the Jewish nation, and not any secret means of destruction, which is referred to, in those places of the Gospels, where this general fear is expressed; for we read, the chief priests, the Scribes, and the elders *were afraid* of the people. They were

afraid to put Jesus to death, in the same manner, and for the same reason, that Herod was afraid to put John the Baptist to death, "they feared the multitude," (Matt. xiv. 5.) And this fear, finally, induced them to lay snares for him in his discourses, that they might draw from him something contrary to the Roman state, and make him obnoxious to the Roman governor, (Luke xx. 19, 20.) And when our Saviour was at last unexpectedly delivered into their hands, their precipitate and unusual conduct showed the greatness of their alarm. Our Lord was seized, examined, and convicted, by the high priest and Sanhedrin in one night.

They would have executed him by their own Laws, had it not been the day of the Passover, when "it was not lawful for them to put any man to death:" and they feared a tumult among the people too much, to detain him in prison till they could exercise this power. They therefore lost no time in delivering him up to Pilate, well knowing, that, by this step, all responsibility was taken from them: and, in case of any disturbance, the assistance of all the military force of the province would be called out. They accuse him to Pilate, not only of blasphemy, but sedition; and he at last is so intimidated, that, contrary to his conscience, he is compelled, as Cæsar's representative and friend, to take cognizance of the offence, and put Christ to death, after the Roman custom; and thus our Lord's prediction was fulfilled.

The talmudists mention many instances proving that the power of inflicting capital punishments was retained by the Jews: the Gemara expressly asserts that the four capital punishments inflicted by the Jewish council or magistracy were in use during the forty years before the destruction of Jerusalem; though, according to the talmudists, they were much interrupted. But even this was owing, as Josephus has shown, to the corruption and maladministration of the Roman governors; who were induced by bribes, or the share of plunder, to use their influence to protect criminals from those punishments denounced against them by the Jewish laws. Even Felix himself employed robbers to murder Jonathan, the high priest, for having reprov'd him for injustice; and after this time murders were not only frequent, but committed with impunity. The corruption of this governor is hinted at, Acts xxiv. 26. Josephus also asserts that Albinus dismissed all malefactors for money; and that Gessius Florus was sharer with such in their unlawful gains.

Josephus never alludes to the supposed loss of their power by the Jews; on the contrary, he observes, that the Sadducees are cruel above all the Jews in matters of judicature^l,

^l Οὐδέποτε εἶδόν τινας κρίσεις ὧμοις, παρὰ πάντα τοὺς Ἰουδαίους.—P. 896, b. 37.

and at that time they had been fifty years under the Roman power.

Josephus asserts also, that in cases of dispute concerning the Mosaic Laws and institutions, the power of inflicting capital punishment was left to the high priest^k.

In speaking of the Essenes, Josephus expressly affirms, "that if any one speaks evil of any of their legislators, he is punished with death^l."

Such is a brief abstract of the reasoning of Mr. Biscoe on this subject, which appears satisfactorily to refute the principal arguments of Lardner on the other side of the question.

Lightfoot, in his *Talmudical Exercitations*, after a long discussion on the question, Whether the Jews at this time retained the power of life and death? remarks, that it is the received opinion, that the Romans divested the council of their authority, and took away from them the power of inflicting capital punishments. And this argument is defended from that tradition of the talmudists, which says, that the Great Council removed from the room Gazith, where alone they could pass a sentence of death, forty years before the destruction of Jerusalem; from which it is inferred, that the power of judging in cases of life and death could not proceed, because the lesser councils were not permitted to sit on capital judgments, unless the Great Council was in its proper place and capable of receiving appeals; the room Gazith being near the Divine Presence, half of it within, and half without the holy place. In answer to this assertion it is observed, "But if this indeed be true, 1st, What do then those words of our Saviour mean, 'They will deliver you up to the councils'? 2d, How did they put Stephen to death? 3d, Why was Paul so much afraid to commit himself to the council, that he chose rather to appeal to Cæsar?"

"The talmudists excellently well clear the matter, and the reason was this, כיון דהוה רנפיש, ביון רחוק רוצחין ולא יכלו למידן because they saw murderers so much increase, that they could not judge them: they said, therefore, 'It is fit that we should remove from place to place, that so we may avoid the guilt of not judging righteously in the room Gazith,' which engaged them to do so. The number and boldness of thieves and murderers were so great, and the authority of the council so weak, that they neither could nor dared put them to death."

And again it is said, in another talmudical tradition, "Since the time that homicides multiplied, the beheading the heifer ceased, *Sotah*, fol. 47. 1; so in the case of adultery: and since the time that adultery so openly advanced

^k Josephus, *Antiq.* xiv. 10. 2. *Bell. Jud.* l. vi. 2. 4.

^l Καὶν βλασφημία τις εἰς τοῦτον, πολεμῆσθαι θανάτῳ.—*De Bell. Jud.* l. 2. c. 8. sect. ix.

under the second temple, they left off trying the adulteress by the bitter water, &c. Maimon. *in Sotah*. chap. iii. So that we see the liberty of judging in capital matters was no more taken from the Jews by the Romans, than the beheading of the heifer, or the trial of the suspected wife by the bitter waters was taken away from them, which no one will affirm."

"The slothfulness of the council destroyed its own authority; the Law slept while wickedness was in the height of its revels; and primitive justice was so out of countenance, that as to uncertain murders they made no search, and against certain ones they framed no judgment. The Sanhedrin, from mere inactivity, or a foolish tenderness towards an Israelite, as a seed of Abraham, so far neglected to punish bloodshed, and other crimes, that wickedness grew so untractable, that the authority of the council trembled for fear of it, and dared not kill the killers. In this sense that saying must be understood, 'It is not lawful for us to put any man to death;' for it is evident, when they make this assertion they do not deal fairly with Pilate; for their authority of judging had not been taken from them by the Romans, but lost by themselves, and despised by the people. Under these circumstances it was only exercised when there was no danger to be apprehended. They were happy enough to use it when they had the opportunity of judging, persecuting, and torturing poor men and Christians; and they would certainly have condemned our Saviour to death, had they not feared the people, and if Providence had not otherwise determined it."

Lightfoot mentions many other circumstances which took place after Judæa had long been subject to the Roman yoke, which clearly affirm the opinion, that the authority of the council in capital matters was not taken away by the Romans; and he agrees with Biscoe in supposing that it was gradually, from various causes, relinquished by the Jews themselves, and that it imperceptibly lapsed into the hands of the Romans^m.

The Romans were always the ruling power wherever their conquests extended. They varied in the privileges they granted, but uniformly retained in their own hands the influence of the sword. The consequence would naturally be, that on all important occasions nothing could be done without their sanction or connivance. The Municipia and some provinces were certainly allowed nominally to be governed by their own laws and customs: but this very permission seems to have introduced such irregularities into the government, that they petitioned to have the anomalous privilege

removed, and to become at once subject to the Roman laws. The reason evidently was, that the power of the sword, the influence of the Roman name, and their unavoidable interference in the government of their native magistrates, had greatly interrupted, and oftentimes suspended, the practice of their national laws; and such, as it appears to me, was the situation of Judæa, at the time of our Lord's condemnation. The power of life and death had not been formally abrogated by the Romans; but the grant which secured to the Jews their own rights and privileges had been gradually set aside by the influence of the Roman authority, which had in some measure superseded the Jewish magistracy".

NOTE 14.—PART VII.

SOME time before this reconciliation, Pilate had dedicated some shields of gold to Tiberius, and placed them in the palace of Herodium. The Jews, under the sanction of Herod, petitioned Pilate for their removal, but in vain. They determined therefore to appeal to Tiberius, and for this purpose sent a deputation to the emperor, at the head of which were the four sons of Herod. This act seems to have been the cause of their difference, as it was regarded by the Jews and by Herod as a violation of their religion; and Herod was not reconciled to Pilate till the Roman governor, desirous not to assist the Jews in the condemnation of our Lord, acknowledged the power of Herod, by sending to his tribunal at Jerusalem the holy Jesus.

Dr. Townson justly observes, that it is probable both Pilate and Herod occupied different parts of the palace called Herodium, which

^m See Bowyer's *Critical Conj.* p. 318; Doddridge, Rosenmüller, the discussion of Lardner, in his *Credibility*, &c. Lightfoot, in his *Talmudical Exercitations upon the Acts*, observes, on the occasion of the Sanhedrin granting letters to Paul to go to Damascus, that the power of life and death was not yet taken from the Sanhedrin. Selden is of opinion, that the power of the Sanhedrin to punish capitally was only much interrupted and disused at the time of the crucifixion. Krebsius, quoted by Rosenmüller, is of opinion that the power of inflicting capital punishments, in cases of offences against religion, was left to the Jews; but in civil offences it was taken away—"in criminibus autem aliis, c. g. seditionis, tumultus, perduellionis, et ad læsam majestatem Cæsaris pertinentibus, illud jus iis non fuisse concessum." Kuinoel has adopted also this conclusion of Biscoe—"Mihi perplacet Augustini et Chrysostomi ratio, etiam Semler probata, qua Judæorum verba v. 31. ad diem referuntur hoc sensu; 'nobis non licet quenquam supplicio afficere ob religionem diei festi;' erat enim παρασκευή τοῦ πάσχα, xix. 14-42. quam eandem ob causam, neque prætorium ingressi erant coll. v. 28."—Kuinoel in *Johan.* xix. 31.

^m *Hebrew and Talmud. Exercit.* vol. ii. p. 248. 249.

some time before had been built by Herod the Great. It consisted of two distinct spacious buildings, one of which was named Cæsareum, and the other Agrippæum: it stood near the temple².

NOTE 15.—PART VII.

HOTTINGER has written a treatise on this passage, *De ritu dimittendi reum in festo Paschatis*; which is bound up in the thirteenth volume of the *Critici Sacri*. He opposes the opinion of Whitby, that a prisoner was released only at the feast of the Passover. He considers the custom (quoting Grotius and Ger. Vossius) as contrary to the stern inflexibility of the Mosaic institutions; “Erat siquidem divina per Mosen lata lex *χωρὶς ὁλιρκυῶν*, sine omni misericordia, Heb. x. 28. Nec cuiquam homini data ignoscendi potestas, non Regi, non Synedrio, non populo,” sect. x. and xx.

This deviation from their established Law is a proof how much the Levitical institutions had been relaxed from their appointed rigor and severity. The origin of this emancipation is unknown.

NOTE 16.—PART VII.

It is very probable that the chief priests and elders who “persuaded the multitude that they should ask Barabbas, and destroy Jesus” (Matt. xxvii. 20.), had placed their own creatures and dependents as near as they might legally approach (John xviii. 28.) the door of the judgment hall, that they might obtain the release of Barabbas, and secure the destruction of Jesus; for immediately after, they clamorously demanded the crucifixion of Christ; so anxious were the chief priests for the immediate condemnation of our Lord, and so fearful lest his innocence should protect him from their malice.

NOTE 17.—PART VII.

THE guilt of condemning our Lord must almost entirely rest upon the unhappy nation whom he had designed to save, (John xix. 11.) Pilate made five successive efforts to deliver Jesus from their inveterate hatred, and was induced, at last, unwillingly to yield him up, from the apprehension of his own personal safety. He was afraid, that, if he did not comply with the violent and clamorous importuni-

^o Philo *leg. ad Caium*, vol. ii. p. 589. ed. Mangey ap Townson.—See also Hales’s *Analysis*, vol. ii. part ii.

ties of the Jewish rulers, there would be a commotion among the people, who were seditiously inclined, and were assembled at this time in great numbers, from all parts of Judæa, for the celebration of the Passover. In all probability Pilate was not provided with sufficient force to ensure perfect tranquillity on these great festivals: their very solemnity would be considered as the best guarantee for the observance of propriety and good conduct.

NOTE 18.—PART VII.

ON MARK XV. 25. AND JOHN XIX. 14-16.

THIS is one of those passages in which the Evangelists are supposed to be inconsistent. St. Mark says, chap. xv. 25. “It was the third hour, and they crucified him:” St. John tells us, “It was about the sixth hour; and Pilate delivered him to be crucified,” John xix. 14-16. Various modes have been adopted to reconcile these apparent differences. One, and that the most usual, and at all times the most objectionable, is the supposition of a false reading. It is urged, that in ancient times, all numbers were written in manuscripts, not at length, but with numeral letters, it was easy for γ, three, to be taken for ς, six. Of this opinion are Griesbach, in his elaborate edition of the New Testament, Semler, Rosenmüller, Doddridge, Whitby, Bengel, Cocceius, Beza, Erasmus, and by far the greater part of the most eminent critics. Besides the *Codex Bezae*, and the *Codex Stephani* (of the eighth century), there are four other manuscripts, which read *τρίτη*, the third, in John xix. 14. as well as the *Alexandrian Chronicle*, which professes to cite accurate manuscripts—even the autography of St. John himself. Such also is the opinion of Severus Antiochenus, Ammonius, and some others, cited by Theophylact on the passage; to whom must be added Nonnus, a Greek poet of Panopolis, in Egypt, who flourished in the fifth century, and wrote a poetical paraphrase of the Gospel of St. John, and who also found *τρίτη* in the manuscript used by him².

Others have supposed, that the Evangelists have adopted different methods of calculation. Notwithstanding the authorities above adduced, they observe that none of the ancient translators read “the third hour” in John: they therefore solve the difficulty (imperfectly it must be confessed) by considering the day as divided into four parts, answering to the four watches of the night. These coincided with the hours of three, six, nine, or twelve; or, in our way of reckoning, nine, twelve, three, and six, which also suited the solemn times of sacrifice and

^p Vide Horne’s *Introduct.*

prayer in the temple. In cases, they argue, in which the Jews did not think it of consequence to ascertain the time with great accuracy, they did not regard the intermediate hours, but only those more noted divisions which happened to come nearest the time of the event spoken of. Adopting this method of reconciliation, Dr. Campbell remarks, that Mark says, "it was the third hour," from which we have reason to conclude that the third hour was past. John says, "It was about the sixth hour," from which he thinks it probable that the sixth hour was not yet come. On this supposition, though the Evangelists may, by a fastidious reader, be accused of want of precision in regard to dates, they will not, by any judicious and candid critic, be charged with falsehood or misrepresentation. Who would accuse two modern historians of contradicting each other, because, in relating an event which had happened between ten and eleven in the forenoon, one had said it was past nine o'clock; the other that it was drawing towards noon?

There is, however, in fact, no real difference between the Evangelists; and this is fully shown by the admirable reasoning both of Dr. Townson and Pilkington. If we review the whole of the transaction which took place at the crucifixion, and endeavour to assign their respective periods to each, it will be found that St. John calculated his time by the Roman or Asiatic method, from mid-night to mid-day, and from mid-day to mid-night. If we allow the sixth hour, mentioned by St. John, to mean the sixth hour in the morning, it will suit the place in which it stands admirably well, which the third hour would not.

The night was divided into twelve hours, or four equal watches. Of the latter division we have several traces in the Gospel. St. Mark thus enumerates them: *ὁψὲ ἡ μεσονυχίου, ἡ ἀλεκτοροφωνίας ἡ πρώτη*, Mark xiii. 35.; the cock crowing was from twelve to three, and the last from three to six.

The six o'clock of St. John was the end of the *πρωτή*. Let us examine the division of time from the beginning of the *ἀλεκτοροφωνία*, *cock-crowing*, to the end of the *πρωτή*, *last watch*. The apprehension in the garden appears to have been made about ten o'clock on Thursday night, and Jesus was then led away to Annas. About eleven he was sent to Caiaphas. About midnight Peter denied him the first time, at the first cock-crowing. Soon after midnight he was condemned by the high priest, &c.; after that he was abused by the officers and servants, and Peter denied him a second time. About three in the morning, i. e. at the second cock-crowing, Peter denied him the third time. About four, "as soon as it was day," the Sanhedrin met; and in a little time they again con-

demned him. About five, "when it was early," they led him away to Pilate; and, "about the sixth (Roman) hour," i. e. between six and nine o'clock in the morning (for when mention is made of a Roman watch hour, viz. the third, sixth, ninth, or twelfth, it often includes the whole space of time contained in that watch), Pilate gave the final sentence against Jesus; and, in consequence thereof, they led Jesus away, and crucified him "at the third (Jewish) hour," i. e. about nine o'clock in the morning, or between that time and the commencement of the next watch.

The events that happened between his being first taken before Pilate, and his final condemnation by the Roman governor, would occupy about two hours and a half; many things favored, and many demanded expedition.

If Caiaphas did not send to Herod and Pilate when our Lord was first brought prisoner to his house, he would probably despatch messengers to them as soon as he was condemned in the Council. To the former, to request he would watch over his Galilean subjects, lest they should make a disturbance in favor of Jesus; and to Pilate (who gave the soldiers to assist in the apprehension of Christ), to acquaint him with their intention of bringing the prisoner before him. As this was the time of the Passover, when a great concourse of a mutinous nation was assembled at Jerusalem and its adjoining villages, it was the duty of Pilate and Herod to exert the utmost vigilance, even without the occurrence of any unusual event. The rulers of Judæa might, perhaps, at this time have been alarmed at the intelligence of the acclamations of the people, some days before. It cannot therefore excite surprise, that on such an occasion as this, Pilate, and quickly after him Herod, was early up, and ready to receive the Jewish rulers as soon as they appeared. The first time they continued but a little while with Pilate; for when he was told that Jesus belonged to Herod's jurisdiction, he forthwith sent our Saviour to him. Herod and Pilate came but seldom to Jerusalem, and on these occasions they were, in all probability, accommodated in the Herodian palace, which was very extensive, and consisted of two spacious and distinct buildings. Josephus in consequence calls it not a palace, but palaces. This superb edifice, as well as the tower Antonia, which was a palace and tower together, stood near the temple, and communicated with it. Little time therefore being lost in removing from place to place, (the high priest being also lodged near the temple,) the first examination before Pilate, and the interview with Herod, might come within such compass, as that our Lord might be remanded to Pilate by five in the morning, at which time it was broad day-light.

There was a great eagerness for a speedy

² Campbell, on John xix. 14.

determination on one side, and a necessity for it on the other. The Jewish rulers, jealous of delay, and of a variable multitude, pressed on while circumstances favored. Pilate well knew the seditious spirit of the nation, restless under a foreign yoke, and rendered confident by their great increase of numbers in consequence of the Passover. He twice interrogated Jesus in the prætorium, with the sound of their outcry, as it were, in his ears; and found it requisite to determine speedily whether he would appease them by compliance, or repel them by force, which on the present occasion would not have been expedient. This brings us, then, either to the sixth hour in the morning, or to the sixth hour of mid-day. But the latter construction corresponds neither with the other Evangelists, nor upon the whole with St. John himself, John xviii. 28., the detail of whose narrative conveys no idea of so much time.

We come to the same conclusion by a calculation of the time mentioned by the other Evangelists. The hour of crucifixion is given by St. Mark, chap. xv. 25., whose testimony is confirmed by those of St. Matthew and St. Luke. It was the third hour, or nine in the morning. Let us consider, first, from this given hour, by a retrograde calculation, what time the procession from the prætorium to Mount Calvary, and the act of crucifying our Lord probably occupied; secondly, before this procession began, what time he was detained in the prætorium after Pilate had delivered him to be crucified; and, thirdly, how long the sentence of death was delayed after Pilate sat down on the tribunal.

1. Although Mount Calvary was near to the city, the procession must have been slow. Christ was weakened by his agony in the garden, and by the pain and loss of blood he sustained from the cruel scourging, and from the insulting mockery of the soldiers. It was usual for the people to ill treat the criminals who went to crucifixion. He himself carried his cross to the gate of the city, and although it was there laid on Simon the Cyrenian, he had still farther to go, and an eminence to ascend. To this procession, and the necessary preparations for the crucifixion, we cannot allot less than an hour, and this brings us to eight in the morning.

2. Before he was led forth, the two robbers were to be condemned; for in cases where no appeal lay to the emperor, or Roman senate, the examination for atrocious offences was little more than nominal; and the speedy sentence of the judge was followed by the immediate punishment of the criminal.

Probably, while our Saviour's trial was pending, these malefactors were brought from the prison to the hall, where the soldiers kept guard that they might be in readiness. In this place,

perhaps, the penitent thief might have witnessed the deportment of Jesus, while he was scourged and insulted by the Roman soldiers; and might have conceived that sense of his meekness, holiness, and majesty, which prepared him for the grace of a perfect confession of faith, upon the cross. To the time employed in the trying, condemning, and scourging of these men (according to the Roman law), may we not reckon another full hour? In the meanwhile Christ was guarded by the soldiers; into whose hands therefore he was delivered at seven, or rather earlier.

3. When Pilate had taken his seat on the tribunal, to pronounce sentence of death on Christ, he was interrupted by the message of his wife; still hesitating—he again expostulated with the Jews, and declared the innocence of Jesus; and, when he could prevail nothing, he washed his hands before the multitude, and then decreed his condemnation. These various particulars might altogether occupy about another hour, and they bring us again to the same point—within half an hour of six. Here then the computations meet, whether we reckon from the *proi*, or back from the third hour: by either account, Pilate “sat down in the judgment-seat” between six and seven in the morning.

The conjecture of Grotius, adopted by Dr. Randolph and other learned men, is very ingenious, but is unsupported by authorities. The Jews, he observes, divided the day into four quarters, as they did the night; each consisting of three hours; and, whatever was done within the space of one of these quarters, might be reckoned to the hour at which the quarter began, or at which it ended. The second quarter began at the third hour, about which time it was supposed our Lord was condemned, and it ended at twelve; about which time he was crucified. St. John mentions the time of his condemnation, St. Mark of his crucifixion. St. John distinguishes the beginning of the second quarter of the day by its latest term, the sixth hour; and St. Mark the conclusion of it, by its earliest term, the third hour. But this hypothesis appears much too forced to be tenable.

NOTE 19.—PART VII.

THERE is no greater difference between the meaning of the words *ροζζλνρν* and *ροζζυζοϋν*, than there is if one English reader should say a red robe, and another a reddish robe; or than if one French author should use the word *rouge*, and another *rougeatre*.—Pilkington, notes to sect. 442.

NOTE 20.—PART VII.

THORNS were the first produce of the earth after the fall of man, and they were worn by our Lord, as a part of his punishment. They were the first fruits of the curse, and were appropriately placed on the head of the Sacred Victim.

Bishop Pearce and Michaelis are of opinion that the crown of thorns was not intended to be an instrument of punishment or torture to his head, but rather to render our Lord an object of ridicule; for which cause they also put a reed in his hand, by way of sceptre, and bowed their knees, pretending to do him homage; and that the crown was not probably of thorns in our sense of the word. Mark xv. 17. and John xix. 5. term it *ἀκανθινὸν στέφανον*, which might be translated an “acanthine crown,” or wreath formed out of the branches of the herb acanthus, or bear’s-foot. This is a prickly plant, though not like thorny ones, in the common meaning of that word.

Some are of opinion that the plant was similar to that which we call holly: they say that it was selected on account of its resemblance to laurel, with which conquerors were crowned; and they think that the opinion has given rise to the name; holly, quasi *holy*, in reference to the use made of it on this occasion.

NOTE 21.—PART VII.

OUR Lord would not reveal his dignity to Pilate, because he would not have believed him, and because, as a judge, Pilate was only concerned with his innocence: neither had the time come for an appeal to the Gentiles.

NOTE 22.—PART VII.

By comparing these two passages we obtain one of those innumerable minor yet important proofs of the authenticity of the Scriptures, which demonstrate the impossibility of their being forgeries. St. Luke, who wrote for the Gentiles of Asia, merely mentions the name and country of Simon, who was probably known to the early Christians by character. St. Mark, however, who addressed himself at the dictation of St. Peter (by whose name therefore this Gospel might more properly be called) to the converts at Rome, adds, that Simon was the father of Alexander and Rufus, the latter of whom being a well-known member of the Roman Church, inquiries might be made by the people, of Rufus himself, respecting the circumstances of the crucifixion, which he in all probability would have received from his father. Rufus is saluted

by St. Paul in his Epistle to the Romans (ch. xvi. 13.) which was written many years after the Gospel of St. Mark.

NOTE 23.—PART VII.

ON MATTHEW XXVII. 34. AND MARK XV. 23.

THE Jews always gave wine with incense in it, to stupify and intoxicate the criminal. The custom originated in the precept (Prov. xxxi. 6.), “Give strong drink unto him that is ready to perish,” i. e. “to him who is condemned to death.” It would appear from the preceding narrative, that three potions were certainly offered to our Lord, two when he arrived at Golgotha (Matt. xxvii. 34. and Mark xv. 23.), and the third after he had been for some time on the cross. The first draught, vinegar mingled with gall, was most probably offered to him in malice, and derision of his sufferings; our Lord refusing to drink of it, the intoxicating draught, which was usual on such occasions, was then presented; but he declined tasting of either, and drank only of the third, the vinegar, or *posca*, the common drink of the Roman soldiers; and which was placed in a vessel near the cross for their accommodation.

He was faint and exhausted in body; and though his powers of mind were the same, he required that his humanity should receive the refreshment proffered to him by the bystander.

Although, as we have seen, there appears no difficulty or discrepancy in the accounts of St. Matthew and St. Mark, Michaelis does not hesitate to assert, that there exists a manifest contradiction. He has consequently endeavoured, by conjecture, to reconcile the supposed difference, and has had the singular misfortune to be refuted by himself; by his editor, Bishop Marsh, who has substituted an equally untenable conjecture; and, lastly, by the critic of both, Archbishop Laurence. After comparing the two accounts of St. Matthew and St. Mark, Michaelis decides that St. Mark has given the correct history, and that St. Matthew’s Gospel, which was originally written in Hebrew, was inaccurately translated into Greek. He supposes that the words used in the Hebrew Gospel of St. Matthew, were such as agreed with the account given by St. Mark, and at the same time were capable of the construction which was put on them by St. Matthew’s Greek translator. Suppose St. Matthew wrote *חֶלֶאֱ בַמֵּרִירָא*, which signifies “sweet wine with bitters,” or “sweet wine and myrrh,” as we find it in Mark; and Matthew’s translator overlooked the yod in *חֶלֶאֱ*; he took it for *חֶלֶאֱ*, which signifies “vinegar;” and “bitter,” he translated by *χολή*, as it is often rendered in the Septuagint. Nay, St. Matthew, he proceeds, may have written

חֶלֶב, and have still meant to express "sweet wine;" if so, the difference only consisted in the points; for the same word, which, when pronounced "halé," signifies "sweet," denotes as soon as it is pronounced "hala," "vinegar." The translator of St. Matthew's Gospel misunderstood the words of the original, but St. Mark has given the true account.

In this criticism, Michaelis may be considered as having refuted himself; for he tells us (p. 151.), that as the Hebrew original of St. Matthew is lost, a comparison can never be instituted between that and the Greek version; and this comparison ALONE can decide the question, if there is any variation between them. It must be observed in answer, it is not possible to ascertain certainly whether St. Matthew wrote in Hebrew or not.

Bishop Marsh has remarked, that the proposed Chaldee reading of Michaelis cannot possibly have given rise to the expression in St. Mark's text: neither is the construction of חֶלֶב correct. Having pointed out the weakness of the other parts of Michaelis's criticism, the learned Bishop has proposed a similar elucidation upon the same principle of conjecture. He supposes that the original Chaldee text was חֶמְרָא חֶלֶב; and that חֶמְרָא, which means *wine*, was confused with חֶמְצָא, *vinegar*; and likewise כּוֹרָא, *myrrh*, with כּוֹרָא, *gall*. In refutation of these hypotheses, Archbishop Laurence observes: "This strange confusion of words, whether attributable to a transcriber or translator, is greater than seems likely to have happened." Aware of the objection, Bishop Marsh afterwards proposes another illustration, and presumes that the Chaldee text ran thus, חֶמְרָא בְּסִיכָא, which may be rendered, *vinum conditum myrrhâ*. Yet he adds, that as חֶמְרָא, when a participle, has the signification of *turbidum fieri*, as well as that of *vinum*, when a substantive: and as בְּסִיכָא, when a substantive, means *acetum*, as well as *conditum*, when a participle, upon this construction the words may be translated, *acetum turbatum felle*; still supposing, as in the preceding instance, חֶמְרָא to be mistaken for חֶמְצָא. "With respect however to this suggestion," says Archbishop Laurence, "may it not be fairly questioned whether בְּסִיכָא in ancient Chaldee really signifies "vinegar." No such meaning is affixed to it in Buxtorf's *Lexicon Chaldaic. et Syriac.*, nor in the *Syrochald. Diction.* annexed to the Antwerp Bible. In the elder Buxtorf's *Lexicon Chaldaic. et Rabbinic.*, this sense is indeed given to it; nevertheless, not as the ancient Chaldee sense, but as one of a more recent date, as one to be found only in the *Rabboth* and the *Jerusalem Talmud*. The time of the compilation of the *Rabboth* has been fixed by the Jews to about the year 300 after Christ; but some Christians place it at a later period. Wolf observes, "Fatendum hoc est,

pro antiquitate rei alicujus demonstrandâ non satis tuto ad Rabboth provocari posse, cum nullo argumento constet, quo tempore hæc vel illa narratio aut expositio subnata sit".

The *Jerusalem Talmud* is said by Buxtorf to have been composed about the year 230, or, according to others, about the year 270 (Wolfii *Bib. Hebræa*, vol. ii. p. 683); but Lightfoot, in his *Horæ Heb. in Evang. Matthæi*, contends, that it was not written until the fourth century².

Schoetgen also, among the apparent contradictions of the New Testament, enumerates this between St. Matthew and St. Mark, with respect to the potion offered to our Lord upon the cross. St. Matthew, he observes, tells us, they gave him vinegar, mingled with gall, ὄξος μετὰ χολῆς μεμιγμένον (Matt. xxvii. 34.) St. Mark, that they gave him — ξυνοτρισμένον οἶνον (Mark xv. 24.) Schoetgen would reconcile the two passages by saying, *ut myrrha una cum felle dicatur admixta potui, atque vinum fuisse acidum, quod indistincte vinum, et acetum appellari solet*. He then goes on to show, that the sour wine was indiscriminately named wine or vinegar; and the wine offered to our Lord might in like manner be called either wine or vinegar.

I cannot but conclude, after an attentive perusal of these and some other criticisms, that the simplest mode of interpreting the passages in question is the best, as being equally consistent and satisfactory. The first potion was probably given to our Lord in derision; the second, the stupifying draught usually administered to criminals; and the third called for from the sufferings of the moment. The hyssop mentioned by St. John in the next verse, may perhaps be considered as possibly to allude to one of the types, which were permitted to point out Christ as the typical paschal lamb. The Jews always commenced this feast by the eating of bitter herbs dipped in vinegar, which was considered as emblematical of purity: see Psalm li. 7.

It must be observed, that in Matt. xxvii. 34., instead of ὄξος, many MSS. read οἶνον. The *posca*, or common drink of the Roman soldiers, was known by each name: they both convey the same sense³.

NOTE 24.—PART VII.

ON THE SUPERScription ON THE CROSS.

THE Christian world is deeply indebted to the accurate and learned Dr. Townson for his

² *Bibliotheca Hebræa*, vol. ii. p. 1426, art. Rabboth.
³ *Cent. Chorograph.* c. 81. p. 144.

⁴ See Archbishop Laurence's *Sermon on Excess in Philological Speculation*, p. 39, notes. Marsh's *Michaelis*, vol. iii. p. 159, and part. ii. p. 127-8. Schoetgen, *Horæ Hebraicæ*, vol. i. p. 236. Adam Clarke's *Commentary*. Horne's *Critical Introduction*, second edition, vol. iii. p. 115.

ingenious criticism on the title placed by Pilate on the cross. The apparent discrepancy between the accounts of this title given by the Evangelists, had been urged as an objection against the inspiration and veracity of the sacred writers. The superscription on the cross was written in Hebrew, and Greek, and Latin; and as the Evangelists all mention the title differently, Dr. Townson conjectured that it was possible it might have slightly varied in each language. As St. Luke wrote for the Gentiles in Achaia, it is probable that he would prefer mentioning the Greek inscription. As St. Matthew addressed the Jews, it is likely therefore that he should use the Hebrew. And as St. Mark principally wrote to the Romans, he would naturally give the Latin inscription. I have observed in my arrangement the order proposed by Dr. Townson. He remarks, the Evangelists all mention this superscription, but every one with some difference, except in the last words, *The King of the Jews*.

We may reasonably suppose St. Matthew to have recited the Hebrew:—

THIS IS
JESUS, THE KING OF THE JEWS.

And St. John the Greek:—

JESUS THE NAZARENE, THE KING
OF THE JEWS.

If it should be asked, why “the Nazarene” was omitted in the Hebrew, and we must assign a reason for Pilate’s humor, perhaps we may thus account for it: He might be informed that Jesus in Hebrew denoted a Saviour (John xi. 49–51.), and as it carried more appearance of such an appellative, or general term, by standing alone, he might choose, by dropping the epithet, *The Nazarene*, to leave the sense so ambiguous, that it might be thus understood:—

THIS IS
A SAVIOUR, THE KING OF THE JEWS.

Pilate, as little satisfied with the Jews as with himself, on that day, meant the inscription, which was his own, as a dishonor to the nation; and thus set a momentous verity before them, with as much design of declaring it, as Caiaphas had of prophesying, that Jesus should die for the people (John xi. 49–51.) The ambiguity not holding in Greek, the Nazarene might be there inserted in scorn again of the Jews, by denominating their King from a city which they held in the utmost contempt, (John i. 46.)

Let us now view the Latin. It is not assuming much to suppose, that Pilate would not

concern himself with Hebrew names, nor risk an impropriety in speaking or writing them. It was thought essential to the dignity of a Roman magistrate, in the times of the republic, not to speak but in Latin on public occasions (Valerius Maximus, b. ii. c. ii. § 2.), of which spirit Tiberius the emperor retained so much, that in an oration to the senate, he apologized for using a Greek word; and once, when they were drawing up a decree, advised them to erase another that had been inserted in it. (Sueton. *in Tiberi*, c. 71.) The two words were *monopoly* and *emblem*. And though the magistrates in general were then become more condescending to the Greeks, they retained this point of state with regard to other nations, whose languages they esteemed barbarous, and would give themselves no trouble of acquiring. Pilate indeed, according to St. Matthew, asked at our Lord’s trial, “Whom will ye that I release unto you, Barabbas, or Jesus, which is called Christ?” And again, “What shall I do with Jesus, which is called Christ?” But I judge this to be related, as the interpreter by whom he spake delivered it, in Hebrew.—(See Wolfius on Matt. xxvii. 2.) For if the other Evangelists have given his exact words, he never pronounced the name of Jesus, but spake of him all along by a periphrasis: “Will ye that I release unto you The King of the Jews?” “*What will ye then, that I shall do unto Him whom ye call The King of the Jews?*” Thus he acted in conference with the rulers, and then ordered a Latin inscription, without mixture of foreign words, just as St. Mark repeats it:—

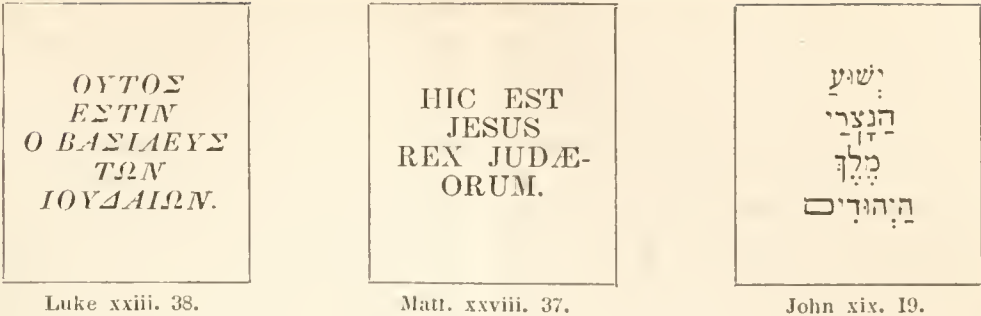
THE KING OF THE JEWS,

which is followed by St. Luke, only that he has brought down *This is*, from the above superscription, as having a common reference to what stood under it.

THIS IS
THE KING OF THE JEWS.

It is very possible that a better account may be given of the three forms of the inscription; but I think I am well founded in asserting that there were variations in it, and that the shortest was that of St. Luke, in the Latin.—Townson’s *Works*, vol. i. p. 199.

S. Reger has published a *Dissertation on the Title on the Cross*, and comes nearly to the same conclusions as Townson, who does not however refer to, nor appear to have seen his treatise. He supposes that the inscription varied in each language, and that they might have been written on three several tablets in this manner:—



He mentions many opinions on the imagined difficulty—"Alii enim duos Evangelistas Mat-thæum et Lucam duo verba οὗτός ἐστιν, non ex titulo descripsisse, sed sententiæ perficiendæ gratiâ adjecisse. Alii vero Marcum et Johannem dicta verba neglexisse; præterea tres reliquos cognomen *Nazarenî*; Marcum et Lucam vero nomen proprium JESUS omisisse, quamobrem ex omnium Evangelistarum descriptionibus tres conformes formant inscriptiones, hoc modo: οὗτός ἦν ἰησοῦς ὁ νᾶζαρεὺς ὁ βασιλεὺς Ἰουδαίων. Hic est Jesus Nazarenus Rex Judæorum."—See the Dissertation ap. *Crit. Sac.* vol. xi. p. 241, &c.

NOTE 25.—PART VII.

ON THE NECESSITY OF THE ATONEMENT.

He hangs upon the cross, for us, and for our salvation! The Son of God dies for the restoration of man! The manifested God, who was present at the creation of this scene of his glory; who, for the sins of one generation of man, brought the deluge of waters upon the earth; He who was seen in the firmament, commanding the fire to descend upon the Cities of the Plain; the Dweller between the cherubim, the Form which tabernacled in the moving flame, guiding his people through the wilderness; the King of glory, the Lord of angels, the Ruler of the universe, "the Man that was the Fellow of Jehovah," the future Judge of the world, He hangs upon the cross, and offers himself a willing sacrifice for the sins of an offending world. That this Holy and Mighty Being should die as a man, amidst the indignities and cruel mockings of the higher as well as of the lower ranks of his people for the sins of those who pierced him, and of all who in ages to come should believe in this wonderful atonement, is a mystery so truly sublime, that the intellectual powers of man, while in the body, cannot fully comprehend its effects and benefits. This Wonderful and Holy Being, whose mysterious death we are now contemplating, is revealed to us, not merely as the Lord of mankind, but as the Superior of angels. Evil spirits knew Him, and fled: good spirits ministered to Him. He spake of the invisible

world, as of the scene of existence to which He had been accustomed, and of angels and devils as his obedient or rebellious subjects. It is evident, therefore, that the actions of our Lord, while in his state of humiliation, were the subjects of attention to an innumerable host of intellectual and spiritual creatures who, we may suppose, are all more or less interested in the heavenly sacrifice. Angels in humble submission desired to look into this great mystery; fallen spirits retained the malignity of their evil nature, saw, believed, and trembled. They fell from their high estate by their own pride and ambition, without external temptation, and they are left to the consequences of their wilful disobedience. Man, having been created of a compound nature, and liable to evil, did not, like them, fall away by his own original, innate perverseness, but by the enticements of a superior and evil spirit. For man Christ died—for man there is hope of salvation, and at this solemn moment the seal was affixed to his pardon. Now was the sentence of eternal punishment pronounced upon the evil spirits. Satan fell as lightning from heaven; and the captivity of hell was led captive. The voice of mercy confirmed the angels in their obedience, and taught them also that there was no more sacrifice for sin: and the human race were emancipated from the bondage and degradation of the Fall, and exalted to become, with the angels, the sons of God. Thus was moral order, which had been disturbed through the dominion of evil, by the sin and disobedience of the first Adam, restored to the whole universe by the triumphant sacrifice of the second Adam.

Sufficient, therefore, is revealed to us to convince us of the necessity of this great atonement, and to demonstrate to us the holy indignation of the Almighty God against sin and sinners. We all carry about within us the sad marks of our fallen nature. The remembrance of some past sin continually arises to embitter our happiness, and to convince us that we have no power to help ourselves. Man requires some other atonement, some other intercession. His former sins cannot be cancelled by penitence or reformation", the only offering he has it in his power to make; "the convert and the sinner are the same individual person; and as

" Balguy, as quoted by Archbishop Magee, p. 94, vol. i.

such, must be answerable for his whole conduct. His sentiments of himself can only be a mixture of approbation and disapprobation, satisfaction and displeasure. His past sins must still, however sincerely he may have reformed, occasion self-dissatisfaction: and this will ever be the stronger the more he improves in virtue. Now, as this is agreeable to truth, there is reason to conclude, that God beholds him in the same light." Therefore man's redemption must be accomplished by other than himself. It is further evident that the blood of bulls and of goats could not take away sin; they were not of the same nature and origin as man, and therefore incapable of making an expiation for the sin he had contracted. These were only the types and figures of a more perfect sacrifice—of that holy victim who was appointed before the foundation of the world. Neither could the sacrifice of any ordinary man make satisfaction for us, because it is clear he would only suffer that punishment which his own sins had deserved; and no satisfaction can be made for others, by suffering that which justice requires for our own offences. No ordinary man could raise himself from the dead, or procure that redemption for another, which he could not obtain for himself. Neither could any ordinary man make satisfaction to the violated laws of God by a life of sinless obedience. He only who had power to lay down his life, and take it up again, could procure for man a resurrection, and deliver him from the eternal death his sins had incurred. He alone, who took upon him human nature, that He might set us an example of human virtue, "who knew no sin," who was perfect and spotless, the Lamb of God, could satisfy the purity of divine justice or reconcile it with his mercy, and the economy of his government. Throughout the whole system of the divine dispensations, the Father uniformly acts by the ministry of the Son, and the Son by the ministry of the Holy Ghost. Had the divine acceptance been wanting to the oblation of our Lord's body, whatsoever virtue it possessed in itself, it would have been incapable of procuring the pardon of sin, or of redeeming man from its punishment and power. Whatsoever he purchased for us, he purchased of the Father by compact, or agreement"; and He is now exalted to the right hand of God, to make there his mysterious intercession for the sins of his people.

As the second Adam, the blessed Lord took our humanity; he restored it to its original dignity and innocence, and then made a sacrifice of it upon the cross, as a vicarious atonement for the sins of the first, and through him of all mankind. He was nailed to the accursed tree, the emblem of Adam's transgression, and was crowned with a crown of thorns, the first

fruits of his disobedience. The religion which he died to establish was of an internal, spiritual nature. It was a life of holiness and self-sacrifice. It required the crucifixion of the whole animal and inferior nature; and that the motives, and even the thoughts of the heart, should be brought into subjection. It required a new birth, a new life, of which baptism is the beautiful emblem, teaching us, that as infants are washed immediately on their natural birth, so must the children of God, with Christ, be born again through the grave and death of sin, into the spiritual kingdom, by water and the Spirit. If, during the progress of life, the animal is allowed to triumph over the spiritual man, then the sin of the first Adam still cleaves to us, and the sacrifice of the second Adam pleads for us in vain. The animal life perishes with the body; the accountable life exists through eternity. If the natural man be spiritualized by the subjugation of the flesh, he becomes pure and holy, the companion of angels; but if he be polluted and degraded by his contagion, he then defiles himself, loses the divine properties of his first being, and is fitted only for association with devils and evil spirits. To this fearful condition man was reduced by the fall of the first Adam. To revoke this curse, Christ, the second Adam, became our atonement, by the sacrifice of the whole of the offending, but, in him, sinless nature, upon the tree of the cross: demonstrating to all the world, that the sacrifice of self is the way of salvation, and the most acceptable offering that man can render to his Creator.

Deeply do I pity that blind man, who prefers rather to trust to his own merits, than by faith in the great atonement to hope for salvation through the blood of Christ. Deeply do I feel for him, when he shall be called upon to appear before the judgment-seat of a rejected Saviour, with all his imperfections, all his frailties, and all his violations of duty upon his head, to answer in an unknown state of inconceivable glory, before men and angels, for the sins committed in the body; having spurned the sheltering protection of that MAN who is both a covert from the wind, and a refuge from the storm. How can he hope to escape the wrath of God pronounced upon every offender against his holy laws, when his own beloved Son, as our substitute, who alone bore our sins, underwent such dreadful agonies, both in body and soul? He, who has declared himself of purer eyes than to behold iniquity, has also declared, as fully and plainly, and as repeatedly, that "without shedding of blood there is no remission of sins:" and what blood can have been shed for their remission, but the blood of Christ?

Bishop Watson, in speaking of that arrogant and dogmatical theology, that decrees the rejection of the doctrine of atonement, as incon-

^v See also Whitby, and Scott's *Christian Life*.

sistent with the divine attribute of mercy, uses the following just observations:—"We know assuredly that God delighteth not in blood; that he hath no cruelty, no vengeance, no malignity, no infirmity, nor any passion in his nature: but we do not know whether the requisition of an atonement for transgression may not be an emanation of his infinite mercy, rather than a demand of his infinite justice. We do not know whether it may not be the very best means of preserving the innocence and happiness not only of us, but of all other free and intelligent beings. We do not know whether the suffering of an innocent person may not be productive of a degree of good, infinitely surpassing the evil of such sufferance; nor whether such a quantum of good could by any other means have been produced".

NOTE 26.—PART VII.

OUR Lord, at the time when he made the gracious promise to the criminal on the cross, was reduced to the lowest state of degradation and contempt. He was deserted by all but his beloved disciple, his mother, and two other holy women, who were standing by the cross, the weeping and agonized spectators of his sufferings. His disciples had forsaken him and fled. The assembled multitude of his enemies and persecutors embittered every pang, by their cruel and exulting mockeries. The Evangelists mention all kinds and classes of people, as if for the purpose of demonstrating the universal rejection of our Lord by the Jewish nation. The *people* stood beholding—and the *rulers* with them, *deriding*—the *soldiers* mocked him, coming to him, and offering him vinegar—the *passers by* reviled him, and *railed* on him—the *chief priests* mocked him, with the *scribes* and *elders*—even the very *thief* on the cross *reviled* him, and joined in the common mockery. At this moment of general insult and rejection, the penitent thief alone declared his belief in the innocence of the holy Jesus, and made a public confession of his faith in the divine sufferer.

Our Lord's answer to the penitent thief fully declared that, although in his human form he was faint and dying, enduring the extreme of pain and torture, he was the Lord of the invisible world, and still retained his divine attribute, the power of forgiving sins. The assembled people loudly and unanimously demanded of him to prove his former pretensions by a miracle. They called upon him to come down from the cross to save himself, and they would believe him. They seemed to consider this as a fair challenge. They supposed it impossible

that any one, who possessed the power, would not use it under such trying circumstances. They therefore required him to release his body from torture, from the nails, and the wood, and come among them. But, ever consistent with himself, and faithful to the duties of his divine mission, instead of complying with their wishes, which were confined to temporal objects, he showed the nature of his kingdom by the promise of salvation to a repentant soul. The Jews had frequently threatened to kill Christ, because he asserted his power to forgive sin. "Who can forgive sins," they exclaimed, "but God alone?" and therefore, according to their own acknowledgment and belief, he still persevered in his divine claims; and at the point of death proclaimed that their long-promised God was before them, obscured in the form of a man.

The forgiveness of the penitent thief may be considered as revealing to us that God's mercy *may* be extended to the last moments of life; but we have no reason whatever to presume that it *shall* be so with any of us. No human being can ever again be placed in the same situation as this criminal. We cannot be called upon to follow our Saviour to Calvary, to witness his dying agonies; to hear the bitter tauntings of the rabble, and, in the midst of derision and suffering, to declare our faith in a crucified Saviour. When Christ shall again become visible to man, He will be seen in his glory, and all the holy angels with him. Let no man therefore be guilty of delaying repentance, with the hope of eventual salvation, because the penitent thief was forgiven at the last. The account of the pardoned criminal is related by one Evangelist only, as if the Holy Spirit foresaw the perversion of the passage. "One instance only," to use the language of a celebrated divine, "of the acceptance of a dying repentance is recorded; one, that none might despair, and only one, that none might presume."

NOTE 27.—PART VII.

ON OUR LORD'S EXCLAMATION ON THE CROSS.

DR. EDWARDS thinks that the words were repeated twice. The commentators have been much divided as to their signification. Rosenmüller considers the words of our Lord as an expression of suffering and of prayer, which he appropriated to himself. Such also is the opinion of Dr. Pye Smith, who both in his excellent *Discourse on the Atonement*, and in his work *On the Person of Christ*, considers the words as connected with the sequel and general design of the Psalm, of which it is the commencement, and expressing the extinction of all present and sensible comfort. Such also is the generally-received opinion, and the writers

^w *Two Apologies*, &c. pp. 466, 467.

in the *Critici Sacri*, on Matt. xxvii. 46. interpret the passage in a similar manner.

Lightfoot, however, has proposed another interpretation of our Lord's exclamation; he would read it, not, "Why hast thou forsaken me, or left me to the feeling of any spiritual desertion;" but, "Why hast thou left me to such hands, and to such cruel usage?"

Dr. A. Clarke is likewise inclined to favor this interpretation. The exclamation of our Lord (Matt. xxvii. 46.) he would thus render: "How astonishing is the wickedness of those persons, into whose hands I have fallen." God is said in Scripture to do, what he permits to be done, and no decisive argument can be drawn therefore from the expression to prove that he was deserted by his Father. He confirms this interpretation from Mark xv. 34.; the words of which passage, he observes, agree pretty nearly with this translation of the Hebrew—*Elz tl me eghatēlipes*; "to what (sort of persons, understood) hast thou left me?" A literal translation of the passage in the Syriac Testament gives a similar sense: *Ad quid dereliquisti me?* "To what hast thou abandoned me?" And an ancient copy of the old Itala version, a Latin translation before the time of St. Jerome, renders the words thus: *Quare me in opprobrium dedisti?* "Why hast thou abandoned me to reproach?"

"It may be objected, that this can never agree with the *ivari*, 'why,' of Matthew. To this it is answered, that *ivari* must have here the same meaning as *elz tl*, as the translation of *למה*, *lama*; and that if the meaning be at all different, we must follow that Evangelist who expresses most literally the meaning of the original: and let it be observed, that the Septuagint often translate *למה* by *ivari*, instead of *elz tl*, which evidently proves that it often had the same meaning. Whatever may be thought of the above mode of interpretation, one thing is certain, that the words could not be used by our Lord in the sense in which they are generally understood. This is sufficiently evident; for he well knew why he was come unto that hour, nor could he be forsaken of God, in whom dwelt all the fulness of the Godhead bodily. The Deity, however, might restrain so much of its consolatory support, as to leave the human nature fully sensible of all its sufferings; so that the consolations might not take off any part of the keen edge of his passion: and this was necessary to make his sufferings meritorious. And it is probable, that this is all that is

intended by our Lord's quotation from the twenty-second Psalm. Taken in this view, the words convey an unexceptionable sense, even in the common translation^x."

NOTE 28.—PART VII.

IN John xix. 28. we read, "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst;" and now, that he hath taken the vinegar, he said, "It is finished," that is, this act was the last circumstance that remained to be fulfilled of all the ancient prophecies and predictions. He took the proffered cup of vinegar, and thereby closed and sealed, by his blood, the Levitical Dispensation, and brought in a more perfect one.

"They gave me gall for my meat,

In my thirst they gave me vinegar to drink."

Ps. lxix. 21.

Even the most minute circumstances of our Saviour's life and death were foretold by the Spirit of prophecy many centuries before his birth, and they have all been literally and absolutely fulfilled. See the eloquent passages of Taylor, Horsley, and Porteus, on this section.

NOTE 29.—PART VII.

It is singular that our translators have not observed the three modes of expression which the Evangelists have here adopted. Mark and Luke say *ἐξέπνευσε*, "he expired." John xix. 30. *παρέδωκε τὸ πνεῦμα*, "he yielded up his spirit." Matthew xxvii. 50. *ἀφῆκε τὸ πνεῦμα*, "he dismissed his spirit." The spirits of mere men are in general violently separated from the body, in a way over which they can have no control: it was for our Lord only to die as the Prince of Life, by an act of supernatural power, and to separate, at his own pleasure, and at his own command, the spirit from the body.

^x Edwards, ap. Doddridge in loc. Smith's *Discourse on the Atonement*, p. 34, 35; and *Scripture Testimony*, &c. vol. ii. part i. p. 357. Rosenmüller in loc. Lightfoot, 8vo. edit. vol. viii. p. 167. A. Clarke, in Matt. xxvii. 46.

PART VIII.

NOTE 1.—PART VIII.

ON THE BURIAL AND RESURRECTION OF OUR LORD.

WHEN our first parents disobeyed the command of God, we are told, that their “eyes were opened.” The word in the original language^a, which is thus rightly translated, is applied to the breaking forth of a flower from its calyx. The proper meaning, therefore, of the passage seems to be, that as a flower bursts forth at the appointed season from the darkness and imprisonment of the enclosing calyx, so did our first parents enter upon an entirely new mode of existence, when they had taken of the forbidden fruit. We are unable to form any adequate idea of their condition in a state of innocence. Our notions are so uniformly derived from experience, that we cannot, from the intended indefiniteness of the language of Scripture, represent to ourselves the primeval innocence and happiness of a sinless state. Whatever it might have been, the narration of the Fall assures us of this important fact, that their condition in their new existence arose out of the state of their minds, in their former paradise. They desired evil before they committed an act of sin, and thus began an unfitness for remaining in a spiritual and perfect state: they accomplished the act which was forbidden, and thus completed that unfitness. The account of the Fall shows us that the principle of evil being admitted into the heart, and ruling there, renders man unfit for the immediate presence of God, in a spiritual or heavenly condition, and therefore banishes us from heaven by its own nature: and those, therefore, who die under its influence, carry with them into an invisible state, an eternal incapacity for the enjoyment of that place or state, to which Christians will be exalted. As our first parents carried with them, into the new and fallen condition, into which sin had brought them, the memory of their transgression, the consciousness of the justice of God, and all the same powers of reasoning, will,

^a פקח from an Arabic root, “protuberavit flos, vel pressius, rosa quæ crepantem jam calyceem effudit, indeque eminere, et protuberare incipit. Hinc transfertur ad oculus, nominatim catuli, quum eos prima vice aperit qua velut calyce effuso patent, nam tunc vibrantissima catulorum acies, deinde hominum, quorum oculi protuberante acie perspicaces facti sunt.” *Nova V. T. clavis*, Johan. Henric. Meisner, vol. ap. Gen. iii. 5.

reflection, and the other intellectual faculties, which they had before exercised and perverted—in like manner shall all their descendants enter upon their future life, with the consciousness of their relative situation with respect to the Almighty, with the memory of the actions done in their state of probation, and with all the powers and faculties which now enable them to think, act, and reason. If the soul be immortal, its properties and powers must be immortal also. The man continues the same, both in the present and future stages of his existence, so long as the same consciousness, memory, and powers are united^b.

The doctrine of the resurrection of the body is one of the most important in the Inspired Volume, and as such a visible demonstration of its truth has been vouchsafed to us in the Patriarchal, the Levitical, and Christian Dispensations. The resurrection of the body of Christ is an earnest of our own resurrection, and shows us in what form we shall arise from the dead: for we are assured that we shall be like unto him. As the second Adam rose from the dead with a real body, so shall he also “cause the fashion of our body of humiliation to be made like unto his body of glory, according to the energy of his power, subduing all things to himself^c.” The resurrection shows to us the manner in which we shall be clothed with a body, which shall be suited to the invisible world. It has completed the chain of evidence which convinces us of our immortality. It demonstrates, by an undeniable fact, the certainty of our future existence, and the unjustifiable folly of those who live in this stage of their being without preparation for the next. It is the one indissoluble link which unites heaven and earth.

In proportion to the importance of this fundamental doctrine has ever been the discussion respecting its evidence and truth. Various objections have been at various times adduced, for the purpose of impugning the truth of the different accounts of the resurrection given by

^b I have not thought it necessary to allude here to the curious questions which have been agitated, respecting the nature of the body of Adam before he fell; and whether we shall rise from the dead in the same form, or whether the resurrection body will be surrounded with a glory, such as clothed the form of the man who is represented by Ezekiel as appearing between the cherubim.—See on these points, Lord Barrington's *Essay on the Dispensations*, 1732, p. 11, note.

^c Horsley's *Four Sermons on the Resurrection*, p. 219.

the Evangelists. These may be all classed under the separate heads of—difficulties arising from the conciseness and studied brevity of the Evangelists—from the accounts of the angels, whether they were the same or different—from the terms used by the Evangelists to denote the respective times, when the several parties who attended at an early hour at the sepulchre set out, or arrived there—and likewise the difficulty which arises from the description of the tomb. These objections will be discussed in the notes to this part, which has been arranged after a most careful and repeated investigation of the several plans of harmonies, proposed by the principal writers on the subject. It may, however, be necessary to premise, with respect to the first principal difficulties now mentioned, that the Evangelists wrote without any intention of giving a harmonized narrative of all the occurrences which took place on the morning of the resurrection. Each mentions more particularly the circumstances which he considered most important to be known by those whom he addressed; and, in most instances, one seems to supply what the other had omitted.

The intention of St. Matthew was, to counteract the impression produced by the falsehoods of the high priests, and the keepers of the sepulchre. St. Mark notices those things of which St. Peter, under whose inspection his Gospel was written, must have been an eye-witness: and St. Luke takes up the narrative of events on the day of the resurrection where St. Matthew left off, and introduces another party, who came later to the sepulchre; and adds some things which took place on that day, which St. Matthew had omitted. John added some events in which himself had been more especially concerned, and which he had witnessed.

The second difficulty, the appearances of the angels, has been considered as the most important, but without just reason. We are unacquainted even with the *laws of animal* life; we know of some facts, and deduce some inferences, but of the laws of life we still remain ignorant. It ought not, therefore, to excite surprise that we cannot comprehend the *laws of angelic* life. These beings might have become visible or invisible at pleasure; or they might at pleasure have altered their appearance. The same angel spirit who assumed a terrible countenance to overawe the guards might have put on a mild and tranquil aspect when he addressed the women. Other angels might have been attending, though they were invisible while their companions spoke: and though a short time only elapsed between the arrival of the second party, and the departure of the first, no difficulty can be justly drawn from the inquiry, whether it was the same angel or another? The general conclusion, however, is, that the

angels of St. Matthew and St. Mark were different. The angel mentioned by Matthew, xxviii. 1., sat in the porch of the tomb, and had assumed a terrible appearance to overawe the guard; but the angel, Mark xvi. 5., was another withinside the sepulchre, in the inner apartment. The two angels spoken of by John, xx. 11., were seen some short time after those mentioned by Matthew and Mark (Matt. xxviii. 1. and Mark xvi. 5.), but whether they were the same, or different, cannot possibly be ascertained. Neither can it be determined whether the angels who manifested themselves to the second party of women, recorded by St. Luke, xxiv. 4., were the same or different. They are represented as appearing like lightning, with a raiment white as snow—as young men clothed in long white garments, the appointed guardians of the crucified body of their Lord, and the happy spectators of his glorious and triumphant victory over death, and the powers of darkness.

The third difficulty, respecting the time, will be discussed in the notes to the seventh section.

The fourth difficulty is local, and has arisen from want of sufficient attention to the particular structure of the holy sepulchre; which consisted of two parts, the porch, or anti-chamber, from which a narrow passage led into the inner vault, or *tomb*, where the body was deposited. Matthew critically distinguishes *τάφος*, “the tomb,” from *μνημεῖον*, “the sepulchre,” in general. The other Evangelists use *μνήμα*, and *μνημεῖον* indiscriminately^d. This difficulty will be more particularly considered in the notes to the twelfth section.

In reply, however, to all the general objections which have been made to the minor circumstances here alluded to, we may assert, with the utmost boldness and confidence, that we have abundant and every requisite evidence to convince us of the truth and certainty of the fact, of the resurrection of the body of Christ. It would be impossible to enumerate the many writers who have illustrated this subject, and demonstrated the certainty of the fact. The last^e who has discussed it has considered the various proofs, as they may be derived,—

1st, From the prophecies of Jesus, that at a certain time he was to rise from the dead.

2d, From the fact that at this precise time his body was, by the confession of all who had access to know, not to be found in the sepulchre in which it had been laid, although the most effectual precaution had been taken to prevent its removal.

3d, From the positive testimony of the disciples, that after this time they frequently saw him, conversed with him, and received from

^d See Schleusner, Cranfield, and Townson's notes.

^e Cooke's *View of the Evidence of the Resurrection*.

him those instructions upon which they acted in publishing his Gospel.

4th, From the success which attended their preaching, founded upon the alleged fact that he had actually risen.

All of which arguments are considered at great length, in an admirable and forcible manner. Mr. Horne^s too has summed up the collective evidence in support of this great event with his usual perspicuity. "If we peruse," he observes, "the history of that event with care, we must conclude either that Christ arose, or that his disciples stole his body away. The more we consider the latter alternative, the more impossible it appears. Every time, indeed, that our Saviour attempted to perform a miracle, he risked his credit on its accomplishment: had he failed in *one* instance, that would have blasted his reputation forever. The same remark is applicable to his predictions: had any one of them failed, that great character which he had to support would have received an indelible stain. Of all his predictions, there is none on which he and his disciples laid greater stress, than that of his resurrection. So frequently, indeed, had Jesus Christ publicly foretold that he would rise again on the third day, that those persons who caused him to be put to death, were acquainted with this prediction; and, being in power, used every possible means to prevent its accomplishment, or any imposition on the public in that affair.

"After the crucifixion and death of Christ, the chief priests applied to Pilate, the Roman governor, for a watch, and sealed the sepulchre in which the body was deposited. By this guard of Roman soldiers was the tomb watched; and on the resurrection of Christ, they went and related it to the chief priests, who bribed them with money, promising to secure their persons from danger, and charged them to affirm, that Christ's disciples stole his body away while they were sleeping, (Matthew xxviii. 11-15.) This flight of the soldiers, their declaration to the high priests and elders, the subsequent conduct of the latter, the detection and publication of their collusion with the soldiers by the apostles, and the silence of the Jews on that subject, who never attempted to refute or to contradict the declarations of Christ's disciples—are all strong evidences of the reality and truth of his resurrection. A few additional considerations will suffice to show the falsehood of the assertion made by the chief priests.

"On the one hand, the terror of the timid disciples, who were afraid to be seen, and the paucity of their number; on the other hand, the authority of Pilate and of the Sanhedrin; the great danger attending such an enterprise as the stealing of Christ's body, the impossibil-

ity of succeeding in such an attempt, both from the number of armed men who guarded the tomb, and also from the lightness of the night, it being the time of full moon, at the great annual festival, when the city was full of people, and many probably passed the whole night (as Jesus and his disciples had done) in the open air, the sepulchre also being so near the city as to be enclosed within the walls; all these circumstances combine to render such an imposture as that, which was palmed upon the Jews, utterly unworthy of credit. For, in the first place, is it probable that so many men as composed the guard would *all* fall asleep in the open air at *once*? 2. Is it at all probable that a Roman guard should be found off their watch, much less asleep, when, according to the Roman military laws, it was instant death to be found in such a state? 3. Could they be so soundly asleep as not to awake with all the noise which must necessarily be made by removing the great stone from the mouth of the sepulchre, and taking away the body? 4. Is it at all likely that these timid disciples could have had sufficient time to do all this, without being perceived by any person? How could soldiers, armed, and on guard, suffer themselves to be overreached by a few timorous people? 5. 'Either,' says Augustine, 'they were asleep or awake: if they were awake, why should they suffer the body to be taken away? If asleep, how could they know that the disciples took it away? How dare they, then, depose that it *was stolen*?' From the testimony of the enemies of Christianity, therefore, the resurrection of Christ may be fully proved.

"Further, the conduct of the priests and elders towards the soldiers evidently implies a conviction that our Saviour was actually risen. They were now certain that he was not in the tomb. If there had been any suspicion that his disciples were in possession of the dead body, these rulers, for their own credit, would instantly have imprisoned them, and used means to recover it, which would have quashed the report of his resurrection for ever. There can be no doubt, therefore, of their conviction that he was actually risen from the dead. If Jesus had appeared to the priests and rulers, it could have served no good purpose, as they were already convinced of the fact, but would not acknowledge it to the people. Supposing that his appearance to them, after his resurrection, would have changed their minds, and induced them publicly to confess the truth, the testimony of the priests and rulers would have been very suspicious to posterity; it would have been said that they were influenced by some political motive. Besides, this would have weakened the testimony of the disciples; for the men who bribed the soldiers could secretly have bribed *them*; therefore the support of the priests and rulers would have rendered the declaration

^s *Introduction to the Critical Study*, &c. vol. i. p. 595, &c.

of the chosen witnesses suspicious. Their inveterate opposition to the cause, and violent persecution of the Christians, remove all suspicion of priestcraft and political design. If the disciples had agreed to impose upon the world in this affair, common sense would have directed them, first to spread the report that our Lord was risen from the grave, and then to employ an individual, whom they could trust, to personate him, and to appear before the multitude in such a manner and at such times as would not endanger a discovery: as our Lord never appeared to the multitude after his resurrection, this removed all suspicion that the disciples had contrived a scheme for deceiving the people.

"These considerations show that our Saviour's appearance, after he rose from the dead, only to a competent number of witnesses, who were intimately acquainted with him before his decease, is a circumstance highly calculated to establish the truth of his resurrection to posterity.

"The character of the apostles also proves the truth of the resurrection of Jesus Christ; and there are *nine* considerations which give their evidence sufficient weight, viz.

"1. *The condition of these witnesses.*—They were not men of power, riches, eloquence, or credit, to impose upon the world. They were poor, and mean, and despised: they were also incredulous of the fact itself. It is evident, that though our Saviour foretold his resurrection, yet after his death the disciples did not expect it, and therefore were with difficulty convinced of its reality. But as it was a subject of the highest importance to them and to the world, they obtained the fullest satisfaction of its truth. Intimately acquainted with his person after his resurrection, they felt his body, frequently examined his person, renewed the private conversations which he had with them before his decease, and enjoyed an intimacy with him, as removed the possibility of their being deceived.

"2. *The number of these witnesses.*—This was more than sufficient to establish any fact. When St. Paul published a defence of our Lord's resurrection, he declared to the world that Jesus appeared to five hundred witnesses at one time; and he appealed to a number of them, who were then alive, for the truth of his assertion. Could all those men agree voluntarily to maintain a vile falsehood, not only altogether unprofitable, but also such as involved them in certain dishonor, poverty, persecution, and death? According to their own principles, either as Jews or Christians, if this testimony, to which they adhered to the last moment of their lives, had been false, they exposed themselves to eternal misery. Under such circumstances, these men could not have persevered in maintaining a false testimony, unless God had wrought a miracle in human nature to enable impostors to deceive the world.

"3. *The facts, which they themselves avow:*—not suppositions, distant events, or events related by others, but *real* facts, which they have beheld with their own eyes. "That . . . which we have seen with our eyes, which we have *looked upon*, and our *hands have handled* of the Word of Life . . . declare we unto you." (1 John i. 1. 3.)

"4. *Observe the tribunals* before which they gave evidence. The members of these tribunals were Jews and heathens, philosophers and rabbis, courtiers and lawyers. If they had been impostors, the fraud would certainly have been discovered.

"5. *The place in which they bore testimony.*—It was not at a distance where it would have been difficult to detect them if they asserted a falsehood; but at Jerusalem, in the synagogue, in the prætorium.

"6. *The agreement of their evidence.*—These witnesses were separated from one another: many of them were imprisoned, separately examined, severely tried, and cruelly tortured, yet they all agreed in every part of their testimony. In no instance whatever did they contradict either themselves or one another; but cheerfully sealed with their blood this truth,—that they saw and conversed with Jesus after he was risen from the dead. Every person, possessed of common sense, must see the absolute impossibility of this agreement among the witnesses, if the subject of their testimony had been a falsehood.

"7. *The time when this evidence was given.*—It was not after the lapse of several years, but only three days after our Saviour's crucifixion, that they declared he was risen—yea, even before the rage of his enemies was quelled, and while Calvary was yet dyed with the blood they had shed. If the resurrection of Christ had been a fraud, it is not likely that the apostles would have come forward in open day, and thus publicly have affirmed it.

"8. *Consider the motives*, which induced them to publish the fact of Christ's resurrection:—It was not to acquire fame, riches, glory, or profit.—By no means. On the contrary, they exposed themselves to sufferings and death, and proclaimed the truth from a conviction of its importance and certainty.

"9. Lastly, the *miracles* performed by these witnesses in the name of Jesus, and in confirmation of their declaration concerning the resurrection of Jesus, are God's testimony to their veracity. No subject was ever more public, more investigated, or better known, than the transactions of the apostles. St. Luke, an historian of great character, who witnessed many of the things which he relates, published the Acts of the Apostles among the people who saw the transactions. It would have blasted his character to have published falsehoods which must instantly be detected; it would have ruined the credit of the Church to have

received, as facts, notorious falsehoods. Now the Acts of the Apostles were written by St. Luke, received by the Church, and no falsehood was ever detected in that book by Jew or Gentile. The primitive fathers attest its truth and authenticity, and heathen authors record some of the important facts which are related by the sacred historian. In the second chapter, we are informed that the apostles, who were known to be unlearned fishermen, began to speak the several languages of those people, who at that time were assembled at Jerusalem from different countries. When the people were astonished at this undoubted proof of inspiration, the apostles thus addressed the multitude:—‘Ye men of Israel, hear these words! Jesus of Nazareth, a man approved of God among you, by miracles and signs (which God did by him in the midst of you), as ye yourselves also know—this Jesus hath God raised up, whereof we are all witnesses.’ To the gift of tongues, as a proof of inspiration, was added a number of undoubted miracles, in confirmation of this testimony concerning Jesus Christ, which are related in the Acts of the Apostles, and were published among the people who witnessed them.”

Though these arguments are apparently sufficient to satisfy the most determined skeptic, we are by no means contented to rest the merits of this cause upon general statements alone. As the Evangelical narrative has been so frequently objected to by the opponents of Christianity, many writers who have been as willing as the most resolute skeptic to abandon the cause of Christianity, if they had deemed it on inquiry to be unworthy of support, have devoted so much attention to this part of the inspired history, that every incident recorded, and every word that relates it, have been repeatedly examined with the most acute and diligent attention; and the result has been, to place the authenticity of the sacred story on the firmest foundation.

The principal embarrassment in the history of the resurrection arises from the account of the time at which the women came to the sepulchre. It was long supposed that they came there together, and a great difficulty was consequently felt, as to the one angel mentioned by Matthew and Mark, and the two mentioned by St. Luke. Lightfoot has endeavoured to reconcile this apparent discrepancy, by supposing that they saw one angel, as they went together, sitting on the entrance stone, and another in the inside; a solution which appears by no means satisfactory. The reasoning by which the later harmonizers have concluded that there were two, and not one party of women only, will be given in the notes to the second section.

By one of those singular coincidences which sometimes occur, three competent and learned

men were engaged at the same time in studying the scriptural account of the resurrection. These were Pilkington, a country clergyman, whose work is a monument of patient investigation; Doddridge, the well-known author of the *Family Expositor*; and West, a layman; whose *Treatise on the Resurrection* will always be valued by those who would understand the evidences of their religion. These three writers, unknown to each other, all came to similar conclusions respecting two companies of women. Mr. West’s work was actually published when Pilkington’s was ready for publication; and the latter has directed his reader to correct one of his sections, in consequence of Mr. West’s observations on the resurrection. The section itself had been printed off. Dr. Doddridge had but just published the part of his *Expositor*, containing the Gospels, and at the end of his postscript to this part of his work, he thanks Mr. West for the advantage he had derived from his labors, and points out in what respects they had differed from each other. The only variation with respect to the two parties of women is, that Doddridge supposed them to have left the city by different ways, and therefore that they did not meet till they arrived at the tomb.

As it may seem necessary to give some account of the several theories of the three authors who have so deeply studied this subject, (before the plan I have adopted be considered,) I shall give here the abstract of the harmonics of the resurrection proposed by West, and by Dr. Townson; the elaborate work of the latter being a correction, and a more systematic arrangement of the whole account laid down by the former. To these I shall add that of Mr. Cranfield, of Trinity college, Dublin, who, in a prize essay on the subject, proceeded with great attention once more through the whole mass of reading necessary to enable him to decide on some minute points in which he differs from Dr. Townson. In the disposal of each event in this Arrangement, no notes will be requisite where the harmonizers are agreed; where they differ, the reasons will be assigned.

I have endeavoured to express in the titles to the sections, the conclusions to which I have been led from the perusal of these authors.

The best abstract of Mr. West’s plan is that compiled by Dr. Doddridge, in the postscript to the first part of the *Family Expositor*.

“During the time of our blessed Redeemer’s lying in the grave, several of the pious women who had attended him from Galilee, together with some of their female friends and acquaintance at Jerusalem, agreed to meet at his sepulchre early on the morning of the third day, to embalm the body. Mary Magdalene, the other Mary, Salomé, and Joanna, were principal persons in this appointment: the chief care of preparing, that is, pounding, mixing, and melting

the spices, was left to Joanna and her company, who were to be there about sunrising; whereas the two Marys and Salomé (of whom Matthew and Mark chiefly write) came thither, *πρωί*, before the appointed time early in the morning, or as the day dawned, in order, *θεωρεῖσαι*, to view the sepulchre, that they might judge whether they and their companions could be able to remove the stone which closed it, or whether it would be necessary to call in other assistance, as they then knew nothing of the guard which was set upon it. While these three women last mentioned were on their way, Jesus arose, when the angel had opened the sepulchre and struck the guards into amazement and consternation; the consequence of which was, that some of them went to the Jewish rulers, and joined in contriving and propagating the senseless falsehood of the body being stolen, and others went into other parts of the city, and told the matter as it really was. In the mean time, the angel disappeared, and Mary Magdalene, approaching the sepulchre, discerned from some distance that the very large stone that stopped it was rolled away, and, concluding from thence that the body was removed, left the other Mary and Salomé to wait for Joanna and her company, while she herself ran to Peter and John, to acquaint them with what she had discovered. While she was gone, these two (the other Mary and Salomé) went toward the sepulchre, and entering into it, saw, to their great astonishment, an angel, who told them that Jesus, whom he knew they sought, was not there, but was risen from the dead, and gave it them in charge to go and acquaint his disciples with it, and to let them know that he would give them a meeting in Galilee. The greatness of their consternation prevented them from saying any thing immediately to any one, even to some of their own company, who might pass and repass within their view at least, and so occasioned a delay which left room for some other circumstances. Just as they were on their return, Peter and John came (perhaps passing by them at some distance,) and Mary Magdalene followed them. John at his first arrival only looked into the sepulchre; but when Peter came and entered it, John went in too, and from the circumstances in which he saw things, believed that Jesus was risen; though the angel (who could appear or disappear at pleasure) did not render himself visible to either. They returned to the city; and Mary Magdalene, who was now alone, stooping down to look into the sepulchre, saw two angels; but (perhaps imagining they were two young men, whom curiosity or accident might have brought thither) took little notice of them, and continued weeping in deep thought and distress, till Jesus appeared, and made himself known to her in those very remarkable words, John xx. 17., which Mr. West illustrates with some very

peculiar observations^g. Leaving her very suddenly, our Lord appeared to the other Mary and Salomé, whom he permitted to embrace his feet, comforted them under their fear, and renewed the assurance the angel had given them, that he would meet his disciples in Galilee. While these things were passing at some distance, and the scene at the sepulchre was clear, Joanna and the women who brought the spices (and of whom Luke only writes) came, and entering into the sepulchre, at first saw no one in it, till the two angels, who a few minutes before had appeared to Mary Magdalene, made themselves visible to Joanna and her attendants, and assuring them of the resurrection of Jesus, reminded them how it had been foretold by himself, with the previous circumstances of his sufferings, but gave them no charge concerning the information to be carried to the apostles; that having been committed to the others. Yet (as it was natural to suppose they would) some of this second company ran to the city, and, by whatever accident it happened, reached the eleven, and some other disciples who were with them, before the two Marys and Salomé arrived, telling them (which was all they could tell them), that they had seen a vision of angels, who asserted that Jesus was alive. Peter, on this, ran a second time to the sepulchre (Luke xxiv. 12.), and not entering as before, but only stooping down and looking into it, he saw no angels, or any thing else but, *τὰ ὀθόρια κεκλιμένα μόνα*, ‘only the linen clothes lying’ there, on which he returned; and just on his making that report, the two disciples who went that day to Emmaus, or some from whom they received their information (Luke xxiv. 22–24.), left the place before the arrival of the two Marys and Salomé; who retarded, as was hinted above, by some unknown accident, (perhaps by guessing wrong as to the place where they might

^g “Mr. West observes, that this text, ‘I am not yet ascended,’ &c. comprehends in a few words a variety of most important hints, which have not commonly been taken notice of in them; particularly that our Lord intended by them to recall to the minds of his disciples the discourse he had with them three nights before, in which he explained what he meant by going to the Father (John xvi. 28.); and by twice using the word ‘ascend,’ designed to intimate, that he was to go up to heaven, not merely in spirit, as the pious dead do, but by a corporeal motion and translation, and that it would be some time before he took his final leave of earth by this intended ascension: all which weighty expressions and predictions concur with a thousand other circumstances to show how impossible it was that such an apprehended appearance should have been merely the result of a disordered imagination; a consideration which Mr. West illustrates at large, as he also does the mistaken apprehension of the disciples, who, when some of their companions, whose veracity they could not suspect, testified they had seen the Lord, thought his body was not risen, but that it was only his spirit that appeared to them.”

find the largest company together,) at last, however, reached them, and made abundant satisfaction for the little delay (for all might perhaps have passed in an hour), by assuring them, not only that they also had seen an angel, who informed them of their Lord's resurrection, but that Jesus himself had appeared to them, and had even permitted himself to be touched by two of them."

This is Mr. West's scheme of this important story; and the reader will perceive, that it chiefly differs from that of Dr. Doddridge in these two circumstances:—That it supposes the women to have made two different visits to the sepulchre, and, in consequence of that, two distinct reports; whereas his unites them, (though he does not suppose they came all together, but that they met there): and that it also makes Peter to have run to it twice, of which there can be no reasonable doubt, though Dr. Doddridge, before he perused Mr. West's plan, had incorporated Luke's account with that of John, relating to his running thither with John, on Mary Magdalene's first report.

Dr. Townson prefaces his plan by observing, that the chief difficulties which occur in the evangelical history of the Lord Jesus, from his death to his ascension, are found in the morning of his resurrection. The events related of it fell within a short space of time, and were nearly coincident, or quickly successive to each other. They are told briefly, and but in part, by the Evangelists, with few notes of time or order in the Gospel relative to another. It cannot therefore excite surprise, that learned men have judged variously of their connexion, and have pursued different methods of reducing them into one narrative. Many of them have succeeded so far as to show by a very probable arrangement, that the Gospels are wholly reconcilable with each other.

This is an important point; yet what may suffice to prove that there are not characters of disagreement in the facts recorded, may not quite satisfy us that they are altogether rightly methodized.

Mary Magdalene is mentioned by St. Matthew, St. Mark, and St. John, as going early to the sepulchre on the first day of the week. St. Mark joins two others with her; Mary the mother of James, and Salomé the mother of Zebedee's children. He names these three; and his context will not allow us to suppose that there was any other person of their party. St. Luke, who speaks of a greater number of women going to the sepulchre, has so guarded his account of them as not to include the three just mentioned; and what is said by him of their vision and behaviour at the sepulchre is totally unlike any thing that is related of the two Marys and Salomé. If these things can be made to appear evident, from a comparison of the Evangelists, we must then, in justice to

them, consider the women as going to the sepulchre in a less and larger company.

I shall now subjoin, however, a summary of the arrangement proposed both by Dr. Townson and Mr. Cranfield, and add a table of Scripture passages. The reader will be then able to perceive, at one view, the variation of the Arranger from both, and his agreement or disagreement with either. The following is a summary of Dr. Townson's proposed arrangement:—

SECTION I.—*Friday Evening*. Our Lord's disciples, and the women that had followed him from Galilee, were not absent from his crucifixion, "They stood beholding afar off."

Only his Virgin Mother, Mary her sister, mother of James and Joses, and Mary Magdalene, with the disciple whom Jesus loved, and to whose protection he then recommended his mother, are mentioned as venturing to approach his cross.

But when Joseph of Arimathea had obtained leave from Pilate to inter the body, the Galilean women in general followed it to the sepulchre, and saw where and how it was laid. They then hastened to the city, to purchase and prepare spices that evening, for anointing it as soon as might conveniently be done after the Sabbath; which, as beginning about sunset, was then coming on. But Mary Magdalene and the other Mary, two of those who had been standing by his cross, did not depart with the rest. They continued "sitting over against the tomb."

SECTION II.—*Saturday*.—Towards the close of this day, which was the Jewish Sabbath, the chief priests and Pharisees, with Pilate's permission, set a guard upon the sepulchre, which was to secure it till the end of the third day.

The same evening, when the Sabbath was over, Mary Magdalene, and the other Mary, who had lost their opportunity before, bought their share of spices, with the concurrence of a third, Salomé, the mother of Zebedee's children, who had probably been engaged the foregoing evening in attending and supporting the mother of our Lord, whom he had recommended to the protection of her son, the beloved disciple.

SECTION III.—*Sunday Morning*.—Very early the next morning, and probably before the time settled for opening the sepulchre, these three women hastened to visit it by themselves.

The two Marys set out before it was daylight, I presume because they lodged further from the sepulchre than Salomé, whom they called upon to accompany them; and while they were on their way, an angel descended, and rolled away the stone that closed the entrance of the tomb, and Christ arose.

The guard, terrified at the sight of the angel, retired from the sepulchre as he approached it, and, when they were a little recovered from their consternation, quitted the garden in which it stood.

The women arrived when the soldiers were gone, and at the rising of the sun. On drawing near to the sepulchre they perceived that the stone was rolled away: and Mary Magdalene, concluding that the body was removed, hurried back to tell Peter and John.

When she was gone, the other Mary and Salomé came to a resolution of examining more exactly; and ventured into the sepulchre, in the first part of which, it being divided into two, they beheld an angel sitting on the right side, who bade them not be afraid, assured them that Jesus was risen from the dead, and sent a message to his apostles by them. Having heard his speech, they hastened out of the sepulchre and to a distance from it, with fear and great joy.

Soon after came Peter and John; and, having inspected the tomb, without seeing the angel, or speaking to the women that had seen him, departed.

SECTION IV.—*Sunday Morning*.—Mary Magdalene followed, as fast as she was able, and when they went away, staid behind weeping at the sepulchre; then, after a little pause, stooped down, and looked into the tomb, where two angels were sitting, who asked her why she wept; to whose question having returned an answer expressive of her anxiety about the body of our Lord, she drew back, and saw him standing by her, but at first did not perceive who he was. He quickly made himself known to her, and sent a message to his apostles by her.

SECTION V.—*Sunday Morning*.—Mary Magdalene, in going to communicate her happy intelligence to them, fell in again with her two friends, the other Mary and Salomé. In their way Christ met them, and bid them "All hail!" He then permitted them to embrace his feet, and repeated the substance of the message to the apostles, which the angel, seen in the sepulchre, had delivered to the two latter.

While these things were doing, a party of the guard came into the city to the chief priests, by whom, and a council of the elders called together, they were instructed what report they should spread on this occasion.

SECTION VI.—*Remaining Transactions of Sunday Morning*.—Another company of women, at the head of whom was Joanna, came now to the sepulchre. Some of these had been ready to set out early for it.

But while they were collecting their whole party, and proceeding slowly in waiting for each other the time, which they had probably

agreed on for meeting there to anoint the body, might be a little past. They therefore expressed no wonder, as had the former party, at seeing the tomb open. Their surprise was, when they had entered and searched it, not to find the body of the Lord Jesus; when two angels stood by them, and assured them that he was risen, and reminded them of a prophecy concerning his own death and resurrection, which they had heard him utter in Galilee. The women recollected the prophecy, and went and reported "all these things unto the eleven, and to all the rest."

Other evidences of the Lord's resurrection had been laid before them by the two Marys and Salomé, but to little purpose. So strong were their prejudices, that the words of the women seemed to them as idle tales.

Yet St. Peter was so struck with their accounts, that he ran to the sepulchre, to see if he could there behold the angels of whom they had spoken.

SECTION VII.—*Sunday Afternoon and Evening*.—It is not said in what time of this day our Lord appeared to St. Peter; but it was probably after Cleopas and his companion were set out from Jerusalem. These two were joined on the road by a stranger, whom they discovered at Emmaus to be the Lord himself. On this discovery they hastened back to Jerusalem, to the apostles assembled privately with some others of the disciples, and found them in possession of the fact respecting St. Peter. They then began to relate their own story, when the Lord himself stood in the midst of them, and having composed their minds, alarmed at his appearance, and having satisfied their doubts, left them full of joy that they had seen the Lord.

SECTION VIII.—*The six Days following that of the Resurrection*.—It is not recorded that our Lord showed himself to any of his disciples during this interval. He seems to have left them to the testimony of those who had seen him; and they endeavoured to persuade their brethren of the reality of his resurrection, but without working a thorough conviction in their minds. Among those who had been absent when he appeared on Sunday night, was St. Thomas, who spoke his own and the sentiments of others in declaring, that nothing short of ocular demonstration could clear up his doubts.

SECTION IX.—*The Octave of the Resurrection*.—On this day the apostles were assembled probably in the same place, plainly at Jerusalem, and with others of the disciples, when the Lord came to them as before, the door being again fastened, and reproved them, at least in addressing himself to St. Thomas, "for their unbelief and hardness of heart, because they

believed not them which had seen him after he was risen." St. Thomas with all humility confessed his offence, and no more difficulty remained with him and those of the company who were in the same situation. It is likely that our Lord now appointed the time and place in Galilee, where they should see him again.

SECTION X.—*The time in which the Disciples were in Galilee.*—The apostles then left Jerusalem, and went into Galilee; and it seems as if they were allowed to communicate the design of their going to many of the followers of Christ, and that a multitude of them resorted to the mountain in Galilee, where he had promised to meet them. As soon as they beheld him, they paid their adoration to him. Some, however, that had not seen him before, and then saw him at some distance, were not without their doubts of his bodily presence. But he graciously came and conversed with them, and satisfied all, that it was he himself, risen from the dead. He then declared, that all power was given unto him in heaven and in earth.

SECTION XI.—*The Disciples still in Galilee.*—Before the disciples quitted Galilee, our Lord again showed himself to seven of them, by the lake of Tiberias. He there signified in what manner St. Peter should die, and that St. John should long survive.

SECTION XII.—*From the Return of the Disciples to Jerusalem to the Ascension.*—The disciples went back to Jerusalem, earlier I presume than was necessary to prepare for the feast of the Pentecost (Acts xx. 16.), and that therefore they went by a divine direction.

While they were assembled there, Christ instructed them in the things pertaining to the kingdom of God; and when the fortieth day, including that of his resurrection, was come, he led them out as far as to Bethany; and he lifted up his hands and blessed them; and, while he blessed them, he was parted from them, and carried up into heaven, and sat down on the right hand of the Majesty on high.

The disciples having paid their adoration to him, returned to Jerusalem with great joy, and passed their time in the temple, praising and blessing God, and preparing their hearts for the promised descent of the Holy Spirit upon them, who was to enable them to go forth and preach the glad tidings of salvation successfully to Jews, Samaritans, and Gentiles.

Mr. Cranfield has arranged his Harmony in twelve sections, the titles of which sufficiently explain the alterations he proposes in the disposition of events given by his learned predecessor.

SECTION I.—The women (Mary Magdalene,

Mary the mother of James, and Salomé) set out to view the tomb—an angel descends—opens the tomb—Christ rises from the dead.

SECTION II.—The women arrive—and see the stone taken away—Mary, concluding that the body of Christ had been removed, runs to inform the disciples—the other two women remain behind—the transactions at the tomb during Mary Magdalene's absence.

SECTION III.—Peter and John, in consequence of Mary Magdalene's report, set out with Mary Magdalene for the sepulchre—they examine the tomb, and depart—Mary Magdalene stays at the tomb—Christ appears to her.

SECTION IV.—Mary Magdalene goes with the message she received from Jesus, and falls in with the other Mary and Salomé, who were waiting for her at some distance from the sepulchre—Jesus appears to the three, and sends a message to the disciples—as they are going, the watch report to the chief priests—the transactions at the tomb.

SECTION V.—Besides the three women already mentioned, another company of Galilean women arrive, after these events, at the sepulchre—what then took place at the tomb—Luke collects briefly the testimony of both parties—the disciples continue incredulous—some of the disciples visit the tomb.

SECTION VI.—Christ appears to St. Peter—the two going to Emmaus—who go to the disciples—Christ appears to all.

SECTION VII.—The rest of the disciples are incredulous—particularly Thomas.

SECTION VIII.—Christ appears to all—Thomas believes.

SECTION IX.—Christ appears to the disciples in Galilee.

SECTION X.—The disciples still in Galilee—Christ appears to them at the sea of Tiberias.

SECTION XI.—Christ appears to all the apostles at Jerusalem.

SECTION XII.—Christ leads his disciples as far as Bethany—commissions them to proselytize all nations—and ascends to heaven.

It is not necessary to insert here the plan of the Arranger; it is given in the titles to the respective sections. If these titles should be regarded by any as too minute, he would reply, his object has been to examine every incident, and every supposed difficulty in the fullest manner.

TOWNSON.	CRANFIELD.	ARRANGER.
SECTION I. <i>Friday Evening.—RESURRECTION.</i> Matt. xxvii. 55. Mark xv. 40. Luke xxiii. 49. John xix. 38. 56. 41. 25-27 57. 42. 50. 38. 43. 51. 58. 43. 52. 38. 44. 45. 38. 59. 46. 53. 38. 39. 40. 60. 46. 53. 41. 54. 42. 47. 55. 56. 61.	SECTION I. <i>Friday Evening.—RESURRECTION.</i> Matt. xxviii. 1. Mark xvi. 2. Luke xx. 1. 2. 3. 4. xxvii. 52. 53.	SECTION I.—PART VIII. FROM THE DEATH OF CHRIST TO HIS ASCENSION INTO HEAVEN. Matt. xxvii. 57-60. Mark xv. 42-46. Luke xxiii. 50-54. John xix. 38, <i>to the end.</i>
SECTION II. <i>Saturday—Conclusion of the Sabbath—Sabbath over.</i> Matt. xxvii. 62-66. Mark xvi. 1. 1.	SECTION II. <i>Saturday—Conclusion of the Sabbath—Sabbath over.</i> Matt. xxviii. xvi. 3, 4. Luke xx. 1, 2. 5-8. 5-8.	SECTION II. Mark xv. 47. Luke xxiii. 55.
SECTION III. <i>Easter Morning.</i> Matt. xxviii. 1. Mark xvi. 2. Luke xx. 1. 2-4. 2. 3. 4. 1. 2. 5. 6. 7. 8. 2-9.	SECTION III. <i>Easter Morning.</i> Matt. xvi. xxiv. 12. Luke xx. 3-6. 9. 14. 14-17.	SECTION III. Luke xxiii. 56.
SECTION IV. <i>Sunday Morning.</i> Matt. Mark Luke John xx. 18. 10-17.	SECTION IV. <i>Sunday Morning.</i> Matt. Mark Luke John xxviii. 9-15. xx. 18.	SECTION IV. Matt. xxvii. 61.
SECTION V. Matt. xxviii. xvi. 9. Luke xx. 17. part of 18. 9-15.	SECTION V. Matt. xvi. xxiv. 1-9. 10. 10. 11.	SECTION V. Matt. xxvii. 62, <i>to the end.</i>
SECTION VI. Matt. xvi. xxiv. 1-10. 10. 10. 11. 11. 12.	SECTION VI. Matt. xvi. 12. Luke xxiv. 34. John xx. 19. 12. 16-35. 36-40. 19. 40-43. 20. 23.	SECTION VI. Mark xvi. 1.
		SECTION VII. Matt. xxviii. 1. Mark xvi. <i>part of ver. 2.</i> John xx. <i>part of ver. 1.</i>
		SECTION VIII. Matt. xxviii. 2-4.
		SECTION IX. Matt. xxvii. <i>part of ver. 52,</i> <i>and ver. 53.</i>
		SECTION X. Mark xvi. <i>part of ver. 2,</i> <i>and ver. 3, 4.</i> John xx. <i>part of ver. 1.</i>
		SECTION XI. John xx. 2.
		SECTION XII. Matt. xxviii. 5-7. Mark xvi. 5-7.
		SECTION XIII. Matt. xxviii. 8. Mark xvi. 8.
		SECTION XIV. John xx. 3-10.
		SECTION XV. John xx. <i>part of ver. 11.</i>
		SECTION XVI. John xx. <i>part of ver. 11,</i> <i>ver. 12, 13, and part of</i> <i>ver. 14.</i>
		SECTION XVII. Mark xvi. 9. John xx. <i>part of ver. 14,</i> <i>and ver. 15-17.</i>
		SECTION XVIII. Matt. xxviii. 9, 10. John xx. 18.

TOWNSON.				CRANFIELD.				ARRANGER.			
SECTION VII.				SECTION VII.				SECTION XIX.			
Evening of Easter-day.				Evening of Easter-day.				Matt. xxviii. 11-15.			
1 Cor.	Mark	Luke	John	Matt.	Mark	Luke	John	SECTION XX.			
xv.	xvi.	xxiv.	xx.		xvi.		xx.	Luke xxiv. 1-3.			
4, 5.		34.			13.		24, 25.	SECTION XXI.			
	12.							Luke xxiv. 4-9.			
		13-33.						SECTION XXII.			
			19.					Mark xvi. 10.			
		34-36.	19.					Luke xxiv. 10.			
		37-39.						SECTION XXIII.			
		40.	20.					Mark xvi. 11.			
		41, 42.	20.					Luke xxiv. 11.			
		43.	20.					SECTION XXIV.			
			21-23.					Luke xxiv. part of ver. 12.			
SECTION VIII.				SECTION VIII.				SECTION XXV.			
Between Easter and next Sunday.				Between Easter and next Sunday.				Luke xxiv. part of ver. 12.			
Matt.	Mark	Luke	John	Matt.	Mark	Luke	John	SECTION XXVI.			
	xvi. 13.		xx.		xvi.		xx.	Mark xvi. 12.			
			24.		13.		24, 25.	Luke xxiv. 13-32.			
			25.					SECTION XXVII.			
SECTION IX.				SECTION IX.				SECTION XXVIII.			
First day after the Resurrection.				First day after the Resurrection.				Luke xxiv. 36-43.			
Matt.	Mark	Luke	John	Matt.	Mark	Luke	John	John xx. 19-23.			
	xvi. 14.		xx.	xxviii.				SECTION XXIX.			
	14 }		26.	16-18.				John xx. 24, 25.			
	14 }		27.					SECTION XXX.			
	14 }		28.					Mark xvi. 14.			
			29.					John xx. 26-29.			
SECTION X.				SECTION X.				SECTION XXXI.			
Matt.	Mark	Luke	John	Matt.	Mark	Luke	John	Matt. xxviii. 16, 17, and			
xxviii.							xxi.	part of 18.			
16-18.							1-24.	SECTION XXXII.			
SECTION XI.				SECTION XI.				John xxi. 1-24.			
Matt.	Mark	Luke	John	1 Cor.	Mark	Luke	Acts	SECTION XXXIII.			
			xxi.	xv.		xxiv.	i.	Acts i. 4, 5.			
			1-24.	7.		44-49.	4.	Luke xxiv. 44-49.			
						49.	5.	SECTION XXXIV.			
SECTION XII.				SECTION XII.				Matt. xxviii. part of ver.			
Matt.	Mark	Luke	John	Matt.	Mark	Luke	Acts	18, ver. 19, 20.			
xxviii.	xvi.	xxiv.	xx.	xviii.	xvi.	xxiv.	i.	Mark xvi. 15, to the end.			
		44-48.		x.		50.		Luke xxiv. 50, to the end.			
19.	15.			18.	15.		6, 7.	Acts i. 6-12.			
20.	16.			18.			2.	SECTION XXXV.			
		49.		19.	15.			John xx. 30, 31, and			
	17.			20.	16-18.	50, 51.	9-11.	xxi. 25.			
	18.	49.			19.						
20.						52.					
	19.				20.	52, 53.					
		50.					12.				
	19.	51.					John				
	20.	52, 53.					xx.				
			30, 31.				30, 31.				
			xxi. 25.				xxi. 25.				

It does not appear necessary to enter into any detailed examination of the harmony proposed by Hales, Newcome, Macknight, or Doddridge. The first of these agrees generally with Townson—Newcome's plan is among the number studied by Cranfield, as are also those of Macknight and Doddridge. Since Mr. West's publication indeed, the differences have been very few, and are so entirely questions of opinion, that their decision does not in the least affect the veracity of the Evangelists^h. Thus—it cannot be made evident at what exact time our Lord showed himself to St. Peter on the day of his resurrection, but all are agreed as to the fact. We may, in short, consider the question respecting the consistency of the four Evangelists, to be completely set at rest by the labors of these learned authors. They have left little more to be done by their successors than to incorporate the results of their labors, and thus make their researches and their discoveries familiar to the common reader. They will always be enumerated among the most eminent illustrators of the Sacred Volume. They have consecrated their jewels to the service of God, and their offerings will ever shine among the most brilliant ornaments of his holy temple.

NOTE 2.—PART VIII.

MARK XV. 42. *ὅπλας γενομένης*, “the early evening being now come,” or “being immediately past,” for the word *γενομένης* has both these meanings. The early evening began at three in the afternoon, and continued till sunset; or till about six, and a little after. The late, or second evening, began at six, and lasted till nine. Both evenings are called *ὅπλα*: but St. Luke describes the earlier evening by a periphrasis, and that which began at sunset by the proper name among the Greeks, *ἑσπέρα*, Luke xxiv. 29.

NOTE 3.—PART VIII.

IN Isaiah liii. 9. we read,—

“He made his grave with the wicked,
And with the rich in his death.”

On referring to the original, it will be observed that the word *רשעי* may be the dual

^h When this part of the work was going to press, I procured a work entitled *The New Trial of the Witnesses*. It revives many of the exploded and long-answered objections—urges no new remarks—and does not appear worthy of more especial notice. Assertion supplies the place of argument, as is usual in the great majority of books of this nature.

number, and that *רשע* is the singular. The construction therefore may be, “His death shall be with two criminals, and with one rich manⁱ.” This rendering adds great force to the prophecy.

The peculiar providence of God ordained, that our Lord should suffer on a day succeeded immediately by the Jewish Sabbath, and in a place where an honorable disciple of his had a sepulchre, so lately hewn in the rock, that no one had ever been laid in it. These things decided at once where the body should be deposited, when leave to dispose of it had been obtained by Joseph. His own new sepulchre was nigh at hand. Had it been at a distance, the case would have been altered. The followers of our Lord would have been inclined to carry his body first to the house of some friend, where they would naturally suppose they could perform the ceremonies previous to interment with more honorable tokens of respect. But while they had been studying to complete them with order and decorum, the Sabbath would have come on; and then, wherever the body was, it must have remained till that day of rest was over, and the third was begun, on which he was to rise from the dead. A providential concurrence of circumstances compelled them to take it directly from the cross to a place that best suited the great event of the third day; and where, in the mean while, the Jewish rulers had access to it, and before the beginning of that day set a guard upon it, as a testimony against themselves. If Joseph of Arimathea had not begged the body, it would have been buried in the common grave with the malefactors. In making this request, it is not probable that he could have been actuated by the idea that he was thereby fulfilling a prophecy. We must consider the circumstance as one of those minute and apparently accidental events, which demonstrate to us that the providence of God overrules all the actions of man to the accomplishment of his own purposes.

NOTE 4.—PART VIII.

ON THE OPINION THAT “TWO PARTIES OF WOMEN VISITED THE SEPULCHRE.”

As these are the first passages in which the different women are severally referred to, we may take the opportunity of inquiring whether that opinion may be considered as correct, which has within the last century been so strenuously defended,—that there were two parties of women who attended at the sepulchre. We

ⁱ See Doddridge in loc. and Schoetgen on the manner in which the ancient Jews interpreted the passage, *Hor. Heb.* vol. ii. p. 552, 553.—Lightfoot's *Harmony*, 8vo. edit. vol. iii. p. 168.

must first examine the accounts of the number which were present at the crucifixion, and at the interment of the body.

The women named in this part of the Gospels, besides the Virgin Mother of our Lord, are these :—

Mary Magdalene, whose name occurs in all the Gospels, and, except John xix. 25., is constantly mentioned first.

Mary the mother of James the Less, and Josès, supposed to be Mary the wife of Cleopas, the sister of our Lord's mother, John xii. 35. ; and if so, the Evangelists all speak of her.

Salomé, the mother of Zebedee's children ; compare Matt. xxvii. 56. with Mark xv. 40. St. Mark only has given us her name.

Joanna, the wife of Chuza, Herod's steward, mentioned by St. Luke only, viii. 3. and xxiv. 10.

The blessed virgin mother of Christ having been recommended by him, while she stood by his cross, to the protection of St. John ; the mother of this his beloved disciple seems pointed out by that recommendation, as the proper person to attend and support her in the extremity of her grief, and to be with her at his abode, when he had conducted her thither ; and it is further probable that Salomé bore this part in the melancholy offices of that evening, because St. Matthew mentions only the two Marys, with whom she is naturally joined, as sitting over against the tomb after the interment ; St. Mark also mentions only these two on that occasion ; whence we presume that she was not with them when they followed the body to the sepulchre.

The Galilean women, who had attended the body of our Lord to the sepulchre, and seen how he was laid, then went back to the city, to prepare spices and ointments before the commencement of the Sabbath, that they might be ready for use on the morning after it. To prepare these spices was probably little more than to purchase them, according to a remark of Dr. Lardner ; for in so populous a city as Jerusalem, where there was a constant, and often a sudden demand for them, they would be sold ready compounded. Short, therefore, as the time was before the Sabbath began, it would be sufficient for this purpose. And that the women did so employ it is manifest from St. Luke, whose words literally translated run thus :—" And the women also which came with him from Galilee followed after, and beheld the sepulchre, and how his body was laid ; and being returned, prepared spices and ointments. And they rested indeed the seventh day, according to the commandment ; but on the first day of the week, very early in the morning, they went into the sepulchre, carrying the spices which they had prepared."—Luke xxiii. 55, 56. xxiv. 1. On which words Grotius observes, that nothing can be clearer than that the spices were purchased by these women on the evening

before the Sabbath, and not after it. But this, which is so clear of the Galilean women in general, is to be understood with an exception of three of them ; Salomé, Mary Magdalene, and Mary the mother of James.

It is probable, as hath been shown, that Salomé was not in the procession to the sepulchre ; and it is no less probable, that the two Marys did not quit it with the other Galilean women. Matt. xxvii. 59–61. The words of St. Matthew seem to imply, that even after the closing of the sepulchre, they still lingered near it, till it was too late to purchase their spices that evening. The fact is certain that they purchased none till the Sabbath was past.

Let us now consider the objections which have been, or may be made to this arrangement.

It may be said, if we divide the women into two parties, it is not easy to apprehend how they could have been at the sepulchre without any sight of each other ; since all the Evangelists assign nearly the same time for their coming thither. It is to be remembered, that the verb *ἐρχομαι*, used by the Evangelists, bears the sense of " going " as well as " coming ; " and it here means, the time when the women went from their several houses ; in which case there is no difficulty in conceiving the means that may have kept the two parties asunder, as long as we suppose it requisite.

Let us but consider the situation of certain places in Jerusalem, and we shall find it not only possible, but probable, that these things should have fallen out as they have been stated ; and indeed that they could not well have happened otherwise, if we may rely on a map of that city, not of arbitrary construction, but compiled from ancient documents. In Zebedee's house, Salomé, whether then his wife or widow, would abide with her son St. John. It stood very near to that which the map of Dr. Townson, which is here referred to, calls the Dung-gate ; which opened the nearest way to the sepulchre from that part of the town. In this house would be deposited the spices prepared on the preceding evening by her, Mary Magdalene, and the other Mary, as the most convenient place from which they might be taken to the sepulchre. Her friends, the two Marys, who had staid at the sepulchre by themselves on Friday evening, probably lodged together, in an interior part of the city, at least more remote from the Dung-gate, and on that account went forth before it was clear daylight, that they might be in good time at Zebedee's house ; from which, when all things were ready, they and Salomé proceeded to the sepulchre, so as to be there at the rising of the sun. The lodgings of Joanna, whose husband was steward to Herod, we may fix in or near the palace ; the direct way from which to the sepulchre was through the Gate of the Valley. It is seen, at once, that this palace and Zebedee's house

were in different quarters of the city. They, therefore, who started from either, had little inducement to make such a round, as would be necessary to call at the other; when it was supposed they would all meet at the sepulchre.

The map of Dr. Townson shows also, that the distance from Herod's palace to the sepulchre was at least twice as much as from Zebedee's house. If, therefore, the three women that went from the latter to the sepulchre, and reached it about six, were half an hour in going, they who set out from the palace, at the same rate of walking, twice the distance, would be there half an hour later. But we can hardly believe them to have been thus expeditious, as to have arrived but half an hour after the first party. Early in the morning, as Joanna and one or two of her friends were prepared to set out, they had to wait for others, who might live at some distance, or not be quite so punctual; and, when they were collected, the women of Galilee, and the women of Jerusalem, if any of them were slow walkers, the rest could get on no faster, if they were to keep together in a body. We may therefore well allow near an hour between the arrivals of the two companies at the sepulchre; and this is amply sufficient for all that is supposed to have happened in the interim.

The errand of the women, who had seen an angelic vision, was to the apostles; of whom, St. John would dwell in his own house, that had been his father Zebedee's. Nor was St. Peter's far from him, John xxii. 2. To these the women would first repair, as Mary Magdalene had before. And wherever the rest of the apostles were to be found, unless the path towards their lodgings lay through the Gate of the Valley, which we have no reason to suppose, the company that first retired from the sepulchre could not meet the other advancing towards it. Herod's palace may be admitted to have been where the map places it. It may seem more questionable, how the site of Zebedee's house, originally, we may imagine, an obscure building, could be recovered, when the whole city had been razed to its foundations. But Jerusalem stood on the risings and sinkings of very uneven grounds, intersected as well as encompassed with walls, the bases of which would remain; and thus the parts into which it had been distributed, and the contents of each division, were more easily recollected and ascertained, than if the like calamity had befallen a city built on a plain. And the Christians who had retired to Pella, and the mountains beyond Jordan, before the siege, being returned to it after its destruction, would be guided by certain standing marks to the structures which they had before held in veneration. And to rebuild them as near as might be in the old places, and call them again by their old

names, might be no unpleasing consolation to those who resettled in the fallen city. Nor from the desolation of Jerusalem to the present day has the succession of its Christian inhabitants been ever long interrupted; often as it has changed its masters, and suffered by its conquerors, Romans, Persians, Saracens, Mamalukes, and Ottomans. If fable had added its conceits to traditionary truths in these matters, yet I do not find that it has interested itself about Zebedee, or told any thing of him that required his presence, or an abode for him at Jerusalem. The true reason why a house is assigned him in it seems to have been, that he really had one, the same probably which his son, St. John, called his own house (John xix. 27.); it might come to them from their ancestors; and Zebedee, though he resided in Galilee, might feel the usual reluctance to part with his inheritance, and that in the holy city. It might even be more valuable to him and his friends, at the great festivals, and on other occasions, than the price of a dwelling in such a part of the city.

In order therefore to illustrate this plan, Dr. Townson has given in his elaborate work a very satisfactory map of Jerusalem, on which we may rely, as it is not one of arbitrary construction, but compiled from ancient documents, by Villalpandus. In this map are distinctly pointed out the site of the house of Zebedee, of St. Mark, of St. James, and St. Thomas.

Villalpandus was a learned Spaniard of Cordova, well known for the *Commentary on Ezekiel*, and *Designs of Solomon's Temple*; and celebrated by many authors of name for his skill and accuracy in these researches. Among other eminent men who have adopted his topography of Jerusalem as the most satisfactory, is Bishop Walton, in his Polyglott.

These four houses that are numbered in Dr. Townson's map, and did not come properly under the consideration of Villalpandus, are from the view of Jerusalem, given by Cotovicus, an eminent civilian of Utrecht, who visited Palestine in the year of our Lord 1598.

Though in this view he sets down the Dung-gate not as it stands in Villalpandus, but as in the present city, much changed in situation and shape from its ancient form; yet he places the houses in question precisely as they are disposed in Villalpandus's map, near to a line by which he distinguishes the course of the wall that divided the old city from Mount Calvary. Herman Witsius says of him, that he examined Jerusalem with curious eyes. And so certainly thought a traveller of great note, who was there about twelve years after him, our countryman, Mr. George Sandys. For the drawings of Cotovicus of the temple, of the holy sepulchre, and other parts of Jerusalem, are closely followed in Sandys' *Travels*; and the praise which Mr. Maundrell bestows on the

latter for exactness in these matters belongs equally to the other.

The map of Villalpandus, with the addition of the houses from Cotovicus, illustrates the incidents of the morning of the resurrection, as if it were fabricated for that very purpose. And yet we may venture to affirm, that these learned men had not the most distant idea of the use to which their designs are applicable. Their notion, it may be presumed, was the same as was generally entertained, that the women all went to the sepulchre in one company, which is not particularly favored by either place separately; and, when they are thus united, is rather discountenanced by them; for hence it appears, while all the women were hastening to the same place, how much time some of them must lose by going to join the others, for the sake of setting out with them. The history not being framed to tally with the map, nor the map with the history, their undesigned agreement adds to the credibility of both.

Leaving, however, all arguments of this nature, let us consider the more authentic evidence derived from the sacred narrative itself, that the women were divided into two parties. These, for the sake of method and clearness, shall be reduced under certain heads.

1. St. Mark's account of the women that went to the tomb on the morning of the resurrection, does, in just construction, exclude all but those whom he names.

He speaks of these women, or some of them, in the five following places. First, "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the Less, and of Joses and Salomé;" xv. 40. Secondly, "And Mary Magdalene and Mary the mother of Joses beheld where he was laid;" xv. 47. Thirdly, "And when the Sabbath was past, Mary Magdalene, and Mary, the mother of James and Salomé, bought sweet spices, that they might go and anoint him;" xvi. 1. Fourthly, "And very early in the morning of the first day of the week they go unto the tomb;" xvi. 2. Fifthly, "Now Jesus, having risen early the first day of the week, appeared first to Mary Magdalene;" xvi. 9.

2. St. Luke's account does not include the women named by St. Mark; it bears tokens of being the description of an entirely distinct company.

In speaking of the women that attended the body of Christ from the cross to the tomb, St. Luke does not say, *the* women also that came with him from Galilee; but, as we shall find if we consult the original, "women also that came with him from Galilee" (Luke xxiii. 55.), there being no article accompanying *γυναῖκες*, which therefore allows us, with good reason, to conjecture that he intended to comprehend only the majority, not the whole company of these women, in his subsequent account

of them; nor at present does he mention any of them by name. He speaks of them as follows: "And women also that came with him from Galilee followed after, and beheld the tomb, and how his body was laid; and, being returned, prepared spices and ointments."

3. The accounts given of the conduct of the women, when they arrived at the tomb, imply a first and second company. And besides the vision to Mary Magdalene alone, there were two angelic appearances and speeches, each to a different set of women, in the tomb.

St. John says, that when Mary Magdalene saw the stone taken away from the tomb, "she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, 'They have taken away the Lord out of the sepulchre, and we know not where they have laid him,'" xx. 2. As these words evidently imply that the other women who came to the tomb with Mary Magdalene felt the same disappointment and concern with her in the same situation; so also they clearly show, that, before the women entered the tomb, they were very well assured that the body of Jesus was not in it. They imply another thing: that so early was the arrival of the women at the tomb, that they had not the smallest idea that any of his friends would be there before them to get it open.

But this will receive still greater confirmation from the two subsequent positions.

4. The accounts given of the behaviour of the women in the tomb are accounts of two different parties.

The women, whom St. Matthew and St. Mark speak of, were affrighted, not only at the first sight of the angel, but after he had done speaking to them. Both Evangelists represent them as hastening away from his presence, by going out quickly, and fleeing from the tomb.

But the women described by St. Luke were calm and composed; and if they had recovered such presence of mind while the angels were yet speaking, there is no reason to imagine that, having heard such happy intelligence, they were then seized with a sudden terror, and fled from the tomb trembling and amazed. St. Luke's words certainly convey no such idea of their departure from it.

5. The speech of the two angels, considered as spoken to a subsequent company, has an obvious propriety.

It would be presumption to affirm, antecedently, what the two angels ought or ought not to have spoken; but when we have their speech before us, we may examine and judge, whether the circumstances of it suit better with the whole company of the women, or with one part of them, not exactly in the same situation with the other. If the women did not visit the tomb all together, the going thither of Joanna and

her party has been rightly placed, after Mary Magdalene had left it a second time, and when our Lord had showed himself to her. And but a short space intervened between this going thither, and his meeting the two Marys and Salomé, saying unto them, "All hail!" At this juncture it was that the two angels were addressing themselves to Joanna and those who had just searched the tomb with her. When therefore Christ was not only risen, but had appeared in that body which the Father had raised from the grave, it might well be asked of those, who were much perplexed because they found not his body where it had been deposited, "Why seek ye the living among the dead?"

In every point of view, then, the division of the women into two distinct companies, going successively to the tomb on the morning of the resurrection, corresponds exactly with the evangelical accounts of the incidents of that morning. It embraces all the circumstances related of the women, and of the angels seen by them, and unites the whole into one intelligible, consistent history.

See, both for this and the subsequent notes on the following sections, Cranfield's *Harmony of the Resurrection*, and Dr. Townson's *Discourses*, with their references.

NOTE 5.—PART VIII.

WE read, in Matt. xxvii. 59–61, "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And (or, But) there was Mary Magdalene and the other Mary sitting over against the sepulchre." The words seem to imply an opposition between the departing of Joseph, and the abiding of the two women; and that this sitting over against the tomb was subsequent to the closing of it with a great stone. This solemn act could not force them away from the object of their grief. They still lingered as near to it as they could, sitting on the ground. And in this posture of mourning they continued, till reverence for the Sabbath obliged them to retire; when it was too late to prepare their contingent of spices.—Dr. Townson, vol. ii. p. 86.

NOTE 6.—PART VIII.

THIS conduct of the Pharisees and chief priests compelled them also to become unwilling witnesses of the resurrection of our Lord. The attempt of the women to enter the sepulchre on

the morning when he arose, sufficiently proves that they had not anticipated any other obstacle to the embalming the body, but that which might be occasioned by the size of the stone. They were utterly unprepared to meet with a guard, or to find the seal of the Sanhedrin on the tomb. This conduct, however, of the rulers of the people, was attended with many important advantages. They satisfied themselves that the dead body was safely lying in the tomb, before they proceeded to place the seal. Their testimony, therefore, that our Lord was really dead, must have corroborated in the strongest manner the great truth of the resurrection, and that our Lord had risen, as the apostles declared; for no common power could have eluded the jealous caution of the rulers, or have escaped the proverbial vigilance of a Roman guard. Their sealing the sepulchre also prevented the violation of the tomb, by any of the guard themselves, who might have been tempted to steal the spices in which the body was enclosed.

NOTE 7.—PART VIII.

THE word ἡγόρασαν properly signifies not "they had bought," but "they bought." The Vulgate renders it "emerunt." Mary Magdalene and the other Mary had staid at the sepulchre till it was too late to buy their spices; but both they and Salomé took the earliest opportunity of procuring them after the Sabbath was over; that is, after six o'clock in the evening of Saturday, the day preceding the resurrection. The word was rendered "had bought," by our translators, on sufficient authority; for the perfect tense is sometimes used in this manner.—(See Chandler on Matt. xxviii. 17.) It is, however, most probable, that they supposed this translation to be absolutely necessary to render the Evangelists consistent with themselves. In Luke xxiii. 56., they read that the spices were prepared before the evening of the Sabbath. They supposed, according to the general notion, that there was one party only of women; and imagined there would be an absurdity in so translating Mark xvi. 1., as if that one party had procured additional spices after the Sabbath. Whereas it is by a scrupulous adherence to the plain meaning of the Scripture that all difficulties are removed. The comparison of these two passages might alone have been sufficient to show that there were two parties of women. This seems to have escaped the attention of Mr. Valpy; who, in his valuable edition of the Greek Testament, observes, that the word ought to be rendered as if it was preterpluperfect. His argument is derived from Luke xxiii. 56., which refers only to the other party of women.

NOTE 8.—PART VIII.

ON THE TIME WHEN THE WOMEN SET OUT FOR,
AND ARRIVED AT, THE SEPULCHRE.

WE now come to the question concerning the time when the women set out for, and reached, the sepulchre. This difficulty, like all others, vanishes on a careful examination of the language of the Evangelists.

Lightfoot^a has attempted to illustrate the various expressions of the Evangelists, which describe the time when the women came to the sepulchre, from the distinction of twilight among the rabbins. His reasoning is founded on the old supposition, that there was but one party of women; and is, besides, arbitrary and unsupported by authority. To inquire more accurately into the time, we must endeavour to ascertain the full meaning of the terms which are used by the Evangelists. The words of St. Matthew are, *ὅψι δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς ἡλὸν σαββάτων, ἦλθε*. "Late after^b the Sabbath, at the dawning of the first day of the week."

Τῇ ἐπιφωσκούσῃ, "at the dawning," is used for *σὺν τῇ ἑφ' ἐπιφωσκούσῃ*, "along with the dawning morn." *Ἦλθε*—the proper meaning of this word seems to be, that they set out from their homes at this time. The word *ἐρχομαι* signifies both, "to go to," or, "set off to," as well as, "to arrive at," any place.

Mark xvi. 1, 2. *τοῦ διαγενομένου σαββάτου, ἂν πρωὶ τῆς μιᾶς σαββάτων*. "After the Sabbath was thoroughly past, very early on the first day of the week."

Here *διαγενομένου σαββάτου*, is explanatory of Matthew's *ὅψι σαββάτων*: *δια* in composition strengthening the signification. *Πρωὶ* includes the whole time of the early watch; and,

^a The distinction of twilight among the rabbins is thus given by Lightfoot;—1. *אילתא דשחרא* "The hind of the morning, the very first perceptible light of the dawn, the women went towards the sepulchre." 2. *משכיר בין הכלת ללבן* "when the difference between purple and white may be distinguished." 3. *משיאור הכורח* "when the east begins to lighten." 4. *בנץ החמה* "sun-rise." According to these four phrases we may interpret the evangelical narratives. St. Matthew says, *τῇ ἐπιφωσκούσῃ*, "as it began to dawn." St. John says, *πρωὶ σκοτίας ἔτι οὖσης*, "early in the morning, while it was yet dark." St. Luke's expression corresponds to the third, *ὅρθρου βαθείας*, "very early in the morning:" and St. Mark uses a phrase corresponding to the fourth, *ἂν πρωὶ*, "very early in the morning;" and yet *ἀνατείλωντος τοῦ ἡλίου*, "at the rising of the sun."—Lightfoot's *Works*, Dr. Bright's edit. vol. ii. p. 359.

^b The word *ὅψι* ought to be translated "after," "late after," or "long after;" for the Sabbath among the Jews ended on the Saturday night, when it could not be dawning towards the first day of the week. Schmidius has quoted Plut. in *Numa*, *ὅψι τοῦ βασιλέως χρόνον*, "after the time of the king;" and Philostratus, *ὅψι τῶν Τρωϊκῶν*, "after the Trojan war."—See also Bos. *Exercit.* ap. Bowyer, p. 134.

to mark the dawn, Mark adds *ἂν*, "very," which is especially put elliptically for *ἐννυχον ἂν*, by Mark himself, i. 35. "very far in the night."

The *πρωὶ* was the epithet given to the last watch, from three in the morning to six; the time therefore implied by St. Mark was probably about four o'clock, or a little after.

Luke expresses the time, *τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθείας*. "On the first day of the week, while the rising [sun] was deep," sunk beneath the horizon.

The morning twilight begins as soon as the sun arrives within eighteen degrees below the horizon, for then the smallest stars disappear. This phrase also is used by the best classical writers: Aristophanes, Thucydides, Aristides, &c. use it, and Plato explains it, *Ἡ οὐ πρωὶ ἔτι ἐστιν; παρὰ μὲν οὖν—ὄρθρος βαθείας*. "Is it not yet early—surely it is—the rising [sun] is deep."—*Crito*, p. 32. It is not, however, of so much importance to consider, in this place, the passage of St. Luke, as he relates the time at which the second party proceeded to the sepulchre^c.

John expresses the precise time of the *πρωὶ* or "early watch," differently from Mark. *Τῇ δὲ μιᾷ τῶν σαββάτων, πρωὶ, σκοτίας ἔτι οὖσης*. "On the first day of the week, early, while it was still dark." This is more definite than St. Mark. *Σκοτία* should not be rendered "dark," as in our translation. It is a diminutive of *σκοτός*. *Πρωὶ, ὑπ' ἡοῖ, οἱ σὺν τεύχεσι θωροήθηεντες*. "Early about morn, they armed with their weapons," where *ὑπ' ἡοῖ* seems to be a contraction of *ὑποφωσκούσης ἑω*, "sublucente Aurora."

The first part only of the second verse of Mark xvi. is inserted in this section, on the supposition of Townson, and more particularly of Cranfield, who considers the latter clause only to relate to the arrival of the women at the sepulchre, while the former refers to the time of their leaving home^d.

The principal difficulty in reconciling these various accounts arises from the expression here used by St. Mark, the word *ἐρχομαι* being supposed, by commentators, to signify both *to arrive at the sepulchre*, or *to leave their own homes to go there*. "Those who support the latter opinion," says Mr. Cranfield, "have no doubt the best of the argument, and have offered very probable reasons for the justness of their plans." However, as some have objected to this opinion, it may be proper to see how far the setting out of the women admits of incontrovertible proof, by a comparison with one text

^c Vide section x. and note.

^d West *On the Resurrection*, third edition, p. 38, 39.

^e See Godwin's *Moses and Aaron*. lib. iii. p. 81, 82; and Bishop Newcome's *Harmony of the Gospels*, notes, p. 58.

and the other; in order to which, it is necessary that we should first bring in view the following words of St. Mark, *Καὶ ἅπαν πρωὶ—ἔρχονται ἐπὶ τὸ μνημεῖον*, xvi. 2. The word *πρωὶ* signifies the last quarter of the night, called the morning watch, consisting of the three hours next before the rising of the sun, and ended at it. The phrase *ἅπαν πρωὶ*, must denote the beginning, or not long after the beginning, of this watch, and also the dawning of the day; as will easily appear from another passage in the same Evangelist, which is *πρωὶ, ἔννυχον ἅπαν*, chap. i. 35. The word *ἔννυχον*, as it stands here, I suppose to signify the darkness of the night; and St. Mark appears to have used it explanatory of *ἅπαν πρωὶ*. The meaning, therefore, of the whole phrase seems to be, towards the ending of the night, or near the dawning of the day; and perhaps the words may admit of a more proper translation than that we find in the established version, viz. "Very early in the morning, towards the dawning of the day." It might hence be fairly concluded, had we no other argument to go upon, that *ἅπαν πρωὶ* (xvi. 2.) signifies somewhat the same time as *ἅπαν πρωὶ* (i. 35.) But that the phrase alludes to the dawning of the day appears evident from the parallel place in St. John, where the words *σκοτίας ἔτι οὐσης*, are designed to show in what part of his *πρωὶ* the act of the women took place. It is also worthy of regard, that St. Matthew likewise, in the parallel passage, speaks of the act of the women as taking place at the dawn. The word *ἅπαν*, therefore, is used in a very emphatic and significant sense, and every way concurs to show that St. Mark meant to point out by it, the early part of the morning watch, or the beginning of the dawn. But the same Evangelist (xvi. 9.) has dropped the very significant *ἅπαν*, and only says, that Jesus arose *πρωὶ*. This variation of expression, in respect of different facts, denotes that what the one described as taking place *ἅπαν πρωὶ*, "very early in the morning," did happen prior in time to that which took place, *πρωὶ*, only "early in the morning." The dropping of an adjunct of a superlative sense, and using the word of positive import only, by itself, is a strong indication of this. When the women now arrived at the sepulchre, they were almost instantly acquainted by the angelic vision that Jesus was risen. He arose therefore before the women arrived: but his resurrection took place *πρωὶ*, only "early in the morning;" consequently St. Mark has used the verb *ἔρχομαι*, to express some other act of the women which took place *ἅπαν πρωὶ*, "very early in the morning," before Jesus arose; and what can this be but their setting out from their homes? Now the rest of the Evangelists express, by the same verb, an act of the same women which took place at break

of day, a point of time exactly parallel with the *ἅπαν πρωὶ* of St. Mark: but this cannot be their arrival, because the distance of the sepulchre from Jerusalem was such, as to render it altogether impossible that they could be there instantaneously. They therefore speak of the setting out of the women; and this is agreeable to the series of St. Matthew's narration. We shall only observe, that the Evangelists have left us to infer the arrival of the women from their subsequent contexts; in which it is so clearly implied, that there was no necessity for them to give us any express information about it.

The words of the section, then, may be thus paraphrased:—

Matt. xxviii. 1. After the Sabbath,

Mark xvi. 2. at about four in the morning,
the first day in the week,

John xx. 1. while it was still dark,

Matt. xxviii. 1. as the dawn of the first day
of the week was beginning,
Mary Magdalene and the
other Mary left their home,

Mark xvi. 2. and go to the tomb,

Matt. xxviii. 1. to view the tomb.

NOTE 9.—PART VIII.

BISHOP HORSLEY has supposed that the women saw the descent of the angel, and the rolling away the stone; but it is evident that this opinion is erroneous, for they did not arrive till it had already been removed. Compare Mark xvi. 4. Markland^g observes on these words, *σεισμός ἐγένετο μέγας*, "there had been a great trembling among the soldiers," not an earthquake. Hesychius *σεισμός: τρόμος*.

NOTE 10.—PART VIII.

MATT. xxvii. 52, 53.—*Καὶ πολλὰ σώματα—ἡγέρθη. Καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν.* This seems to be the best way to read this passage. When he yielded up the ghost, the graves opened: and after his resurrection the bodies of those who had been dead went into Jerusalem, and appeared to their friends. They were the first-fruits of the resurrection^h.

The Jews believed, that in the time of their Messiah, the bodies of their patriarchal ancestors should arise from the dead. It is demanded, Why did the patriarchs so earnestly desire to be buried in the land of Israel? Because they died in that land, and in that land they shall

^g Markland ap. Bowyer, p. 135.

^h Grotius apud Bowyer's *Critical Conjectures*, p. 132.

^f See Cranfield's observations in loc.

live again in the days of their Messiahⁱ. And again, the promised land is called ארץ חמדה, "the land of their desire," because the patriarchs enjoyed there many blessings. Jacob desired to be removed to that land, because he and his ancestors should there live again, in the days of the Messiah—מפני שהם חיים תחלה—לימות המשיח.

There is another tradition to be found also in the book *Sohar*, which speaks in such an evidently scriptural manner on the subject of the future resurrection, that it is most probable it has been borrowed from the writings of St. Paul.

There is certainly no absurdity in the supposition of Fleming, that many of the saints of the Old Testament might have now risen, and been miraculously revealed to some of the more depressed of our Lord's disciples. Neither is it impossible that this might have been a part of the expectation of Abraham, when he rejoiced to see the day of Christ, and he saw it, and was glad^k.

Klopstock, in his *Messiah*, has made a most beautiful use of the opinion, that the bodies of the patriarchs, and others of the Old-Testament saints, arose at this time.

How great must have been the astonishment of the people and of their rulers, when they passed by the sepulchres of the dead to behold them open, and the bodies that had been buried visible, and slowly and gradually, perhaps, recovering from the repose of death! Here would have been seen the venerable figure of some aged patriarch, bursting the cearments of the tomb, the folds and wrappings of the embalmer. There, might be seen the beloved form of some cherished child, or parent, over whose recent grave the flowers had not yet ceased to bloom, who was still lamented, and still wept, bearing witness to the great event. It is not impossible that many of those who had beheld the actions, and believed in the words of the Son of God, while on earth, were now restored to life, and were permitted to appear to their friends, as an undeniable evidence of the truth of Christ's resurrection, and of his conquest over death and the grave. The tombs of the rich and the poor opened to the gaze of the astonished spectator: "the corruptible put on incorruption, and the mortal assumed immortality." The bones were seen to come together; the sinews and the flesh to unite and to revive. The monuments of marble, the sepulchres of

rock, shook and were rent asunder. The mouldering dust, by a silent and mysterious process, assumed again its form and features, and acknowledged the power of an invisible Conqueror over the last great enemy of man. The combat between death and life was again renewed, and death was swallowed up in victory. Scenes, such as these, but ten thousand times more sublime and wonderful, are reserved for those that shall be alive in the latter days upon the earth; when the trump of the Archangel shall sound, and the Mediator, attended with all the company of angels, in the glory of his Father, shall receive the full recompence of his sacrifice: for his voice shall call the dead from their graves, and, amidst the wreck of humanity, announce to the astonished living, that the reign of immortality has begun, and that the triumph of their God is complete.

The veil which hides the future world from the intrusion of man, seems to be partly removed when we read this passage. Time may engrave his changes upon us; the eye may lose its brilliance, the limb its activity, the frame its strength; but, God be thanked for the consolation of a Christian, and the hope of a resurrection to life! The religion of Him who died for man, and laid waste the empire of death in that moment when he yielded to its sceptre, can support us through the miseries of this state of trial, and bear us safely through the valley of darkness and corruption. This religion is the only solid foundation of hope, or happiness, both here and hereafter.

NOTE 11.—PART VIII.

I HAVE adopted the emendation of text in this passage proposed by Mr. Cranfield, after a careful consideration of the reasoning of Archbishop Newcome and Dr. Benson. The text requires only to be pointed differently; and, without any alteration of the Greek Vulgate text, the whole passage is made consistent. The original reads thus: ver. 2. *Μαν πρωτ τῆς μιᾶς σαββάτων ἐρχονται ἐπὶ τὸ μνημεῖον, ἀνατελάντιος τοῦ ἡλίου*: ver. 3. *καὶ ἔλεγον πρὸς, κ. τ. λ.* If we place a period at *μνημεῖον*, and read the beginning of ver. 3. with the latter part of ver. 2, as one sentence, the narrative is complete, and the difficulty arising from the impossibility of uniting *Μαν πρωτ* with *ἀνατελάντιος τοῦ ἡλίου*, vanishes. I have done this. The former part of the verse is in Section VII; it reads thus—Ver. 2. They came unto the tomb.

3. And they said to each other,
2. About the rising of the sun,
3. Who shall roll away, &c.

The same reading was in the harmony^l of Am-

ⁱ *Brescith Rabba*, sect. xevi. fol. 93. 4. and *Schemoth Rabba*, sect. xxxii. fol. 131. 2. ap. Schoetgen, *Hor. Heb.* vol. i. p. 237.

^j *Sohar Chadasch*, fol. 45. 1. "Ubi de Messia sermo est, quod tempore Jubilæi venturus sit, quando buccina clangent: et a clangore, et sonitu buccinarum, evigilabunt Patres nostri in medio speluncæ, ויכהלקון ברוחא, et surgent in spiritu, et venient ad eos," ap. Schoetgen.

^k In the unpublished papers of Lord Barrington, in a letter to Dr. Lardner, I find some very curious and original ideas on this subject.

^l Vide Millium in loc. edit. Kusteri.

monius: *et orto jam sole dicebant*; and in the Æthiopic version.

I shall subjoin Mr. Cranfield's remarks on the criticisms which have been proposed to remove the difficulty, and to which he rightly objects. Mark xvi. 2.—this place, as it stands in the received text, has created great embarrassment to the commentators and harmonists, owing to the difficulty of reconciling the descriptive ἀνατελλαντος τοῦ ἡλίου, with the descriptive λαν πρωῒ. For this question is obvious, How can the dawning of the day be at the rising of the sun? or, in other words, How can two hours before sunrise be no space of time? Such is the natural question that arises from perusing the received text of the above place; and therefore, as this text labors under so great an inconsistency, there must be a fault in it; but, as it is not possible that so gross a blunder (lying within the small compass of thirteen words) could escape the notice of St. Mark, who appears, in many instances, which it is needless to point out, to be a clear and circumspect writer, the received reading cannot be genuine. Two ways have been proposed for removing the difficulty. It has been said, that if we adopt the reading of Beza's MS. which is ἀνατέλλοντος, *orientem*, the seeming inconsistency in St. Mark will thus be reconciled; for λαν πρωῒ cannot admit of ἀνατελλαντος. To which I must reply, that neither can it admit of ἀνατέλλοντος, unless it can be proved that this word signifies the dawning of the day; a sense which surely no accurate person will attempt to assert it possessed of. The word must signify, at least, that the upper limb of the sun was very near the sensible horizon, and therefore, as there can only be the difference of a few minutes between the times denoted by this reading and that in the received text, I think it very immaterial which we follow.

Another way proposed to remedy the difficulty is, that ἔρχονται should be taken with λαν πρωῒ, in the sense of "going," or "setting out," and always understood with ἀνατελλαντος τῷ ἡλίῳ, in that of "coming," or "arriving." The ellipsis, however, which this opinion introduces, is certainly very harsh and unusual; and, I think, too farfetched for being adopted, as it does not seem to flow in an easy manner from the context of the Evangelist; for λαν πρωῒ and ἀνατελλαντος τοῦ ἡλίου are evidently made by the common reading of the place, to be both connected with the same verb, ἔρχονται; and therefore the proposer of this solution should have offered one important amendment to make good his opinion. What this is may easily be seen by part of what follows. In the most ancient MSS. there is no distinction of words; no space left between every two words,

but all the letters in one line are close together. This being the case, we have warranty to point the text so as to exclude out of it the sentence in which λαν πρωῒ is, which may be done by placing a period or full stop immediately after the word μνημεῖον. This would entirely remove the difficulty; for then ἀνατελλαντος τοῦ ἡλίου would have no connection with λαν πρωῒ, and it would clearly appear, that the two descriptive phrases related to different times, for which, in all probability, the Evangelist intended them both, &c.

NOTE 12.—PART VIII.

Looking up they saw with surprise, θεωροῦσιν, that the stone was rolled away, ἦν γὰρ μέγας σφόδρα, "for it was very great." This was the cause of their surprise.—See Bowyer, p. 181.

NOTE 13.—PART VIII.

ON THE FORM AND DIMENSIONS OF JEWISH SEPULCHRES.

THE distance of the holy sepulchre from Jerusalem was not one mile. It is necessary to remember this fact to account for the rapid going and coming of the agitated and anxious followers of Christ.

Mary Magdalene, as soon as she discovers the stone is rolled away, leaves her companions, without approaching to examine the sepulchre, to inform St. Peter and St. John of this unexpected occurrence; no doubt hoping to receive some explanation from them, or to have the benefit of their exertions in this unlooked-for event.

Other difficulties in the account of the resurrection arise from our not sufficiently understanding the form of the sepulchres which were used by the Jews.

The form of the sepulchres among the Jews is thus prescribed by the rabbis—"He that selleth his neighbour a place of burial, and he that takes of his neighbour a place of burial, let him make the inner parts of the cave four cubits, and six cubits; and let him open within it כּוּבִין ח' eight sepulchres. They were accustomed, says the gloss, to bury the same family in the same cave; whence if any one sold his neighbour a place for burial, he sells him room for two caves, and a floor in the middle. כּוּךְ is the very place where the body is laid."

It cannot, however, be supposed that every

^m Bishop Newcome's *Harmony of the Gospels*, notes, p. 54; Benson on 1 Thess. ii. 7. note N. and 2 Thess. ii. 13.

ⁿ *Bara Bathra*, cap. vi. hal. ult. ap. Lightfoot *Chorag. Century, Works*, vol. ii. p. 89, 90. Dr Bright's edition.

person who might wish to purchase a burial place, if he desired it for himself alone, was compelled to conform to this law. It will be observed, that nothing is said of Joseph of Arimathea requiring this sepulchre for his family, it seems indeed to have been peculiarly his own for his own use.

The rabbins (says Dr. Townson) prescribe that a Hebrew sepulchre should have a court before it, through which you are to pass to the door that leads into the cave or proper place of sepulture. They direct the court to be made of six cubits, or nine feet square^o.

There is an area or portico of the prescribed dimensions before that which is now called the holy sepulchre, and which seems not ill entitled to the name which it has long borne. For though in the reign of the Emperor Adrian the sepulchre of Christ was buried under a vast mount of earth, and on this mount was set up an object of pagan worship in despite to the Christians, yet the place was pointed out to them by these very signs of idolatry standing over it; and when this mountain of earth, with all that had been erected over it, was about two centuries after cleared away, by order of Constantine the Great, then, as Eusebius expresses it, "the cave, the Holy of Holies, obtained a similitude of our Saviour's resurrection;" which words allude not only to the burial and resurrection of the blessed body that had lain in this sepulchre, but also to the form of the Jewish sanctuary. For the title of Holy of Holies given to the cave imports, that it had a holy place before it, and was divided into two, like the sanctuary. It is therefore an indirect testimony of Eusebius, a native of Palestine, where he lived many years, concerning the platform of our Lord's sepulchre.

Let us now examine the form of it by the Evangelists. St. Matthew tells us that the angel "rolled back the stone from the door, and sat upon it," (Matt. xxviii. 2.); St. Mark, that the women saw this angel, or "young man clothed in a long white garment (xvi. 5.) sitting on the right side." But they did not perceive him till they were entered into the sepulchre. He had therefore not rolled the stone out of it, but to one side of it; yet he had rolled it from the door. The door therefore was in a partition that divided the sepulchre in two; and the whole of the inward division was not visible to those who stood in the outer. The angel said to the women, "Come, see the place where the Lord lay," (Matt. xxviii. 6.) They were therefore standing where they did not command a sight of that place; yet they were within the sepulchre; for as soon as he had finished his speech to them, they went out quickly, and fled from the sepulchre. Mark xvi. 8. So St. Mark

says; and so also St. Matthew, rightly understood; for his words are, "they departed quickly from the sepulchre," (Matthew xxviii. 8.), means evidently they departed quickly out of the sepulchre; as the same mode of expression is translated in other passages. Thus the real, as the reputed sepulchre, consisted of a place of sepulture, and an enclosed court or area, as did often the sepulchres of the Greeks. *Μνημα*, or *μνημεϊον*, is the general name given by the Evangelists to the tomb; but *τάφος* is the word used by St. Matthew. The *μνημεϊον*, or whole of the sepulchre, consisted of the *τάφος*, or place where the body was deposited, and the *οκέπη*, or outer court^r.

The sepulchre is called in the original *Mnema*, or *Mnemeion*, by all the Evangelists; but St. Matthew has besides another word on this occasion in Greek, *Taphos*; and his use of this word carries such marks of discrimination, and he is so little apt to deal in a variety of terms, when one will precisely answer his intent, that it may be justly concluded that St. Matthew employs two words, because one of them sometimes expresses his meaning more exactly than the other, and that they are distinct in his acceptance of them, as much as with us a "church" and its "chancel." What was in the *Taphos* was within the *Mnemeion*; but what was in the *Mnemeion* was not therefore within the *Taphos*. The Jewish rulers, who would take what they judged the most certain measures to retain the body of Christ in their possession, requested a guard for the *Taphos*, (Matt. xxvii. 64.) The *Taphos* they secured by sealing the stone, (ver. 66.) The two Marys sat over against the *Taphos* on Friday evening, (ver. 61.) The women went to visit the *Taphos*, as the great object of their care, early on Saturday morning, (Matt. xxviii. 1.) In this therefore the body had been laid; but because they had not been in it, when they saw the angel, and as soon as he had done speaking to them fled away, they are said to have "departed quickly out of the *Mnemeion*." (ver. 8.) Now if the two words are of different application in St. Matthew, it is plain there was a difference in the places to which they are applied^r.

Mr. Cranfield objects to this opinion of Dr. Townson, that the angel appeared to the first party of women, in the outer court, sitting on the stone, on the right side. He endeavours to prove at some length, that the angel was within, in the inner part of the tomb. As this question, however, does not appear of much importance

^r Potter's *Antiquities*, vol. ii. book iv. chap. vii. p. 221. third edition.

^q The inner part of the *μνημεϊον* was also called *μνημεϊον*, thus καὶ τὸ μνημεϊον τὸ τοῦ Ἀβγούρου αὐτόματον ἀνοίχθαι*, a phrase which evidently restrains *μνημεϊον* to the signification of nothing more than the mere tomb, in which the body of Augustus was laid.

* Niphillini *Epitome Dionis*, p. 523. ap. Cranfield.

^o *Nicolai de Sepulchris Hebraeorum*, lib. iii. cap. ii. p. 178.

to the history, I shall merely refer to the discussion of the point—it will be found in p. 548, observations on section i.

NOTE 14.—PART VIII.

THEIR emotion and agitation were so great that they were confused and overpowered with the mingled sentiments of astonishment, incredulity, fear, and delight. What will be our own overpowering emotions when we shall behold the same Saviour in glory, on our own resurrection from the dead!

NOTE 15.—PART VIII.

I HAVE preferred the decision of Townson and West, to that of Dr. Lardner and Mr. Cranfield, with respect to the insertion of Luke xxiv. 12. as parallel with this passage of St. John. West's arguments on this point induced both Pilkington and Doddridge to alter their harmonies according to his arrangement. There is reason to believe that the Evangelists have observed, in the events they severally record on the subject of the resurrection, an exact order of time. But this is an exception, if St. Luke and St. John both describe the same going of St. Peter to the sepulchre: for that in which St. Peter and St. John went together was before any report of the women concerning a vision of angels. When St. Peter went with St. John, it was in consequence of his interview with Mary Magdalene; it is expressly asserted that he descended into the sepulchre, and saw the linen clothes lie; he went at this time to be satisfied that the body was actually removed. In the visit mentioned by St. Luke, it appears that his object was to ascertain if he also could see the angels who had been visible to the women, mentioned Matt. xxviii. 8. The two visits of St. Peter are represented as proceeding from different motives, and the circumstances attending them are related as having taken place at separate parts of the tomb. See Townson, Cranfield, West, and their references.

NOTE 16.—PART VIII.

THE disciple whom Jesus loved came first to the sepulchre, and when he had stooped (standing on the floor of the outer apartment, that he might look into the burying-place), saw the linen clothes lie; yet went he not in. But Peter went in, &c. that is, from the floor he went down into the cave itself, where the rows

of graves were, כִּי־יָ, in which, however, the body of Jesus only had been deposited.

St. Peter entered and examined the tomb, St. John went in also; and he says of himself, "And he saw and believed." What he saw was the same that St. Peter did: but what did he believe? An answer to this, I trust, we shall be able to collect from some circumstances in the history. When Peter went into the tomb he saw the linen clothes, *κελιμενα*, lying at full length, as when the body was in them; and the napkin, *ἐντετυλιγμένον*, folded up in wreathes in the form of a cap^s, as it had been when it was upon our Lord's head. The Apostle, *θεωρεῖ*, accurately viewed, with some degree of contemplation, the burial clothes lying thus in such remarkable order: and it is no wonder he was astonished at this state of the tomb, which he could not account for; and though it might have seemed to him to border somewhat on the miraculous, yet it does not appear, from this part of the history, that he had any idea of the reality of our Lord's resurrection^t. The astonishment of Peter excited the attention of John, who then went down into the sepulchre, and on seeing that the body must have miraculously slipped out of its grave clothes, which lay in their right order, he saw and believed.

St. John's belief, then, of the resurrection arose from what he saw; "He saw and believed:" but, at the same time, he honestly and candidly acknowledges his "slowness of heart to believe the sure word of prophecy;" and seems in a manner to reprehend himself for grounding his belief merely on what he saw, when he should have founded it rather on the unerring prophecies of Scripture, which were written for his learning; but he adds, as an apparent apology, "that they knew not the Scripture, that he must rise again from the dead." The interpretation contended for seems to flow in a natural and easy manner from the context of the Evangelist, and shows the inutility of *ἐκ* before *ἐπιστεύσεν* in the Cambridge MS. or version; the Latin translation of which has no negative particle^u. But however we must be allowed to assert, that neither a report nor insinuation of the resurrection was necessary to John's believing it; he might have believed the resurrection, and did believe it, as the context of the Evangelist shows, without any prior report; and he inferred it, as he reasonably might, from the state of the tomb, which afforded to an impartial and thoughtful mind, a very strong presumptive argument of the reality of that miracle. When St. John therefore entered the tomb, and accurately examined the linen clothes, a new

^t John xx. 8.

^s Luke xxiv. 12.

^t Luke xxiv. 25, 26.

^u See Doddridge's *Family Expositor*.

combination of ideas must have extorted from him a belief which he could not have had before; a belief of something more momentous than the report that the body had been taken away: and what belief could this have been but of the resurrection? We may observe also, that St. John's believing the resurrection from what he saw is contrasted with his not knowing, and therefore not believing, it from Scripture.

If it be said, that when the women told the eleven of the resurrection, the apostles disbelieved them, and received their report as idle tales, and that this account therefore is inconsistent with St. John's believing the resurrection, it may be answered, it is not necessary to suppose that St. John made a public declaration of his belief; he might have thought it prudent to keep it inwardly to himself; for, "he might have believed that Christ had risen again, though this faith or belief was yet weak, and stood in need of some further proof to confirm it." Therefore, while the women were reporting their glad tidings, and most of the Apostles scoffing at them as idle tales, St. John, who had no positive certainty of the truth of what they asserted, might have held his peace, and said nothing either for or against them; in which case, it might have been then presumed, that he was in the same mood of thinking as the others, though he takes care himself to tell us, that he was not*.

NOTE 17.—PART VIII.

"MARY," says Lightfoot, "stood at the sepulchre without; that is, within the cave, on the floor, but without that deeper cave, where the כִּבּוּץ, or 'places for the bodies,' were deposited." She had followed the disciples, but they had left the sepulchre immediately after they had satisfied themselves of the absence of the body. She now arrived the second time at the tomb, and disappointed at finding they had left it without communicating the result of their inquiry, she weeps at the supposed profanation of the sepulchre by the unknown hands which had removed the body of her Lord, and at the scene of misery, anguish, and death, to which she had been witness. That Mary was now alone is evident from the manner in which St. Mark, xvi. 9., describes the appearance of our Lord to her, as well as from the way in which the same narrative is told at greater length by John, xx. 11-14.

NOTE 18.—PART VIII.

THE doctrine of the ministry of angels, so

* See on this verse Archbishop Newcome, ap. Bowyer's *Conjectures*, p. 329.

much esteemed by the primitive Church, as well as by the most eminent and pious Christians of all ages, has now become one of those which, without any one well-founded argument, is to be reasoned away. The repeated appearances of angels, both in the old and new dispensations, seem designed to point out to us the near, though mysterious, connexion of the invisible state with that which we now inhabit. And what can be more consolatory to the believer than the idea which this and other passages of Scripture appear so much to corroborate, than the belief that the angels of heaven are around us, the ministering spirits of God, for our good, watching over us, and fulfilling the wisdom of his providence? Why should this opinion be disclaimed? Angels were present at the creation; they have been repeatedly manifested to man. To Isaiah the seraphim appeared veiling their faces with wide-spreading wings. The form that was visible to Ezekiel had the semblance of a lambent flame, enveloping what seemed its body. To the women they appeared in shining garments, and to the keepers at the sepulchre as lightning, with raiment white as snow. They are the happy possessors of that blessedness to which the spirits of the departed hope to be admitted. And they shall be again visible in their thousands of thousands, at that magnificent and glorious triumph, when the Ancient of Days shall sit on the throne of his glory, and the assembled universe be summoned before his high tribunal. Is it impossible, then, that they are the invisible, yet efficient agents, in many of those innumerable events which are attended with moral and religious benefit to individuals and to the world; which are but too generally ascribed to incidental circumstances, or to the well-laid plans of human policy?

The soul of man is gifted with powers and properties which are distinct from the human body, and which it possesses in common with superior beings. I cannot believe, therefore, that idea to be irrational, which represents the manner of our present union with the invisible world by the following ingenious and curious image. Suppose a number of lighted lamps were placed in a room, one of which only was covered with an earthen vessel, the lamp so encumbered, as soon as the covering was either broken or removed, would find itself in the same state and condition with the other lamps. So it may be with the accountable spirit of man. The earthen vessel of the body may be broken by violence, or silently destroyed by sickness or age, but, as soon as the veil or the covering of the body is removed, the unfettered spirit finds itself the companion of kindred spirits, which, though now unseen, are continually surrounding it. The time is not far hence, when we shall know, even as we are known; in

the mean time, the very attempt to speculate upon these things, elevates and purifies the mind²⁰.

NOTE 19.—PART VIII.

ON THE RESURRECTION.

As woman brought death into the world, a woman was made the first witness of the resurrection of life. Of the manner of Christ's existence after he arose from the dead we can form no adequate conception. The manner of the resurrection of the same body was, and is, one of the most incomprehensible difficulties of Christianity; and our Lord therefore has condescended to teach the doctrine, not, like the generality of his other doctrines, by arguments and reasoning, but by repeated facts, and those of the most undeniable nature. And he taught it, lastly, by his appearing to his disciples after his resurrection.

Before that time our Lord had lived among his disciples as a man among his companions. He was in all points like unto them, sin only excepted. After that event his body, though to appearance the same as it had ever been, assumed various properties and powers which it had not before possessed. We read, that when the disciples had assembled in a room, the doors of which were shut for fear of the Jews, Jesus suddenly stood in the midst. On the evening of the day of his resurrection, he joins himself to two of his disciples as they were going to Emmaus. He enters into conversation with them. He talks of the Scriptures and of himself till their hearts burn within them. But their eyes were holden and they did not know him. When they came to their own home, he sat down with them, and then it was, in breaking the bread, that he made himself known; but at the very instant, when they were filled with joy, he became invisible: he vanished out of their sight. Before his resurrection our Lord had conversed familiarly with his disciples; after that event he was seen only occasionally among them, in a more solemn and mysterious manner. His great object on these occasions seems to have been, to increase their faith, and to convince them that the same body they had beheld committed to the ground, was now raised to life again in a glorified form. He proves to them that a door, or a wall, or the sides of a grave, could not oppose his progress. He passes through solid matter as through the yielding air, yet he had still a body which they could touch and handle, bearing the marks

of the spear and the prints of the nails. The day of his ascension arrives, Christ ascends by his own power. No horses of fire, no chariots of fire elevated him. Of himself, he raised himself, a Divine and Glorious Being, into the blue firmament of heaven; and he ascended where he still remains, with *his* Father, and *our* Father, with *his* God, and *our* God.

This doctrine of the resurrection of the body, which our Lord and Saviour thus taught by action, is explained in the Epistles of St. Paul, by the most powerful and eloquent reasoning. "Some man will say, how are the dead raised up, and with what body do they come? That which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain." That is, as the laborer may commit to the ground, in the winter or in the spring, the seed of a flower, or a grain of wheat, which in the course of its appointed time rises from the ground in a different and superior form, with the beautiful blossom, and the fragrant flower; so also the mouldering body, which is committed to the ground, may be called the seed of that body which shall be raised from the grave in glory. We are removed from the sight of our nearest kindred and our dearest friends. "Earth to earth, ashes to ashes, dust to dust." But the pale and corrupting corse, the cold clay, the fading features, and the icy limbs shall burst from the tomb of earth, and be clothed with the beauty of holiness! "It is sown a natural body, it is raised a spiritual body; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." It is sown as the bare grain, and the worthless seed; but after the winter of the grave is over, when the dead, small and great, shall stand before God, the bodies of men shall be raised in the same form, and invested with the same nature and properties, as that with which their Divine Master arose from the tomb. "Our vile bodies shall be made like unto his glorious body." More than this the Scripture does not reveal. Why it was that neither Mary Magdalene, nor the other disciples going to Emmaus, nor his own apostles at the sea of Tiberias, were not at first able to recognise our Lord, though they afterwards knew him, is among those mysteries which we shall understand hereafter, when we ourselves shall arise from the grave, and renew our former friendships in our glorified bodies.

NOTE 20.—PART VIII.

²⁰ On the subject of angels, see Wheatley's *Sermons*; Hammond *On the Angelic Life*, a very curious and valuable work; a *Sermon* of Bishop Bull's, &c.

"MARY MAGDALENE is here said to have turned herself back; and afterwards, in ver.

16, again to have turned herself. Schacht, in his *Harmony of the Resurrection*, proposes, as a solution of the difficulty, the supposition, that in the first instance she only turned her head, and in the second her whole body. Or, he adds, after her address to Jesus as the gardener, she may again naturally enough have directed her attention to the sepulchre. This is from Koecher. I prefer the former solution."—Dr. F. Laurence's *Remarks on Scripture*, p. 73.

NOTE 21.—PART VIII.

ON THE WORDS, "TOUCH ME NOT."

Μή μου ἅπτου. Mr. Chandler would translate this, "Embrace me not,—hold me not." And he produces many examples from Homer, Xenophon, and Euripides, *Hec.* ver. 339, *ἔψαι μητρὸς*, "embrace thy mother." Ἀναβέβηκα he would translate as a present tense, as it must mean, he says, John iii. 13., when Christ had certainly not ascended. He quotes Homer also in the first *Iliad*, ver. 37, for the similar use of another compound from the same primitive verb, *ὃς Χρόσῃν ἀμφιβέβηκας*: he would then join this, not with the preceding, but with the following sentence; and the whole sense will be, "Hold me not; for I am not yet going to ascend to my Father: but go unto my brethren, and say unto them, I do ascend (for I shall shortly ascend) unto my Father and your Father, unto my God and your God."

He brings many instances of the present tense (as *ἀναβαίνω* here) being used to signify what is shortly to be done.

Vogelius has here a very ingenious conjecture of *μή οὐ πτοοῦ*, "be not afraid," for *μή μου ἅπτου*, "touch me not." This approaches so near to the traces of the letters, and, besides, so resembles the first address of Christ to the women in Matthew, and of the angel to the women in Matthew and Mark, "Fear ye not, be not affrighted;" that, if it were supported by any manuscript authority, I should willingly adopt it. But the Sacred Text should not be altered on conjecture only.

Bowyer, in his *Conjectures*, proposes *μή, μου ἅπτου*. "No; (I am not the gardener, as you suppose;) touch me." And for this he quotes Paulus Bauldrius, in Neoceri *Bibliotheca*. But it seems to me too farfetched a reading, and inconsistent with Mary's previous recognition of Christ, in the appellation of Rabboni.

Koecher observes, that Michaelis proposes to make it an interrogation, "Do you not touch me?" as inviting that test of his real appearance. Kypke, in his *Observations* (he says) explains the passage as a prohibition of adoration until after his ascension.

On the whole, I continue to adhere to Chand-

ler's explanation; to which I would add, that *ἀμφιβέβηκας* is explained by the Pseudo Didymus, as *περιβέβηκας, ὑπερμαχεῖς*, clearly giving it a present signification, and showing that the other compounds of the same verb are used in the same manner. Thus too the preterpluperfect tense of the simple verb is used by Homer to denote merely past time, as equivalent to the aorist of other verbs, *δ' Οὐλυμπόνδε βεβήκει*, *Iliad* *ᾠ.* 221; which the same scholiast interprets by *ἀπεκλήλυθει, ἐπορεύθη*. Aristophanes has *βεβήκως περι σκυμνοῖς*, which the scholiast explains by *ὑπερμαχῶν σκυμνοῖς*.

St. John has a similar form of another compound of *βαίνω*, used for the present tense, chap. v. ver. 24. *ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν*. Some of the Latin MSS. in this place translate *μεταβέβηκεν* by "transit;" and some Greek MSS. of inferior note and modern date, feeling a supposed incongruity, read *μεταβήσεται*, as thinking the future more consistent with the rest of the context.

Homer has *βέβηκε*, or *βεβήκει*, in the sense of a simple, present, or past, and that in a connexion, which so marks it, six or seven times, and never otherwise.—Dr. Laurence's *Remarks on Scripture*, p. 73-75.

NOTE 22.—PART VIII.

THAT Mary Magdalene rejoined her two friends when Christ appeared to them seems to be most probable, from comparing Matt. xxviii. 9. with John xx. 18. Dr. Townson translates St. Matthew's words, they were going to tell [to report] to the disciples; and St. John, Mary Magdalene cometh to tell [to report] to the disciples. He speaks of her, not as arrived among them, but on her way to them.

It may be made probable too by the behaviour of the women. Mary would have told them, if she thus rejoined them, that Christ had actually appeared to her; and they would have been thereby prepared to meet him, with that composure which they seem to have done. Immediately on seeing him, they embraced his feet and worshipped him. When the others saw him, they did not know him, and were terrified. This conduct appears to be the result of some preparatory disclosure.

NOTE 23.—PART VIII.

THE absurdity and folly of this story are admirably displayed in Mr. West's treatise. No complaint was made against the soldiers, no punishment inflicted on the disciples, no alarm had been given when the poor, dispirited disciples came to roll away the stone, and break

the seal, and profane the sepulchre; all the sixty soldiers and their commander were with one accord asleep, although at the same time the penalty of sleep was death; and the noise of rolling away the stone could not awake even one of the party. And this overpowering sleep had seized them, when they had been placed here for one night only, for the special purpose of securing the very tomb which was thus profaned! But it was in this instance, as it is in the general conduct of men: reasoning, which would disgrace an idiot in the common occurrences of life, is amply sufficient to excuse us to ourselves, for denying or disbelieving the solemn truths of Christianity.

NOTE 24.—PART VIII.

THE reasons which have induced West, Townson, Cranfield, Doddridge, Horsley, Newcome, Gleig, Pilkington, and I believe every writer since the time of West, to conclude that two parties of women came to the sepulchre at different times have been already noticed. At present let us inquire, according to this hypothesis, When the second company arrived at the tomb; whether between the two visits of Mary Magdalene to it, or after the second? For the following reasons, their arrival seems rightly placed after she left the sepulchre the second time: it is certain that no one was there earlier than she was, and therefore they who did accompany her, but made a distinct visit thither, and as the case requires, neither saw her nor her friends, nor was seen by them, must have come during her absence. Her first absence was when she ran to tell Peter and John: but then she left the other Mary and Salomé behind, who went into the sepulchre and saw and heard the angel. When they were fled away, came the two apostles; and these were followed by Mary Magdalene returning. The time, therefore, between the departure of the other Mary and Salomé from the sepulchre, and the coming of John and Peter to it, seems too short an interval for the arrival and departure of the other women in such manner, that both parties might keep clear of all sight of each other. And the more we prolong this interval, the less probable we make it that Mary Magdalene, after she had seen the Lord, should have rejoined her two friends, when he showed himself to them also. And yet it appears so much the sense of St. Matthew, and I think of St. John, that she was with them, that it is a point by which we ought to abide, unless there are cogent reasons to the contrary. As I am not aware of any such, I espouse the opinion which seems the most likely, that Mary was gone the second time from the sepulchre before Joanna and her company got to it.

NOTE 25.—PART VIII.

A GREAT difficulty has been found in this passage of St. Luke xxiv. 9, 10. by those commentators who consider the tenth verse to be explanatory of the preceding verse. The five verses preceding the ninth give an account of the appearance and speech of the angels to the women of whom St. Luke has been speaking. The ninth informs us, that these women came and reported all “these things” to the apostles, and all the disciples. The tenth is supposed to be explanatory of the ninth; and therefore that the women named in it had been at the sepulchre together, had there seen the vision of the angels, and then had come as one company to the apostles and all the disciples.

On a larger view however of this history, another construction may be judged necessary.

Gerhard^x, Benson^y, Macknight^z, Lardner^a, Pilkington^b, and Doddridge^c, have all concluded that “these things are to be taken distributively; that Mary Magdalene reported some things, and the other women reported the rest. They believe that, though St. Luke has, in the tenth verse, put the whole account of what the women related together, the Evangelist refers to that which was related by Mary Magdalene, as well as by the second party of women.”

The evidences of the resurrection, then, which the women could produce were these:—

1. The appearance of the angel to Mary the mother of Joses—of two to Mary Magdalene—of Christ to Mary Magdalene—his second appearance to the women—the two angels who stood by the women, when they had been in the tomb and found not the body of the Lord Jesus.

It will be observed, from this statement, that each of the women had something different to relate. The expression of St. Luke, “these things,” must be referred to the various collected reports they had all brought. The expression therefore in the ninth verse, ἀπὸ ἑκάστης τῶν αὐτῶν πάντων, must refer to the report of Joanna, whose account he had been immediately relating, and αἱ ἕλεγον—ταῦτα, to the whole company. See this point discussed at length by Townson, Cranfield, and others.

NOTE 26.—PART VIII.

I HAVE not discussed the question whether the 16th of Mark, after ver. 9, is genuine. It

^x *Harmon. Histor. Evangel. de Resurrectione Christi*, cap. i. p. 240. col. 1, &c.

^y *Summary View of the Evidences of Christ's Resurrection*, Lond. 1745, 8vo. p. 25.

^z *Harmony of the Four Gospels*, sect. 150, p. 663, second edition.

^a *Observations on Macknight*, 4to. p. 44.

^b Notes, p. 61.

^c In loc.

is certainly omitted in many manuscripts of great authority, or it is marked with an asterisk, or separated from the preceding part of the Gospel. It relates nothing inconsistent with the accounts of the other Evangelists, and appears to have been drawn up as an epitome of the various appearances of our Lord.

Mr. Cranfield has labored much to prove that this verse refers to the first visit of St. Peter mentioned by St. John. Dr. Townson, on the contrary, has defended the present order of St. Luke, and concludes that the Evangelist here relates the second visit of St. Peter to the sepulchre, when our Lord manifested himself to him. It is certain that Christ appeared to Peter about this time; for when the two disciples came from Emmaus to the other disciples, this very circumstance was the subject of their conversation. This fact is further confirmed by St. Paul, 1 Cor. xv. 5. He was afterwards seen by the other apostles.

NOTE 27.—PART VIII.

I HAVE placed this clause by itself, as it was most probably on his return from the sepulchre, after he had received the accounts of the women that our Lord appeared to St. Peter. His desire to see our Lord, and perhaps to implore his forgiveness, as well as that characteristic eagerness and ardor, by which he was on all occasions distinguished, excited in him the desire to make his second visit to the sepulchre to examine it, to be again convinced that the body was removed; and in the hopes of meeting our Lord, if Christ would condescend to meet him. Cranfield very beautifully observes, "St. Peter had denied his Master, and had his Master showed himself to any other of the men before he showed himself to him, might he not have thought his repentance ineffectual, his reconciliation impossible, and consequently be plunged into despair? Though his fall was attended with inconceivable aggravation, yet the magnanimity and mercy of his Saviour was still greater, and knew no bounds."

NOTE 28.—PART VIII.

THESE sections are arranged in their present order upon the concurrent testimony of all the harmonizers, as well as the internal evidence. Every thing recorded in them affords a new source of wonder. Christ, in his glorified form, passes through the folded or barred-up doors, as if his body were like the light, or the air, and yet he appeals to his disciples to satisfy themselves that he was not a spirit, but possessed of material and solid flesh. We are assured that with this same body he ascended

into another state, and that our bodies shall be made like his at the day of the resurrection. Philip. iv. ad fin^d.

NOTE 29.—PART VIII.

THIS desponding sentiment, "We trusted that it had been he that should have redeemed Israel," &c. must have been the general opinion of our Lord's disciples. All their hopes were buried with him in the sepulchre. They thought it impossible that he whom they had lately seen bleeding, and expiring on the cross, "the very scorn of men, and the outcast of the people," should by his own power break the bands of death, and rise again in greater beauty and perfection, "For as yet they knew not the Scriptures."

The Scriptures represent, in many passages, that "it behoved Christ to suffer." This was typified in the patriarchal age, by the offering up of Isaac—in the Law, by the brazen serpent—by the sacrifice of the animals, particularly by that of the paschal lamb. In the prophets:—1. Isa. liii. 5, 7, 8.—2. Daniel's prophecy, Dan. ix. 25, 26. "the Messiah shall be cut off."—3. Zech. xii. 10. "they shall look on me whom they have pierced."—In the Psalms; Ps. ii. 1–3. xx. 1–18. xvi. 10.

"Thou wilt not leave my soul in hell;

Neither wilt thou suffer thine Holy One to see corruption."

It was intimated that he should rise again the third day—Isaac the third day was released—sacrifices eaten the third day. The resurrection does not seem to be alluded to in the Prophets, except in the type of Jonah, and in Isa. liii. and Zech. xii. 10. But on the prophecies and types fulfilled in the sufferings of Christ, see the sermon of Joseph Mede on Luke xxiv. 32. Hales's *Analysis*, vol. ii. part 2; and West *On the Resurrection*.

NOTE 30.—PART VIII.

IT has been supposed that this verse ought to be read interrogatively, for, in Mark xvi. 13., we learn that the apostles did not believe the testimony of the two disciples from Emmaüs, while it is here asserted that they were saying,

^d See Kuinoel, where the different opinions concerning the body of Christ are briefly summed up. See also Bishop Horsley's *Sermons on the Resurrection*, Sermon Fourth. I am contented with the facts of Scripture, and dare not indulge in the various conjectures which present themselves on these subjects. The reader who is fond of such speculations on these points, may peruse the works of King (*Morsels of Criticism*), More, Fleming, Flavel (*On the Soul*), Thomas Aquinas, Prima Pars, Question 50, to the end of Question 65.

at the very time when the disciples from Emmaus came into the room, "The Lord has risen," &c. This difficulty is removed, if we suppose that our Lord had appeared to St. Peter, and they were expressing their incredulity at the moment the disciples arrived from Emmaus, in the language of this passage, "Has the Lord risen, and has he indeed appeared unto Simon?"

NOTE 31.—PART VIII.

THIS verse of St. Mark has generally been supposed to refer to our Lord's appearance to his disciples on the evening of his resurrection. But St. Luke and St. John both describe the first appearance of Christ to his disciples, and neither of them gives the least intimation of any thing like reproof, which they then heard from the mouth of their affectionate Lord. The whole of his discourse and behaviour to them was directed at that time to the composing of their troubles, and the satisfying of their doubts. Reprehension was reserved for the following Sunday, when a whole week having been allowed them to examine and compare the proofs of his resurrection, and to call to mind his own predictions and promises concerning it, they who continued incredulous were become more worthy of blame. Then if he said no more by way of reproof than what he said to St. Thomas, it was a reprehension of the rest of the company who were in the same state of mind: and it is sufficient to justify St. Mark's expression, "He upbraided them with their unbelief and hardness of heart." St. Mark says, "He appeared unto the eleven," and it was of consequence to inform us that he was seen by the apostles; but when he adds, "And he upbraided them with their unbelief," he extends his view to all those whom he had spoken of as incredulous in the preceding verse

NOTE 32.—PART VIII.

THE first appearances of our Lord to his apostles appear to have taken place uniformly on the first day of the week; and from their consequent observance of that day, originated the Christian Sabbath.

NOTE 33.—PART VIII.

ON THE EXCLAMATION OF ST. THOMAS, AND
ON THE WORD *ΠΡΟΣΚΥΝΕΩ*.

THE disbelief of the apostles is the means of furnishing us with full and satisfactory demon-

stration of the resurrection of Christ. Throughout the divine dispensations, it is to be observed, that every doctrine, and every important truth, is gradually revealed; and here we have a conspicuous instance of this progressive system. An angel first declares the glorious event! The empty sepulchre confirms the women's report. Christ's appearance to Mary Magdalene showed that he was alive—that to the disciples at Emmaus proved that it was at least the spirit of Christ, by his expounding the prophecies, and breaking of bread—that to the eleven showed the reality of his body, and the conviction given to St. Thomas, proved it the self-same body that had been crucified. The resurrection was testified by the conviction of the senses. The ear heard it, and blessed—the eye saw it, and gave witness—the hand was satisfied with feeling—the intellect was fed upon the heavenly teaching—and the Holy Ghost descended in confirmation of the holy truth. The miracle of the draught of fishes gave evidence of the continued existence of the same divine and almighty nature, which had been displayed before the crucifixion, and the Spirit of God was manifested in opening the Scriptures, till their hearts burned within them. Every possible demonstration was vouchsafed that man could receive, or God bestow. The wounds which had been inflicted upon the body of Christ were still visible, bearing testimony to his identity, unclosed, yet free from corruption. Incredulity itself was satisfied, and the convinced Apostle exclaims, in the joy of his heart, "My Lord and my God."

The question whether St. Thomas, at the moment of his conviction, intended his address to our Lord as an act of religious worship, must be decided by a consideration of the conclusions from which it must have originated. St. Thomas had denied the possibility of the resurrection. Our Lord convinced him of his error; then he expressed himself in these remarkable words, "My Lord and my God." "So far," says Bishop Horsley, "as the disciples believed in Jesus as the Messiah, in the same degree they understood and acknowledged his Divinity. In the first interview of Nathanael with our Lord, when he proved to him his omniscience, he exclaimed, 'Thou art the Son of God,' thou art the Divine and expected King of Israel. When the miraculous draught of fishes convinced St. Peter of the power of Christ, he addressed him as his 'Lord.' When the Angel Jehovah appeared to the patriarchs of old, they all worshipped and paid their homage in the same manner, and with similar expressions to those used by the Evangelists. It was some sudden proof of divinity in the mysterious Personage who addressed them, which elicited the language of homage and adoration."

The exclamation of the Apostle was, 'O

Κύριος μου, καὶ ὁ Θεός μου, in the nominative, which is frequently put for the vocative, in pure as well as in Hellenistic Greek. It seems, however, preferable to read the passage, *σὺ εἶ* understood, "Thou art my Lord, even my God;" or, as the word *Κύριος* corresponds to the principal names given in the Old Testament to the manifested God of Israel, it would be better to interpret the exclamation accordingly, as if he had said *יהוה אלהי*, or, as the Jews were accustomed to omit the ineffable name, and substitute *אֲרוֹנִי* in its place, he might have used only the latter *אֲרוֹנִי אלהי*. It seems, however, more probable, that on the present occasion he would omit the substituted term, and express himself in the very language of the Scriptures, *יהוה אלהי*. This was the name given to the manifested God of the Old Testament, and the exclamation of the Apostle, therefore, may be more fully rendered, "Thou art the Lord Jehovah, the manifested God of my fathers."

It is true that the word *προσκυνέω*, in the original, which is rendered by our translators by the term "worship," is used by the Evangelist to denote civil respect, or the homage due to persons of rank and dignity. But the word is one of general import; and the cases in which it must be understood of religious adoration on the one hand, or of civil homage on the other, can be discriminated only by attending to the circumstances in each instance. To assist in determining the true sense in the examples under consideration, let the following remarks be considered:—

1. Out of sixty places in which this word occurs in the New Testament, there are only two or three in which it indisputably bears the inferior sense; there are forty-three in which it is manifestly to be understood of religious worship; and the remaining instances are those of application to Christ, the genuine import of which we are desirous of ascertaining.

2. Our Lord, during the whole of his public ministry, evidently made it a principle of his conduct, to disavow and refuse all earthly eminence. The repeated attempts which were made to invest him with the regal dignity he inflexibly discountenanced. Even when he was accosted with an epithet which he might have accepted very inoffensively, he rebuked the person who gave it, because he perceived it was the language of adulation rather than of sincere conviction—"Why callest thou me good?" On the contrary, he never refused acknowledgments of spiritual supremacy. He openly claimed to be called Lord and Master, the Son of God, and the King of his Church.

A translation of the New Testament into Hebrew has been lately published by the London Society for Promoting the Conversion of the Jews; in this translation the words of St. Thomas are rendered literally *אֲרוֹנִי ואלהי*.

This Hebrew translation, so far as I am able to judge, appears to be executed with ability and faithfulness^e

NOTE 34.—PART VIII.

BEZA reads this passage, *οὐδὲ ἐδίστασαν*, "they did not doubt any longer." The Prussian version reads, *προσεκύνησαν αὐτῷ, οἱ δὲ ἐδίστασαν*, "they worshipped him, even those who had doubted." In which sense it should be *οἱ τε*. Grotius interprets it, "but some had heretofore doubted." Bishop Pearce conjectures, that those who doubted did so because they might be at a greater distance from him than others, and therefore could not so well distinguish.

NOTE 35.—PART VIII.

ST. MATTHEW'S words are, *καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς*; implying, that when our Lord first appeared to them it was at a distance: *προσελθὼν* is rendered by Grotius, "accedens."—See Townson, p. 167, and Bowyer, p. 136.

NOTE 36.—PART VIII.

THE contents of this section are very curious and important. So little did the apostles anticipate their future elevation, as the reformers of the religion of the world, that they had absolutely returned to their former occupation as fishermen of Galilee. Humble and unambitious, they appear to have as much forgotten all the splendid hopes and expectations of the past, as they were ignorant of their future high destinies.

NOTE 37.—PART VIII.

THESE words may either refer to the third appearance which St. John relates, or the third appearance Christ made to the apostles, when all, or most of them, were together. He manifested himself to ten of them (John xx. 19.); again to eleven of them (ver. 26.); and at this time to seven (see ch. xxi. 2.) But when the accounts of all the Evangelists are collated, we shall find that our Saviour distinctly re-

^e Horsley's *Letters in reply to Dr. Priestley*, p. 239. *Sermon on the Adoration of our Lord Jesus Christ, vindicated from the charge of Idolatry.* By Dr. Pye Smith, 8vo. 1811.

vealed himself eleven times after his resurrection.

NOTE 38.—PART VIII.

PETER was now in the act of girding on his dry clothes, and our Lord, according to his custom, spoke from the object before him.

NOTE 39.—PART VIII.

THIS command was given for the fulfilment of the prophecy of Isaiah (ch. ii. 3).—

“For out of Sion shall go forth the Law,
And the Word of the LORD from Jerusalem.”

On the feast of Pentecost the publication of the Law on Mount Sinai took place; and on its approaching anniversary a New Dispensation was to be delivered to the world, the substance and substitute of the former figurative economy. The injunction of our Lord evidently shows an appointed analogy between the Old and New Dispensations. The time when this address was spoken by our Lord cannot be exactly ascertained. There is reason, however, to believe that what is related in this and the following section took place when the apostles were returned to Jerusalem, after they had seen Christ in Galilee, with this order, “to tarry in Jerusalem:” the instructions contained in the last chapter of St. Luke, from the end of the 43d verse, are considered as more nearly connected, in point of time, than with the transactions which immediately precede them, as given by that Evangelist. The harmonists likewise refer to this period (the latter part of the forty days), and all that is related by St. Matthew, in his last chapter, from the 18th verse; and also what is mentioned by St. Mark in his concluding chapter, from the end of the 14th verse.

NOTE 40.—PART VIII.

THE arrangement of the contents of this section has been principally made on the plan proposed by Mr. Cranfield, which appears to me to be preferable to that of Dr. Townson.

NOTE 41.—PART VIII.

CRANFIELD is of opinion, that from ver. 18. of Matt. xxviii.—from ver. 15 to 19 of Mark xvi.—and from ver. 50 to 52 of Luke xxii. must be referred to the address of our Lord to his disciples, on the occasion of his ascen-

sion into heaven. The speech of our Lord in St. Matthew, he observes, begins thus: “All power is given to me in heaven and on earth.” Some harmonists have made this clause to have been spoken on the mountain in Galilee, separating it from the remaining part of the speech; but, whenever it was uttered, the rest of the speech must have been spoken on the same occasion, by reason of the connective particle *οὐν*. Our Lord here declares all power in heaven and on earth to be given to him at his resurrection; in consequence of which power, he proceeds to tell his disciples, that he had the authority and right to commission them to convert, baptize, and instruct the world: “Go ye therefore,” that is, in consequence of this power, or absolute authority. On the above clause our Lord founds his authority to commission his disciples: it was, therefore, rather unskilful to destroy the force of the argument by dismembering the speech. Now, as we learn from St. Mark, that our Lord did not commission his disciples till he led them out to his ascension, so, as we are not aware of any reasons to the contrary, we think it best to assign this passage in St. Matthew to the time of the ascension. Indeed, the passage itself furnishes internal evidence that it was spoken on this occasion: it implies that the disciples were fully instructed, and that our Lord was now going to take his final leave of them. We say, final leave; for the words, “Lo, I am with you always, even unto the end of the world,” can have no other meaning than this, “Though I am going now to ascend with my body into heaven, and therefore shall be no longer visibly upon earth; yet will I always be spiritually with you, and your successors, and direct the Church, even unto the end of the world.” This seems to me a strong indication that the passage in question can have been spoken on no other occasion than that of the ascension.

It is observable, that the Evangelists were more careful in giving us the words of our Lord, than in noting on what particular occasions they were spoken. The speech in St. Matthew, for instance, one might think, at first view, was given on the mountain in Galilee. He indeed says, that our Lord spoke then unto his disciples; but I cannot apprehend that he would commission them so soon, and give them to understand that he was then about to take his final leave of them, and ascend into heaven. For the ascension did not take place till what we may call long after the appearance on the Galilean mountain. St. Matthew, then, not thinking it material to notice what particular words our Lord spoke on the mountain in Galilee, only says, “That Jesus came up and spake unto his disciples.” This was enough to show us, that he of consequence removed the doubts of those of his disciples who had not beheld him till then after his resurrection. We may

render and point the 18th verse in the following manner: "Then Jesus came up, and spake unto them."

We may understand this clause as the ending of the transaction on the mountain in Galilee, so far as we have it recorded. And as our translators have rendered, in innumerable instances, the participle as if it were a verb, so we may be allowed the same liberty here, especially when the true meaning of the Evangelist and the just method of harmonizing seem to require it: and render λέγων, not literally, "saying," but, "he saith." This therefore may begin a new paragraph continued on till the end of his Gospel; which paragraph we are under the necessity of supposing was meant by St. Matthew to relate to the ascension. Had the Evangelist written καὶ λέγει, the matter would not be capable of dispute. But, on the other hand, when we discover sufficient reasons to assure us that this paragraph refers to our Lord's last appearance to his disciples, and, consequently, that its place should not be regulated by the word λέγων; and when we also take into account the manner of the Evangelists in several instances, how they, by reason of their close adherence to brevity, seem to bring into one view, as belonging to one and the same transaction, things which, on a minuter inspection, we find to relate to different transactions; the liberty may be allowed to the harmonist of departing from the usual translation of the original reading, so far as he may judge it necessary. The passage in St. Luke contains internal evidence that it must be understood of no other than our Lord's last appearance to his disciples on Mount Olivet.

NOTE 42.—PART VIII.

WE must not understand δύναμις, which we translate "power," in this verse, as we do ἐξουσία, which is translated by the same word in the preceding verse. In the former, the infinite authority of God over all times and seasons is particularly pointed out: in the other, the energy communicated by him to his disciples, through which they were enabled to work miracles, is particularly intended.

NOTE 43.—PART VIII.

THE difficulty of this verse, when collated with the accounts given by the other Evangelists, is thus removed by Dr. Lightfoot.

1. In Luke xxiv. 50. we read, "He led them out as far as Bethany," and in this passage (Acts i. 12.) that when the disciples came back from the place where our Lord had ascended, "they

^f Cranfield's *Observations on Townson*, &c. sect. xii. p. 75, 76.

returned from Mount Olivet, distant from Jerusalem a Sabbath-day's journey." But now the town of Bethany was about fifteen furlongs from Jerusalem (John xi. 18.), and that is double a Sabbath-day's journey.

2. Josephus tells us, that Mount Olivet was but five furlongs from the city, and a Sabbath-day's journey was seven furlongs and a half.—*Antiq.* lib. xx. cap. vi. Ὁ καὶ τῆς πόλεως ἄντικρυς κείμενον, ἀπέχει σιᾶδια πέντε: "which being situated in front of the city is distant five furlongs."

These things are all true:—1. That the Mount of Olives lay but five furlongs distant from Jerusalem. 2. That the town of Bethany was fifteen furlongs. 3. That the disciples were brought by Christ as far as Bethany. 4. That when they returned from the Mount of Olives, they travelled more than five furlongs. And, 5. Returning from Bethany, they travelled but a Sabbath-day's journey. All which may be easily reconciled, if we would observe, that the first space from the city was called Bethphage, which part of the amount was known by the name "to the length of about a Sabbath-day's journey," till it came to that part which is called Bethany. There was a Bethany, a tract of the mount, and also the town of Bethany. The town was distant from the city about fifteen furlongs, i. e. about two miles, or double a Sabbath-day's journey: but the first border of this tract (which also bore the name of Bethany) was distant but one mile, or a single Sabbath-day's journey.

Our Saviour led out his disciples, when he was about to ascend, to the very first region or tract of Mount Olivet, which was called Bethany, and was distant from the city a Sabbath-day's journey. And so far also from the city itself did that tract extend itself which was called Bethphage: and when he was come to that place where the bounds of Bethphage and Bethany met, and touched one another, he then ascended; in that very place where he got upon the ass when he rode into Jerusalem, Mark xi. 1. Whereas, therefore, Josephus saith, "that Mount Olivet was but five furlongs from the city," he means the first brink and border of it. But our Evangelist must be understood of the place where Christ ascended, where the name of Olivet began, as it was distinguished from Bethphage.

NOTE 44.—PART VIII.

ON THE VISIBLE ASCENSION IN EACH OF THE THREE DISPENSATIONS.

It has been supposed by Grotius, that the Gospel of St. John was originally terminated at the end of the 23 verse of chapter xx., and the remainder of the Gospel was added by the

Church at Ephesus. This opinion, however, is rejected by Wetstein, Michaelis, and Whitby.

It is remarkable, that in each of the three Dispensations a visible ascension of the body has taken place,—some holy personage has been visibly taken up into heaven. In the first of these periods, between the Creation and the Deluge, Enoch was translated: “He was not,” say the Scriptures, “he did not die;” for “he walked with God, and God took him.” During the second period, from the Deluge to the Advent of our Saviour, Elijah was visibly taken up into heaven:—“It came to pass as he and Elisha still went on and talked, that, behold! there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” During the third period, which has continued nearly two thousand years, in which we and the whole Christian Church now live, and which will be concluded only by the day of judgment, Christ, our Lord, while in the act of blessing his disciples—“and while they beheld, was taken up, and a cloud received him out of their sight.” He ascended into heaven, and he now sitteth, till he shall again come to judge the living and the dead, at the right hand of God. Whatever were the sundry ways and divers manners in which God, by his Prophets, appealed to the Jewish world; whatever reception we ourselves may give to the precepts and the sanctions of his Evangelists and Apostles, who have more especially written for the Christian Dispensation, this is undeniable, that God, in every age, has made most abundant provision to demonstrate to all the certainty of another life and another state of being. In the great mercy of our Almighty Creator, this solemn truth has been enforced by three visible ascensions into heaven, an earnest to the world of the certainty of that great day, when all the Church of God, from the days of Adam, till the sounding of the trumpet of the Archangel, shall assemble before the judgment-seat of Christ. As surely as Enoch, and Elijah, and our Lord Jesus Christ ascended into heaven, so also shall we ascend from our graves, to give an account of the deeds done in the body, whether they be good or bad.

Where is now the body of Christ, which ascended in a visible and tangible shape? Wherever body exists, it must exist in refer-

ence to place, and heaven cannot therefore be merely a state or condition. There must be, then, in some part of the universe of God, a place in which the glory of the Deity is more immediately and peculiarly manifest, where the body of Christ now is, the real “Holy of Holies.” There is the seat of that happiness which is peculiarly prepared and destined for the faithful followers of Christ. There is the abode of angels; there are the spirits of the just made perfect; there is God, the Judge of all. To that place, and to the state and condition of happiness which is enjoyed there, every son of man may arrive, to whom the invitation of divine mercy has been extended. There is our home—here is our pilgrimage. There is our Father—here we are pilgrims and strangers. There is the Son of God, our Brother, and our Friend—here we live among fallen creatures, a cold and selfish world. There is peace, and repose, and rest—here is vexation, turbulence, and sorrow. Frail indeed is the veil of mortality which separates us from that holy mansion of God our Father; and poor and contemptible are the toys and follies that bind us to earth, and prevent us from anticipating, with serene and rational confidence, the summons to the invisible world that most assuredly awaits us. He that numbers the very hairs of our head, in whose book all our members are written, will not leave us nor forsake us in the grave. He shall separate our corrupted and mouldering bodies from the confused mass of atoms, by which they may be surrounded, with as much faithfulness and truth as the loadstone will draw to itself the smallest filing of steel from the innumerable grains of sand by which it may be encompassed. Why then should it seem a thing impossible to you that Christ should raise the dead? The voice of inspiration has declared,—

“Thy dead men shall live,

Together with my dead body shall they arise,—
And the earth shall cast out the dead.”

(Isa. xxvi. 19.) And that same glorified body, which the disciples saw ascend, shall at the last day descend, and conduct us from the grave and gate of death to the glorious home of holiness and purity, to the new Jerusalem, the city of the living God.

PART IX.

NOTE 1.—PART IX.

This Note is the "PRELIMINARY OBSERVATIONS" to PART IX. See page 199.

NOTE 2.—PART IX.

ON THE APPOINTMENT OF MATTHIAS.

FROM this event many have inferred the right of popular interference in the election of ministers. He indeed must be a superficial reader who draws this conclusion, which an accurate consideration of the history directly invalidates. The election was made under peculiar circumstances which can never recur; before the platform of the Church was decisively established; before the apostles had received power from on high; and when their number was confessedly incomplete. If the number of names, which were together about an hundred and twenty, had been designed to comprehend the whole Church of that period, and the women, who followed Christ from Galilee (and for whose exclusion on this occasion there is no satisfactory reason), are included in the number, the eleven apostles and the seventy disciples, who would not separate before Pentecost, will form a very considerable part of the congregation. But in the interval between the resurrection and the ascension of our Lord, the Church was so numerous, that above five hundred brethren (1 Cor. xv. 6.) could be collected at one time and place to see him; and the circumstances of his appearance to his disciples were not such as to afford an opportunity of assembling them for a particular purpose, nor would they at this crisis be forward in declaring themselves; nor is it probable that any of them would return to his home before the feast, which he came to celebrate at Jerusalem. St. Peter, however, standing up in the midst of the hundred and twenty disciples, that is, to less than a fourth part of the brethren, addressed himself only to the men and brethren, an exclusive salutation of the apostolic college, as some have supposed, but which appears to be an indiscriminate manner of addressing an audience, whether of ministerial persons specifically, of disciples generally, or even of Jews and heathens. Its precise application must be determined from other relative expressions in the apostle's discourse. Now the repeated use of the pronoun

us (Acts i. 17, 21, 22.), in speaking of Judas, who was numbered with us; of the men, who have companied with us; of the Lord Jesus going in and out among us, and of his being taken from us, and of the new candidate's being a witness with us of his resurrection, seems to imply in the speaker a peculiar connexion and identity of office with the persons whom he was addressing; and indeed the allusion to the ascension exclusively confines his meaning to the apostles. It is also worthy of remark, that in the address of the apostles to the multitude of the disciples on the day of Pentecost, this particularity of persons is actually observed: "Look ye out seven men, whom we may appoint over this business," (Acts vi. 3.) Again, the apostle speaks of Judas as having obtained part of this ministry, of this ministry with which you and I are entrusted, and which in the subjoined prayer is described as the ministry and apostleship, or ministry of the apostleship, (Acts i. 17, 21.) He speaks likewise in a demonstrative manner of certain persons, who were present (ver. 21.), and out of whom the election was to be made, as distinguished from those whom he was addressing, and who were to make the election; and whom he supposes to be acquainted with the circumstances which rendered it necessary to supply the place of Judas from among those who had been their constant companions from the beginning, (Acts i. 22.) To be a witness of the resurrection is an expression frequently appropriated in the Scriptures to the apostles, and to them alone; and to be made a witness of the resurrection with us is to be raised to the apostolate with us. It may also be supposed, that the electors were possessed of equal authority with St. Peter, and placed the same reliance on their own judgment as on his recommendation; he maintained the necessity of substituting one for Judas; they nominated two candidates, and left the ultimate choice to the Searcher of hearts; while in the election of the deacons seven men were required by the apostles, and seven men were accordingly elected. Hence it may be concluded, that the persons whom St. Peter addressed, and who were to elect the candidates, were the apostles themselves. The choice of the electors was however limited; they were not to elect any new and inexperienced convert, but one of those who had companied with them all the time that the Lord Jesus had gone in and out among them, a description highly appropriate to the seventy; and if the application to them be ad-

mitted, and if it be maintained, in opposition to the preceding argument, that St. Peter's discourse was addressed to them in connexion with the apostles, the natural conclusion will be, that the seventy nominated, and the apostles approved; and Barsabas and Matthias must both be included in the number of the seventy. But whatever was the capacity of the electors, whether apostles or the seventy, or both acting in concert, they appointed two; they did not presume to supply the vacancy by the nomination of an individual successor; they did not before the effusion of the Spirit esteem themselves competent to judge of the respective merits of the candidates, whom they proposed; they commended their case in earnest prayer to God, and left the matter to his arbitration and decision; and with this diffidence in their own judgment, and this reference of the whole affair to the divine pleasure, it is most inconsistent to suppose that they would appeal to the opinion of an indiscriminate multitude. The election was concluded by lots, and the lot fell upon Matthias, and in devout acquiescence in the divine preference, without any imposition of hands, which on other occasions was the form of ministerial ordination, he was numbered with the eleven apostles. The inferences from this history must be drawn with care and deliberation; the circumstances of the Church were peculiar: St. Peter's discourse was not addressed indiscriminately to the people; the powers of the electors were limited, and they were exercised in dependence on the divine will; the persons elected were persons of experience in the service of the Lord; the choice was decided by God, who may have ruled the votes of the electors not less than the fall of the lots. Matthias therefore became an apostle by the will not of man, but of God; he was translated from an inferior condition, which was therefore distinct from the superior one to which he was admitted; he was numbered with the eleven by virtue of the divine preference; and every trace of popular election and of ministerial ordination is excluded^a.

Mosheim^b concludes, from the mode of expression here adopted by St. Luke, that the successor of Judas was not chosen by lot, as is generally supposed, but by the suffrages of the people. St. Luke says, *καὶ ἔδωκαν κλήρους αὐτοῖν*; but Mosheim thinks, that if the Evangelist wished to say they cast lots, he would have written *καὶ ἔβαλον κλήρον*, or *κλήρῳ*. But as it is impossible to reason from what the Evangelist ought to have written, rather than from what he has written, we cannot place much confidence in his remarks, particularly when

we consider the manner in which the Jews usually express this idea; their phrase being (see Levit. xvi. 8.) *נתן גורל*, which corresponds to the Greek word *κλήρος*, used by the Evangelist; they gave, or cast forth the lot. As the foundation of Mosheim's argument is thus removed, it cannot be necessary to examine his inferences. The correct interpretation of a passage of Scripture destroys a whole legion of errors^c.

NOTE 3.—PART IX.

THIS passage, Acts i. 19., ought to be in a parenthesis, as being spoken by St. Luke. "Esse hunc verum pro additamento Lucæ habendum, satis dilucide verba ipsa docent. Quorsum enim Petrus Apostolis dixisset, Judæ triste fatum omnibus Hierosolymitanis innotuisse? quam absona fuisset etiam vocis Akeldama, omnibus præsentibus satis notæ, interpretatio! Accedit etiam quod ager ille haud dubie hoc nomen successu demum temporis accepit. Est igitur hic versus parentheseos nota a reliquis sejungendus. *ἀκελδαμᾶ*, Syr. Chald. *דמא קהל* ager cædis, scil. cruentus, *ἀγρός αἱματος*, Matt. xxvii. 8^d.

NOTE 4.—PART IX.

THE word *ἐπαυλις*, *habitation*, in this passage corresponds with the Hebrew *טירה*, which signifies the house appointed for the shepherd who is commissioned to take charge of the fold. Hence it is rendered in the authorized translation by a secondary meaning: the original sense of the word, however, would have better expressed the idea of the office and authority which Judas had abdicated. The first part of the verse is quoted by St. Peter from Ps. lxii. 26. and in the Alexandrine version we find the same word, *γεννηθήτω ἡ ἐπαυλις αὐτῶν ἡρημαμένη καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν*. Hesychius, *ἐπαυλις*—*μάνδρα βοῶν*, *ἢ οἴκημα*, *ἢ ἀυλὴ*, *ἢ στρατοπεδία*, καὶ *ἡ ποιμενικὴ ἀβλή*.

The word *ἐπισκοπήν*, therefore, ought to be so interpreted, as to correspond with the former part of the verse: it implies an office in which the possessor exercises authority and control over those subject to his charge.

^c See Kuinoel, *Com. in Lib. Hist. N. T.*, sect. 2. in loc. and Schleusner in voc. *κλήρος*.

^d Kuinoel, *Comment. in Lib. Hist. N. T.* vol. iv. p. 18. See also Pfeiffer, *Dubia Verata*, Cent. 4. on the word *Aceldama*. Doddridge, also, with other critics, places this verse in a parenthesis.

^a Morgan's *Platform of the Christian Church*, p. 29, &c.

^b Vidal's *Translation of Mosheim*, note, p. 136, vol. i.

NOTE 5.—PART IX.

ON THE DIVINITY OF CHRIST.

THAT our blessed Redeemer was here addressed in the words “Thou, Lord! who searchest the heart,” may be inferred from the fact, that St. Peter had used the term “Lord” (ver. 21, 22.) immediately before this invocation, when he assuredly spoke of the Messiah. In the election of presbyters afterwards, in the several churches, the apostles commended them “unto the Lord, in whom they had believed,” (Acts xiv. 23.) That Lord was unquestionably Christ. In the Apocalypse, (ii. 23.), our Saviour expressly and formally assumed the title—“All the Churches shall know, that I am He which searcheth the reins and hearts.” Upon this passage of Scripture alone we should be justified in offering up our prayers to Christ, as “our God, and our Lord,” as our only Mediator, and our only Saviour.

The Divinity of Christ appears to me to rest upon this solid and unchangeable foundation—that the inspired writers seem throughout the whole of their pages to take it for granted. They are only anxious to prove Jesus of Nazareth to be the expected Messiah, which title implies his Divinity; and this point being gained, they consider it as a truth which required no additional argument. Whenever the course of their reasoning led them to touch upon the subject of the real nature of the Messiah, their very inspiration seems to be insufficient to clothe in adequate language their exalted ideas of his glory. When they attempt to describe Him, it is in the same words as they use when they speak of the Supreme Being. When they address Jesus the Christ, the Messiah of the prophets, the same humble adoration is observed as when they worship God the Father Almighty. The truth of this mode of representing the argument will appear from the following very brief statement of the ascriptions of glory which are alike applied to the Father Almighty, and his only Son, our Lord.

The comparison may be illustrated by the following table, given us in a late learned and elaborate work:—

TO GOD. TO CHRIST.

1. *Εὐλογία, Ευλογία*, *Blessing*; the utterance of gratitude from the universe of holy and happy beings, for all the divine bestowments.
2. *Δόξα, Δόξα*, *Glory*; the manifestation to intelligent beings of supreme excellence.

3. *Σοφία, Σοφία*, *Wisdom*; the most perfect knowledge combined with holiness and efficient power in ordaining, disposing, and actuating all beings and events to the best end; and this especially with respect to the salvation of mankind.
4. *Τιμή, Τιμή*, *Honor, worth, value, dignity, intrinsic excellence, supreme perfection.*
5. *Δύναμις, Δύναμις*, *Power*; ability to effect completely and infallibly all the purposes of rectitude and wisdom.
6. *Ἰσχύς, Ἰσχύς*, *Might*; power brought into action.
7. *Σωτηρία, Σωτηρία*, *Salvation*; deliverance from sin, and all evil, and bestowment of all possible good.
8. *Εὐχαριστία*, *Thanksgiving*; the tribute from those who have received the highest blessings, to the Author of all their enjoyments.
9. *Πλοῦτος*, *Riches*; the fulness of all good; the possession of all the means of making happy.
10. *Κράτος*, *Dominion*; supreme power and goodness triumphing over all enmity and opposition.

The seven principal perfections are attributed to each. The eighth thanksgiving is given to God, and not to Christ; yet there is evidently nothing in this ascription more peculiarly divine than in the preceding, and the same is applied to Christ in other words, the most full and expressive that can be conceived. The remaining two are attributed to Christ and not to God; a plain proof that the inspired writer was under no apprehension that he might be dishonoring the Father, while ascribing infinite possessions and supreme empire to the Son.

On comparison with another passage, we find the very same notation of worthiness or dignity, attached to the Father and to the Saviour; in the one case it is, “Worthy art Thou, O Lord! to receive the glory and the honor and the power;” and in the other, “Worthy is the Lamb that was slain, to receive the power and

riches and wisdom and strength and honor and glory and blessings.”—See Smith’s *Messiah*, vol. ii. part ii. p. 565.

NOTE 6.—PART IX.

Εἰς τὸν τόπον τὸν ἴδιον. If we are right in interpreting the language of the New Testament in the same sense as it was understood by those to whom it was addressed, and no canon of criticism seems more certain, we must adopt the common rendering of this passage—“That he might go to his own place.” It was a common sentiment among the Jews, that “He that betrayeth an Israelite shall have no part in the world to come.” And Lightfoot quotes another similar expression from *Baal Turim*, in Num. xxiv. 25. “Balaam went to his own place, that is, into hell;” and from *Midrash Coheleth*, fol. 100. 4. It is not said of the friends of Job, that they, each of them, came from his own house, or his own city, or his own country, but from his own place, מִמְּקוֹם שֶׁנִּתְּחַצֵּר לוֹ בְּגֵהֶנִּים, that is, “from the place provided for them in hell.” The gloss is, “from his own place,” that is, “from hell, appointed for idolators.”

The Alex. MS. reads *δικατορ*, instead of *ἴδιον*, which would strengthen this interpretation.

Many passages from the apostolic fathers are quoted by Whitby, Benson, and Kuinoel, to prove that this expression was used by them also in this sense. *Ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, ἐπικλείεται τὰ δύο, ὁμοῦ δ' τε θάνατος, καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν, quia igitur res finem habent, incumbent duo simul, mors, et vita, et unusquisque in proprium locum iturus est.*—Ignatius in *Ep. ad Magnes.* c. 5. and Clemens Rom. *Ep. 1. ad Corinth.* p. 24. ed. Wottoni.—Polycarp in *Ep. ad Philip.* c. 9.—*Epist. Barnab.* sect. 19. After such evidence we may agree with Dr. Doddridge, that the interpretation of Hammond, Le Clerc, and Œcumenius, is very unnatural, when they explain it of a successor going into the place of Judas.

NOTE 7.—PART IX.

ON THE DESCENT OF THE HOLY GHOST ON THE DAY OF PENTECOST.

THE sins of man and their evil designs occasioned the confusion of tongues; the redemption of man brought with it the revocation of that judgment in the wonderful gifts of the Holy Ghost, which are recorded in this section. In the former instance men were leagued together for the purpose of propagating a false

religion, but were miraculously frustrated in their plans by the interposition of Almighty God, who rendered them suddenly unintelligible to each other: in the latter case, when the true religion was to be delivered to the world, and its appointed ministers were assembled in obedience to a divine command, at Jerusalem, the sentence of condemnation was revoked: the Holy Spirit descended in testimony of the divine truth; and, by a miraculous diffusion of tongues, empowered the meek and lowly of the earth to communicate the glad tidings of salvation “to every nation under heaven.” The same miracle that first separated mankind, was now made the means of their reunion. All were invited to acknowledge the same God, and again to become members of the One True Religion. A sensible demonstration was given of the presence of the Holy Spirit. It took place before a mixed multitude assembled from every part of the civilized globe, who by this providential arrangement became witnesses of the fact, and spectators of the divine commission given to the apostles. Fire had always been considered by the Jews as an emblem of the visible presence of the Deity; the people of Israel now saw it descend in the form of cloven tongues upon the despised followers of the crucified Jesus. They saw it descend upon them on the anniversary of the same day, when the Law which was to bring them to Christ was first delivered to them: nor could any outward form be more appropriate or figurative to represent the gift and powers it was intended to convey.

It likewise intimated to the Jews that God had now appointed the day of Pentecost to be commemorated for the introduction of a New Law, and a New Dispensation, which was solemnly ratified by the effusion of the Spirit of God. The glorious covenant of redeeming grace was fully and finally disclosed, the Holy Ghost testifying the exaltation and Divinity of Christ, by the accomplishment of the promise which our Lord had given. “This is He that shall testify of me.” In his Godhead, Christ could only be known by the evidence of the Holy Spirit—in his manhood, the knowledge of Him was imparted by the testimony of the apostles. “When we consider (to use the language of an eminent modern divine) the magnitude of the commission intrusted to the apostles to teach all nations, and their acknowledged incompetency to carry it into effect, we can thus only be struck with the immense disparity between the end to be attained, and the means by which it was to be accomplished.”

The previous conduct of the apostles, during the last trying scenes of our Saviour’s life, shows that they were by nature eminently unfit to fulfil the important duties to which they were now called; the selection therefore of

these ignorant and timid men was the best evidence that all human aid was laid aside, and that the Gospel was to be established, not by the "wisdom of men, but of God." Natural means were rejected, that spiritual things might be made manifest by the Spirit. He, the most energetic of our Saviour's apostles, who on the first appearance of danger shrank from the scrutinizing glance of a maid-servant, and three times, even with oaths and curses, denied the Holy One of Israel, now, armed with the Spirit of truth and of power, speaks before the astonished multitude as the ambassador of God, and was the instrument of adding in one day to the newly-formed Church three thousand souls. "Is this," says Dr. Heylin, "the illiterate fisherman? Is this the carnal disciple, who presumed to rebuke his Lord, when he first mentioned the cross to him? Is this the fugitive, apostate, abjuring Peter?"

Nor were the other disciples in any way more distinguished for their courage and firmness. By one, Christ was betrayed, and by all he was deserted and abandoned; yet such were the men ordained of God to "go into all the world, and to preach the Gospel to every creature." But God's strength was to be made perfect in weakness, and the ordinary and extraordinary influences of the Holy Ghost descended to supply all the natural deficiencies of the chosen followers of Christ. As men, they were commissioned to bear their human testimony to the truth of those facts, of which they themselves had been the eyewitnesses; but of spiritual things, the Holy Ghost was to testify, coöperating with them in their labors, and supplying them with those graces which were then only necessary in, and therefore limited to, the apostolic age.

Under the different titles ascribed to the Holy Ghost, they were qualified and prepared to undertake the great work to which they were devoted. "The Comforter" administered to their fearful and pusillanimous nature supernatural strength, fortitude, perseverance, and consolation—"As the Spirit of Truth," he illuminated their dark and uncultivated minds, and gave repaired energy to their slow comprehensions, "teaching them all things, and bringing all things to their remembrance." As "the Witness" he was continually with them, renewing their corrupt hearts and affections, and disposing them to holiness and purity of life. He endowed them with spiritual gifts, with the word of wisdom, of knowledge, and of faith, and "worked with them, to confirm their word with signs following" (Mark xvi. 20.) These signs may be considered as the more visible and extraordinary gifts of the Holy Spirit, and were, if we may be allowed to say so, necessary to distinguish the divine wisdom and knowledge of the apostles from human acquirements,

and from human superiority. In Judæa only, their low origin and neglected education would either be known or believed; in other countries some further testimony was requisite to confirm their important declarations, than that which had wrought such a miraculous change on them at the day of Pentecost. For this purpose, therefore, the "gifts of healing and working of miracles" were added to the word of wisdom and knowledge. They possessed the power of restoring the dead to life, and by a word consigned the living to the grave (Acts v. 9, 10, &c.), their very shadows had virtue in them, the sick were recovered from handkerchiefs that had only touched their persons. Thus was the Gospel established as far as related to the human nature and actions of Christ, by the testimony of man; but to his Godhead by the "testimony of God" (1 Cor. ii. 1.), and by "the demonstration of the Spirit and power." The former was demonstrated by holiness of life, by unrepining martyrdom and patient suffering; the other by miracle and inspiration.

These were the great credentials of our faith, and the hallowed evidences on which our holy religion rests. When, however, the Church through these means was established, and the canon of Scripture, through divine knowledge and prophecy, was completed, the necessity for inspiration and miracle gradually ceased. "But," observes Mr. Nolan, "from these lively oracles, the Spirit still speaks the same language which it dictated to the Prophets and the Evangelists, while the Sacred Text still perpetuates the remembrance of those miracles which were openly wrought by the apostle and saint, to evince the divinity of our religion. To those who still require inspiration and miracles as evidences of its truth, the word of revelation lies open; and the religion which it details affords the most convincing proofs of supernatural intervention; prophecy, of itself, sufficiently proclaims the source from whence it sprang; and Christianity exhibits in its establishment a standing miracle." In the present day the gifts of tongues would be disregarded, and considered as useless when languages may be so easily acquired.

Those infidels who now scorn the evidence of prophecy which has declared the glorious triumph of Christianity over all the persecuting opposition of its powerful opponents, and who see it progressively extending over the unconverted world, would in all probability doubt even if a miracle were wrought in their favor. What indeed can be a greater evidence of the truth of Revelation than the living miracle of the perpetual preservation of the Jews, as a distinct body, separated from their fellow-men, holding in their hands the Hebrew Scriptures, and bearing testimony of their divine origin, and of their own perverse blindness and con-

demnation! Of such men I would say, "Though one rose from the dead, yet will they not be persuaded."

The extraordinary gifts of the Holy Spirit, being vouchsafed for one especial purpose only—the benefit of the Christian Church, as soon as that Church was established, and the canon of Scripture completed, were gradually withdrawn; though the ordinary operations, without which no child of Adam can "be renewed unto holiness," are to be continued for ever, "even unto the end of the world." This was the consoling and gracious promise our Lord gave to his disciples before he was visibly parted from them. He informs them of his departure, and at the same time declares, "I will not leave you comfortless, I will come to you:" and again in another Evangelist, "Lo! I am with you always, even unto the end of the world." This most merciful promise was at first given to the apostles, and through their ministry to the universal Church; Christ himself having appointed outward means of grace, by which he has engaged to maintain a constant communion with his Church, through the operations of the Holy Ghost.

The spirit of Christ through the Holy Ghost still acts in the administration of holy orders, in the study of the revealed word, in public and private worship, and in the sacraments (1 Cor. vi. 11. John vi. 55, 63. 2 Thess. ii. 13. Ephes. v. 25, 26, &c.) These are the means of grace by which the ordinary operations of the Holy Ghost are imparted; and these are the sources from which alone we have reason to expect those continued and spiritual gifts which are essentially necessary to the renovation of fallen man, and his reconciliation with God. Every amiable feeling and affection, every virtue, and every grace, are the fruits of the Holy Spirit. He alone, by a secret and internal operation, changes and transforms the "spirit of our mind," and enlarges and improves every faculty of our soul, healing all its sicknesses. He checks the solicitations of sense, counteracts our natural propensities, arms us against the flatteries and allurements of the world, and against those spiritual enemies which are ever on the watch to assail our weaknesses, and to tempt our virtue. "He," to use the words of the eloquent Barrow, "sweetly warmeth our cold affections, inflaming our hearts with devotion towards God; he qualifyeth us, and encourageth us to approach the throne of grace, breeding in us faith and humble confidence, prompting in us fit matter of request, becoming our Advocate and Intercessor for the good success of our prayers." He is our only Comforter and Intercessor on earth—through Him alone we can attain to "that most excellent gift of charity which never faileth, which believeth all things, and hopeth all things," sur-

viving the wreck of time, the perfection of man here, and his happiness hereafter^e.

A variety of opinions have been advanced respecting this miracle of Pentecost. The most rational and the most general is, that the gift of tongues lasted during the ministry of the apostles; and that as soon as the purpose for which it was given was accomplished, it was gradually withdrawn.

Others contend that it was but temporary, and intended to answer only an immediate purpose; that the miracle was not wrought upon the apostles themselves, but upon the people only, who were suddenly enabled to understand in their own various dialects, the words which were spoken by the apostles in the Galilean language.

Others attempt to do away the miracle altogether. Eichhorn suggests, that to speak with tongues, means only, that some of the apostles uttered indistinct and inarticulate sounds; and those who uttered foreign, or new, or other words, were Jews who had come to Jerusalem, from the remote provinces of the empire, and being excited by the general fervor of the people, united with them in praising God in their own languages. Herder is of opinion that the word *γλῶσσα* is used to express only obsolete, foreign, or unusual words. Paulus conjectures, that those who spoke with different tongues were foreign Jews, the hearers Galileans. Meyer, that they either spoke in terms or language not before used; in an enthusiastic manner, or united Hebrew modes of expression, with Greek or Latin words. Heinrichsius, or Heinrich, that the apostles suddenly spoke the pure Hebrew language, in a sublime and elevated style. Kleinius, that the apostles, excited by an extraordinary enthusiasm, expressed their feelings with more than usual warmth and eloquence. Such are the ways in which the modern German theologians endeavour to remove the primitive and ancient belief in the literal interpretation of Scripture. "Thinking themselves wise, they become fools." Learning, so perverted by the inventions of paradoxes, which can tend only to darken the light of Scripture under the pretence of illustrating its sacred contents, becomes more injurious to the consecrated cause of truth than the most despicable ignorance, or the most wilful blindness. The errors of ignorance, the fancies of a disordered imagination, the misinterpretations of well-intending theories, are comparatively harmless, when contrasted with the baleful light which renders the Scripture useless, by producing doubt in the attempt to overthrow facts.

Byrom of Manchester, also, and others, have

^e See Nolan's *Sermons on the Operations of the Holy Ghost*; also Faber *On the ordinary Operations of the Holy Spirit, being Evidences to the Authenticity of their own Prophecies*.

endeavoured to lessen the force of this miracle, by representing that the influence of the Spirit was not so imparted to the apostles as to enable them to speak in various languages, but that when the apostles addressed the multitude in their native Galilean dialect, the Parthians, Medians, &c. who were present, understood them each severally in their own language. It is well remarked by Thilo, that if this had been the case, the words of St. Luke would have been λαλῆσιν αὐτοί, ἀκούοντων ἡμῶν, ταῖς ἡμετέραις γλώσσαις, whereas his expression is, λαλοῦντων αὐτῶν ταῖς ἡμετέραις γλώσσαις, *unde etiam patet, miraculum hoc non fuisse in audientibus, sed in apostolis loquentibus*. He then goes on to prove that they spoke successively the various languages of the hearers and spectators of the miracle—they began to speak with other tongues, as the Spirit gave them utterance, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς (ἀποστόλοις) ἀποφθέγγεσθαι, non ἐδίδου αὐτοῖς (ἀκροαταῖς) εἰσακῆσαι. B. Schmidius—*Syrus, loquebantur lingua, et lingua, i. e. pluribus linguis*.

NOTE 8.—PART IX.

THE words here used by St. Luke, καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς, are thus happily translated by B. Dn. Erasmus Schmidt (in not. ad loc.) *et cum completum esset tempus usque ad diem festum Pentecostes*:—"And when the time was fulfilled, even up to the day of Pentecost." The Jews reckoned the day of Pentecost to begin fifty days after the first of Unleavened Bread, which was observed the day after the paschal lamb was offered. The law relative to this feast is found in Levit. xxiii. 15, 16. Perhaps the Evangelist is thus particular in pointing out the time, on account of the striking analogy that exists between the Old and New Dispensations in this and other great events. In the former, the paschal lamb of the Passover was broken and fed upon, in remembrance of the great deliverance of the children of God from the hands of their temporal enemies, by whom they were detained in bondage and subjection. In the latter, at the celebration of this figurative feast, Christ our Passover was slain to deliver all that would believe on Him from the great enemies of their salvation, Satan, sin, and death, and to rescue their spirits from the unhappy thralldom of these cruel taskmasters. He died for us that we might be spiritually fed by his body and blood.

Salmasius was of opinion that the miraculous gifts lasted but for one day.—See the Dissertations on this event in the *Critici Sacri*—Kuinoel, *Comm. in Lib. Hist. N. T.* vol. iv.—Nolan *On the Holy Ghost*—and Faber *On the ordinary Operations*, &c.

In the former Dispensation, at the day of Pentecost, God gave his Law on Mount Sinai, with thunder and lightning, fire, storm, and tempest, with all the awful demonstrations of an offended Deity. In the fulness of time, at the feast of Pentecost, God again manifested himself, and revealed a more perfect Law—on both occasions circumstances characteristic of the peculiar nature of the Law were observed—the same divine power was demonstrated, but in the latter instance divested of its terrors. On both occasions the presence of God was manifested by the sound of rushing winds supernaturally excited, by fire descending from heaven, and, as some suppose, by the sudden thunder which accompanied the Bath Col. The account of St. Luke is so very brief, that we cannot be certain whether the latter proof of the presence of God was given; but it is the most probable opinion, and is very strenuously defended by Harenburgh, in the 13th volume of the *Critici Sacri*^s. At the Passover, Christ proved his human nature by submitting to the most ignominious death to which *that* nature could be exposed: at the day of Pentecost he gave evidence of his divine nature and exaltation, by miracle, and by power, and by fulfilling to the utmost the promise he made to his disciples while with them upon earth (John xiv. 16-18.), "He humbled himself that he might be exalted."

In the Jewish tabernacle God testified his acceptance of the first sacrifice that was offered on the holy altar by the descent of fire from heaven. When Christ made a sacrifice of his body on the altar of the cross, thereby abolishing all burnt offerings of bulls and of goats, the apostles, as priests and ministers of his new covenant, as the living sacrifices acceptable to God, received a similar token of divine approbation, by fire from heaven resting upon them in the form of fiery tongues. Thus are all the mysteries of Omnipotence shadowed out as "through a glass darkly," and thus, may we not suppose, that the last revelation given to man by St. John typifies, in like manner, those eternal realities of the New Jerusalem, of which we can form no higher idea than the Jews of old entertained of the glorious privileges and blessings, of which we are now the happy partakers in the Christian dispensation?

^s The opinion is principally founded on the words in Acts ii. 6. Γερούνης δὲ τῆς φωνῆς ταύτης, which both Harenburgh and Schoetgen would render in this manner, φωνῆς verte tonitru. Sic sæpe vox ἡ in Hebræo, et vox Græca, Apoc. i. 15.—x. 3. Schoetgen refers also to Heinsius, in *Aristarcho Sacro*, c. 14. and 25. Doddridge defends the common translation by observing, that it was not the sound of thunder or rushing wind which collected the people together, but the miraculous effusion of tongues. This, however, must still remain a matter of doubt, as we are only informed in the sacred narrative, that when the multitude came together, they were confounded to hear every man speak in his own language.

NOTE 9.—PART IX.

VARIOUS opinions have prevailed respecting the place where this miracle occurred. The temple, the house of Mary the mother of John, of Simon the Leper, of Joseph of Arimathea, of Nicodemus, have each been alternately fixed upon. This point must ever remain in a great degree a matter of doubt; I am, however, induced, by the arguments of the celebrated Joseph Mede, to think that this miracle took place in an upper room of some private house, set apart for religious services, rather than in the temple which was so soon to be destroyed, and its figurative service superseded by a spiritual worship and purer discipline.

It is not probable that the despised followers of the crucified Jesus should be allowed, as an associated body, to assemble together in the temple, for the purpose of joining in a new act of devotion, by those priests who had so short a time before been the persecuting instruments of their blessed Master's condemnation and crucifixion^h.

NOTE 10.—PART IX.

MARKLAND supposes that instead of "these men are full of new wine," the passage should be read, "these men are, without doubt, under the strong inspiration of the goddess *Γλευκώ*." He would read *γλευκοῦς* as derived from *γλεῦκος*, "must." For the sake of ridicule, the person or goddess *Γλευκώ* (Gen. *ὄος, οὖς*.), formed as *Θάλλω, Αὔξω* (Poll. viii. 9. Segm. 10.) is used. So likewise *Ἀετέστω*, and *Εὐεστω*, *Deæ Politicæ*. Those who opposed the apostles intended by this expression to sneer at the mean appearance and obvious poverty of the fishermen of Galilee, as no one opened their vessels of last year's *γλεῦκος*, so early as June, unless impelled by necessityⁱ.

This, however, seems to be a strange remark: the witnesses of the miracle at Pentecost were Jews; and, though some of them who were Hellenists had resided in Greece or Rome, it does not appear probable that they would make an allusion to the mythology of the heathens in preference to their own traditions; in which they read that there was a demon called קרדקיים which possessed those who were drunk with new wine, which gave the drinker not only wit and gayety, but the power of speaking other languages^j; and to this agent we may justly suppose the Jews would have ascribed the eloquence and fluency of the apostles, if they had

attempted to account for the effects of the Holy Spirit by any supernatural influence. But as we find that this was not the case, and as the conjecture, that a reference was made to the heathen mythology, can only be derived from the word *γλεῦκος*, the present translation of the passage may be considered as giving its genuine signification^k.

NOTE 11.—PART IX.

ST. PETER here particularly addresses himself to these *ἔτεροι* (ver. 13.) who represented the apostles as drunkards to the Jews of Judæa and Jerusalem, because those who were assembled from distant parts might not have been so well acquainted with the prophecy of Joel (ii. 28.), which he now declares to have been fully accomplished on this occasion. And he urges upon those who hear him this predicted promise of the Holy Spirit, as a glorious evidence of the exaltation and resurrection of the crucified Jesus, who was "both Lord and Christ." Let those who doubt the inspiration of Peter, compare what he now is with what he formerly was, the weak and timid disciple, who deserted and denied his best Friend and gracious Master.

The prophecy of Joel was not applied to the great effusion of the Holy Spirit by St. Peter only; the traditions of the Jews record its reference to the same event, in the days of the Messiah. Schoetgen quotes on this subject the following paragraphs from *Tanchuma*, fol. 65. 3. and *Bammidbar Rabba*, sect. 15. When Moses placed his hand upon Joshua, the holy and blessed God said *וְיָנִיחַ הוּא*, that is, in the days of the Old Testament—one prophet prophesies at one time, but *וְיָנִיחַ הוּא*, in the days of the Messiah, all the house of Israel shall prophesy, as is said in Joel ii. 48.

Likewise from *Midrasch Schochartof in Jalkut Simeoni*, part i. fol. 221. 2. and fol. 265. 4. on Numb. xi. 29.

The people assembled therefore at the festival of Pentecost, who were acquainted with this prediction and its traditional interpretation, were now the spectators of its actual fulfilment, and were appealed to by tradition, by prophecy, and miracle, to acknowledge the Divinity of Christ, and the real nature of his mission. The words "last days," in ver. 17, is shown by Schoetgen to refer to the days of the Messiah, by two references to the Book *Zohar*, *באחרית הימים*, *Diebus postremis, die sexto, qui est millenarius septimus*, כר ייתי משיחא, *quando Messias veniet; nam dies Dei S. B. sunt*

^h See Schoetgen; and Mede's *Dissertation on the Churches of the Apostolic Age*.

ⁱ Bowyer in loc.

^j See Lightfoot, Pitman's edition, vol. viii. p. 377; fol. ed. ii. 644.

^k Hesychius ap. Schoetgen, *Γλεῦκος τὸ ἀπόσταγμα τῆς σταφυλῆς, πρὶν κατῆσθαι*, *illud, quod ab uva distillat, antequam calcetur*. See Schoetgen, *Horæ Hebraicæ*, vol. i. p. 411, and the Dissertation on the word *Γλεῦκος*, in the *Critici Sacri*.

*mille anni*¹. Genes. xlix. 1. where Jacob said, "I will tell you what shall take place in the latter days"—לאחרית הימים *vocavit ipsos, quia voluit ipsis revelare משיחא finem Messia*^m.

frequent exhortations to the wealthy to be rich in good works; but not the least intimation that they were required to sell their possessions. It must have been a voluntary sacrifice to have made the offering acceptable.

NOTE 12.—PART IX.

SCHOETGEN remarks on this passage, that in all the rabbinical writers he has never met with the application of this passage to the Messiah. We have reason, therefore, to suppose it was applied now for the first time. The Apostle at the moment of inspiration, when the remembrance of Christ's wonderful resurrection was still fresh in the memory of the people, asserts, by that strongest and most irrefragable argument, that this prophecy also related to Christ, and was by him alone fulfilled, for "his soul was not left in hell, neither his flesh did see corruption." The veil, that had been for so long a period spread over the face of Moses, was now to be gradually withdrawn, and through the Spirit of God spiritual things were to be compared with spiritual.

The expression ἡ γλῶσσα μὲ, in ver. 26, in the original is rendered by כבודי, *my glory*—this word is often used for נפשי, *my soul*.

NOTE 13.—PART IX.

BISHOP HORSLEY was of opinion that the cloven tongues remained upon the apostles after they went down among the people. This he thinks is alluded to in the expression, "that which ye now see and hear," ver. 33. If so, another beautiful analogy exists between the giving of the Law to Moses, when "the skin of his face shone, while he talked with him," (Exod. xxxiv. 29, 30.), and the communication of the Law to the apostles, when the fire of heaven again rested upon man.

NOTE 14.—PART IX.

THAT this unbounded liberality was not commanded by St. Peter is evident from his address to Ananias, Acts v. 4. And that it was not intended as a precedent is equally clear from all the Epistles, in which frequent mention is made of a distinction between the rich and poor, and

¹ *Sohar Genes.* fol. 13. col. 52.

^m *Ibidem*, fol. 126. col. 499. ap. Schoetgen, vol. i. p. 413.

ⁿ "Auditores apostoli docuerant, accedente jam testimonio Spiritus Sancti, quod huc usque, velamen Mosis habentes obiectum, nondum perspexerant."—Schoetgen, vol. i. p. 414.

NOTE 15.—PART IX.

IN the opinion of the learned Joseph Mede, the words here translated "from house to house," would have been better rendered "on the house." In his curious *Dissertation on the Churches for Christian Worship in the Apostles' Times*, he observes, that the early Christians, not having stately structures as the Church had after the empire became Christian, were accustomed to assemble in some convenient upper room, set apart for the purpose, dedicated perhaps by the religious bounty of the owner to the use of the Church. They were distinguished by the name Ἀνώγειον, or Ὑπερῶον, (*an upper room*), and by the Latins *Cenaculum*, and were generally the most capacious and highest part of the dwelling, retired, and next to heaven, as having no other room above it. Such uppermost places were chosen even for private devotions (Acts x. 9.) There is a tradition in the Church that the room in which the apostles were in the habit of assembling was the same apartment as that in which their blessed Lord celebrated with them the last Passover, and instituted the mystical supper of his body and blood for the sacred rite of the Gospel. The same room in which on the day of his resurrection he came and stood in the midst of his disciples, the doors being shut, and having shown them his hands and his feet, said, "Peace be unto you," &c. (John xx. 21.) The same in which eight days (or the Sunday after), he appeared in a similar manner to them being together, to satisfy the incredulity of Thomas, and to show him his hands and his feet. The same hallowed spot where the Holy Ghost descended, imparting to them wisdom, faith, and power. The place where James, the brother of our Lord, was created by the apostles Bishop of Jerusalem: the place where the seven deacons, whereof St. Stephen was one, were elected and ordained: the place where the apostles and elders of the Church at Jerusalem held that council, the pattern of all councils, where the first controverted point was decided: and afterwards the place of this *Cenaculum* was enclosed with a goodly Church, known by the name of the Church of Sion, upon whose top it stood, to which St. Jerome, in his *Epitaphium Paulæ* (Epist. 27.) applies those words of the Psalmist,—

"Her foundations are in the holy mountains;
The LORD loveth the gates of Sion
More than all the dwellings of Jacob."

Ps. lxxxvii. 1, 2.

St. Cyril, bishop of Jerusalem, calls it the Upper Church of the Apostles, and he states, "the Holy Ghost descended upon the apostles in the likeness of fiery tongues, here in Jerusalem, in the Upper Church of the Apostles."—Cyril, *Hierosol. Cat.* 16. Should the tradition be true, it is evident that this *Cænaculum*, from the time that our blessed Saviour first hallowed it, by the institution and celebration of his mystical supper, was devoted to a place of prayer and holy assemblies. And thus, perhaps, should that tradition, which the venerable Bede mentions, be understood; that this Church of Sion was founded by the apostles; not that they erected the structure, but that the building, from the time it was made a *Cænaculum* by our Saviour, was by his apostles dedicated to a house of prayer.

The Greek words *κατ' οἶκον*, used in this passage (ver. 46.), and rendered in our translation "house to house," may be interpreted like *ἐν οἴκῳ*, "in the house;" and we find it is so rendered both by the Syriac and Arabic, and likewise by the New Testament in other places, Rom. xvi. 3–5. 1 Cor. xvi. 19. Coloss. iv. 15. Philemon i. 2. And we, moreover, find this *Cænaculum* called *Οἶκος*, in the second verse of this chapter. And the same phrase, *breaking of bread*, is used a little before in the 42d verse, which is wont to be understood of the communion of the Eucharist; and by the Syriac interpreter is expressly rendered by the Greek word *fractio eucharistiæ*; and again at chap. xx. ver. 7, according to that of St. Paul, *the bread which we break*, &c. Why should it not then be so used here? And if this interpretation is admitted, it follows that the passage in question must be intended to signify, that when the apostles had performed their daily devotions in the temple, at the accustomed times of prayer, they immediately retired to this *Cænaculum*, or upper room, where, after having celebrated the mystical banquet of the holy Eucharist, they afterwards took their ordinary and necessary repast with gladness and singleness of heart. It further proves, that the custom of the Church to participate the Eucharist fasting, and before dinner, had its beginning from the first constitution of the Christian Church.

When we consider even to our own day how many spots tradition has transmitted to us as the scene of some eventful history, I cannot but receive the hypothesis of the excellent Mede as probable, and consistent with reason and Scripture. We know that the oak of Mamre was venerated till the days of Constantine, and can we say it is not probable that the sepulchre of the Son of God—the last room that he visited—which he consecrated by his presence after the resurrection, and by the descent of the Holy Spirit, in testimony of his exaltation, should not be commemorated by his devout and faithful followers? Who doubts

that Edgar was killed at Corfe Castle, or William Rufus in the New Forest? The particular spots where the martyrs were burnt in Canterbury, in Smithfield, and at Oxford, are still pointed out by tradition: and many instances of a similar nature might be collected from the histories of every country. Whence then arises the supposed improbability, that the early Christians would cherish the memory of the wonderful events in which they were so deeply interested?

NOTE 16.—PART IX.

It seems difficult to interpret these words in their literal sense, when we remember the numerous miracles of our Lord, and the abundant proofs the Jews received that he was their promised Messiah. The *ἀγροτα*, here referred to, would be better rendered by the word *error*, or *prejudice*, as Whitby proposes. Lightfoot again endeavours to show that the ignorance here spoken of, consisted in their mistake of the place of our Lord's birth, and in their expectations of a temporal, instead of a spiritual, kingdom. Wolfius would point the passage differently; he thinks the expression *ὧσπερ καὶ οἱ ἄρχοντες ὑμῶν*, refers not to *ἀγροται*, but to *ἐπράξατε*, and the meaning is, therefore, *scio vos ignorantia adductos, ut faceretis, sicut duces vestri, scil.: ἐπράξαν*. It is my opinion that St. Peter, in this passage, intended to intimate to the Jews that their conduct and condemnation of the Holy Jesus proceeded from their *ignorance* of their own prophets, with whom they ought to have been better acquainted. The sense of the passage appears to be this: "Ye did it without knowing what ye were about." The following verse corroborates this interpretation.

NOTE 17.—PART IX.

THE words, "when the times of refreshing shall come," commentators suppose should be rendered, "that the times of refreshing may come." This opinion is defended by the following parallel passages, where the same word *ὅπως ἂν* is used: Ps. ix. 14. *ὅπως ἂν ἐξαγγελῶ*—the Hebrew is, *למען אספרה*. "That I may show forth," &c. Ps. xcii. 7. *ὅπως ἂν ἐξολοθῇσθῶσι*. Heb. *להשמד*, "That they may be destroyed for ever." Ps. cxix. 101. *ὅπως ἂν*

^o See the whole Dissertation in Mede's *Works*, p. 321, &c.

^p Wolfius, ap. Kuinoel. *Comment in Lib. Hist.* vol. iv. p. 121. Other explanations are given by Kuinoel; but as they appear very forced, they are omitted.

φυλάξω. Heb. וְאֶשְׁמְרֶנּוּ, "That I might keep." Acts xv. 17. ὅπως ἂν ἐκζητήσωσι, "That they might seek," &c. So in the same verse, "Repent and be converted, that your sins may be blotted out, ὅπως ἂν ἔλθωσι, that the times of refreshing may come," &c. Markland has made the same remark, but proposes to connect ὅπως ἂν with ἐπλήρωσεν, ver. 18. putting (μετανοήσατε ἁμαρτίας) in a parenthesis:—"Those times which God before had showed, he hath so fulfilled—THAT times of refreshment may come: ὅπως ἂν for ἵνα⁷." The times of refreshing appear here primarily to refer to the blessings which should accompany the extension of the dominion of the Messiah, if he were at length acknowledged by his people. The words have been severally applied to the preachers of the Gospel—the influences of the Spirit—and the intervening period between this time and the destruction of Jerusalem, which was allotted to the Jews for repentance and conversion.

From the arguments of the Apostle, compare ver. 16 with 19, 20, and 26, the cure of the lame man may, I think, be considered as a significant action, or miracle; whereby St. Peter wishes to demonstrate to the Jews, while their first impression of surprise and astonishment lasted, that the same faith in the Holy One and the Just, which "hath made this man strong," and recovered him to "perfect soundness" of body in the presence of them all, was only a shadow or figure of its efficacious power in healing the diseases of that nation, and restoring it to its former spiritual elevation and dignity, if they would be persuaded, even now, to acknowledge as their Messiah the Prince of Life, whom God raised from the dead.

NOTE 18.—PART IX.

THE Greek word προεκηρυγμένον, here translated, "which before was preached," is rendered in nearly forty MSS. as if it signified προεχειρισμένον ὑμῖν, "who was before ordained for you, or foredesigned"—ὑμῖν being read with an emphasis. The meaning therefore of the expression is, "That God may send Jesus Christ, who was before designed for you, in the predictions of the Law and the Prophets⁸."

NOTE 19.—PART IX.

IN the unpublished papers of the first Lord Barrington, the noble author endeavours to

⁷ Lightfoot's *Exerc. on the Acts*. Pitman's edit. vol. viii. p. 388; fol. ed. ii. 651.

⁷ Markland ap. Bowyer in loc.

⁸ Markland ap. Bowyer, and Whitby in loc.

prove, at great length, that the earliest notion which men had of immortality, was their resurrection and restoration to the paradisiacal state. The notion of immortality entertained by the patriarchs was their resurrection in the land of Canaan, and eternal possession of that land in a glorified condition. He supposes that the expression of St. Peter in this passage is an allusion to the anticipated restoration of mankind to their former condition of innocence and happiness: and his opinion is confirmed by the peculiar metaphors under which St. John, in the Apocalypse, describes the future state. Lightfoot would render the word ἀποκαταστάσις, by "accomplishment," instead of "restitution." By whatever word we express the idea, it is still the same. St. Peter refers to the eventual completion of the happiness of mankind, by the universal establishment of Christianity, and the blessings of its influence; a period which all the prophets have anticipated in their sublimest visions, which the best men, in all ages, have delighted to contemplate, and which, in our own day, we have reason to hope, is progressively advancing.

NOTE 20.—PART IX.

ON THE PARALLEL BETWEEN MOSES AND CHRIST.

As St. Peter has applied this passage to our Lord, it will be unnecessary to examine the arguments by which some writers would apply the prediction of Moses to the long line of prophets that came after him¹. It is sufficient for us to know, that even when taken collectively, they were not like unto him in so many points as Jesus of Nazareth².

Jortin gives the following parallel:—

The resemblance between Moses and Christ is so great and striking, it is impossible to consider it fairly and carefully, without seeing and acknowledging that *He* must be foretold where he is so well described.

First, and which is the principal of all, Moses was a lawgiver and the mediator of a covenant between God and man. So was Christ. Here the resemblance is the more considerable, because no other prophet beside them executed this high office.

The other prophets were only interpreters

¹ "Hunc locum quidam de Josua, alii de prophetis in genere enarrant. Sed prophetæ non erant Mose per omnia similes. Nam Moses videbat Deum in speculari lucido; prophetæ, in non lucido. Præterea Moses videbat Deum facie ad faciem, loquebatur cum eo ore ad os: non sic reliqui prophetæ. Debet igitur peculiariter accipi de Christo, qui fuit scopus omnium prophetarum," &c.—Drusius in Deut. xviii. 15. *Crit. Sacri*, vol. ii. p. 131.

² Jortin's *Remarks on Ecclesiastical History*, vol. i. p. 232, et seq.

and enforcers of the Law, and in this respect were greatly inferior to Moses. The Messiah could not be like to Moses in a strict sense, unless he were a legislator. He must give a Law to men, consequently a more excellent Law, and a better covenant than the first. For if the first had been perfect (as the Author of the Epistle to the Hebrews argues) there could have been no room for a second.

2. Other prophets had revelations in dreams and visions, but Moses talked with God, with the *Λόγος*, face to face. So Christ spake that which he had seen with the Father, Num. xii. 6-8.

All the prophets of the Old Testament saw visions and dreamed dreams—all the prophets of the New were in the same state. St. Peter had a vision; St. John saw visions; St. Paul had visions and dreams. But Christ neither saw visions, nor dreamed a dream, but had an intimate and immediate communication with the Father—he was in the Father's bosom—and He, and no man else, had seen the Father. Moses and Christ are the only two in all the sacred history who had this communication with God.—Bishop Sherlock, Disc. 6.

3. Moses in his infancy was wonderfully preserved from the cruelty of a tyrant—so was Christ.

4. Moses fled from his country to escape the hands of the king—so did Christ, when his parents carried him into Egypt. Afterwards, "The Lord said to Moses in Midian, 'Go, return into Egypt; for all the men are dead which sought thy life,'" Exod. iv. 19. So the angel of the Lord said to Joseph in almost the same words, "Arise, and take the young child, and go into the land of Israel, for they are dead which sought the young child's life," Matt. ii. 20. pointing him out, as it were, for that prophet which should arise like unto Moses.

5. Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction—Christ had all the kingdoms of the world offered him by Satan, and rejected them; and when the people would have made him a king, he hid himself, choosing rather to suffer affliction.

6. "Moses," says St. Stephen, "was learned, *ἐπαιδευθῆναι*, in all the wisdom of the Egyptians, and was mighty in words and in deeds;" and Josephus, *Ant. Jud.* 2. 9. says, that he was a very forward and accomplished youth, and had wisdom and knowledge beyond his years; which is taken from Jewish tradition, and which of itself is highly probable. St. Luke observes of Christ, that "he increased (betimes) in wisdom and stature, and in favor with God and man;" and his discourses in the temple with the doctors, when he was twelve years old, were a proof of it. The difference was, that Moses acquired his knowledge by human instruction, and Christ by a divine *afflatus*. To

both of them might be applied what Callimachus elegantly feigns of Jupiter,—

Ὅξ' ὃν δ' ἀνίβησας, τὰ χινοὶ δέ τοι ἱλθον ἰουλοὶ,
Ἄλλ' ἔτι παιδὸς ἔων ἐφράσσου πάντα τέλεια.

7. Moses delivered his people from cruel oppression and heavy bondage—so did Christ from the worst tyranny of sin and Satan.

8. Moses contended with the magicians, and had the advantage over them so manifestly, that they could no longer withstand him, but were forced to acknowledge the divine power by which he was assisted—Christ ejected evil spirits, and received the same acknowledgments from them.

9. Moses assured the people whom he conducted, that if they would be obedient, they should enter into the happy land of promise;—which land was usually understood, by the wiser Jews, to be an emblem and a figure of that eternal and celestial kingdom to which Christ first opened an entrance.

10. Moses reformed the nation, corrupted with Egyptian superstition and idolatry—Christ restored true religion.

11. Moses wrought a variety of miracles—so did Christ; and in this the parallel is remarkable, since beside Christ "there arose not a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do."

12. Moses was not only a lawgiver, a prophet, and a worker of miracles, but a king and a priest. He is called a king, Deut. xxxiii. 5., and he had indeed, though not the pomp, and the crown, and the sceptre, yet the authority of a king, and was the supreme magistrate; and the office of priest he often exercised—In all these offices the resemblance between Moses and Christ was singular. In the interpretation of Deut. xxxiii. 5. I prefer the sense of Grotius and Selden to Le Clerc's. The parallel between Moses and Christ requires it, and no objection can be made to it. The apostolical constitutions also, if their judgment be of any weight, call Moses "High Priest and King;" *τὸν ἀρχιερέα καὶ βασιλέα*, vi. 3.

13. Moses, says Theodoret, married an Ethiopian woman, at which his relations were much offended; and in this he was a type of Christ, who espoused the Church of the Gentiles, whom the Jews were very unwilling to admit to the same favors and privileges with themselves. But I should not choose to lay a great stress upon this typical similitude, though it be ingenious.

14. Moses fasted in the desert forty days and forty nights, before he gave the Law: so did Elias, the restorer of the Law: and so did Christ before he entered into his ministry.

15. Moses fed the people miraculously in the wilderness—so did Christ with bread and with doctrine; and the manna which descended

from heaven, and the loaves which Christ multiplied, were proper images of the spiritual food which the Saviour of the world bestowed upon his disciples. John vi. 31, &c.

16. Moses led the people through the sea—Christ walked upon it, and enabled Peter to do so.

17. Moses commanded the sea to retire and give away—Christ commanded the winds and waves to be still.

18. Moses brought darkness over the land—The sun withdrew his light at Christ's crucifixion. And as the darkness which was spread over Egypt was followed by the destruction of the firstborn, and of Pharaoh and his host—so the darkness at Christ's death was the forerunner of the destruction of the Jews, when, in the metaphorical and prophetic style, and according to Christ's express prediction, "the sun was darkened, and the moon refused to give her light, and the stars fell from heaven," the ecclesiastical and the civil state of the Jews was overturned, and the rulers of both were destroyed.

19. The face of Moses shone when he descended from the mountain—the same happened to Christ at his transfiguration on the mountain. Moses and Elias appeared then with him; to show that the Law and Prophets bare witness of him; and the Divine Voice said, "This is my beloved Son, hear ye him!" alluding most evidently to the prediction of Moses, "Unto him shall ye hearken."

20. Moses cleansed one leper—Christ many.

21. Moses foretold the calamities which would befall the nation for their disobedience—so did Christ.

22. Moses chose and appointed seventy elders to be over the people—Christ chose such a number of disciples.

23. The Spirit which was in Moses was conferred in some degree on the seventy elders, they prophesied—and Christ conferred miraculous powers on his seventy disciples.

24. Moses sent twelve men to spy out the land which was to be conquered—Christ sent his apostles into the world, to subdue it by a more glorious and miraculous conquest.

25. Moses was victorious over powerful kings and great nations—so was Christ, by the effects of his religion, and by the fall of those who persecuted the Church.

26. Moses conquered Amalek by lifting and holding up both his hands all the day—Christ overcame his and our enemies when his hands were fastened to the cross. This resemblance has been observed by some of the ancient Christians, and ridiculed by some of the moderns, but without sufficient reason I think.

27. Moses interceded for transgressions, and caused an atonement to be made for them, and stopped the wrath of God—so did Christ.

28. Moses ratified a covenant between God

and the people, by sprinkling them with blood—Christ with his own blood.

29. Moses desired to die for the people, and prayed that God would forgive them, or blot him out of his book—Christ did more, he died for sinners.

30. Moses instituted the Passover, when a lamb was sacrificed, none of whose bones were to be broken, and whose blood protected the people from destruction—Christ was that Paschal Lamb.

31. Moses lifted up the serpent, that they who looked upon him might be healed of their mortal wounds—Christ was that serpent. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." The serpent, being an emblem of Satan, may not be thought a fit emblem to represent Christ; but the serpents which bit the children of Israel are called *fiery serpents*, *seraphim*. Now, "*sunt boni angeli seraphim, sunt mali angeli seraphim, quos nulli figura melius quam prestare exprimas. Et tali usum primum humani generis seductorem putat Bachai.*"—Grotius. Therefore Christ, as he was the great and good Angel, the Angel of God's presence, the Angel, *καὶ ἑξοχὴν*, might be represented as a kind of seraphim, a beneficent healing serpent, who should abolish the evil introduced by the seducing lying serpent; and who, like the serpent of Moses, should destroy the serpents of the magicians: as one of those gentle serpents who are friends to mankind.

"Nunc quoque nec fugiunt hominem nec vulnere cædunt,

Quidque prius fuerint, placidi meminere dracones."

Εἰσι δὲ περὶ Θύβας ἱστοὶ ὄφεις, ἀνθρώπων οὐδαμῶς δηλόμενες.

HERODOTUS, ii. 74.

32. All the affection which Moses showed towards the people, all the cares and toils which he underwent on their account, were repaid by them with ingratitude, murmuring, and rebellion, and sometimes they threatened to stone him—the same returns the Jews made to Christ for all his benefits.

33. Moses was ill used by his own family; his brother and sister rebelled against him—there was a time when Christ's own brethren believed not in him.

34. Moses had a very wicked and perverse generation committed to his care and conduct; and, to enable him to rule them, miraculous powers were given to him, and he used his utmost endeavour to make the people obedient to God, and to save them from ruin; but in vain: in the space of forty years they all fell in the wilderness except two—Christ was given to a generation not less wicked and perverse;

his instructions and his miracles were lost upon them; and in about the same space of time, after they had rejected him, they were destroyed.

35. Moses was very meek, above all the men that were on the face of the earth—so was Christ.

36. The people could not enter into the land of promise until Moses was dead—by the death of Christ the kingdom of heaven was opened to all believers.

37. In the death of Moses and Christ there is also a resemblance of some circumstances. Moses died, in one sense, for the iniquities of the people; it was their rebellion which was the occasion of it, which drew down the displeasure of God upon them, and upon him (Deut. i. 37). Moses therefore went up in the sight of the people, to the top of Mount Nebo, and there he died when he was in perfect vigor, when his eye was not dim, nor was his natural force abated—Christ suffered for the sins of men, and was led up, in the presence of the people, to Mount Calvary, where he died in the flower of his age, and when he was in his full natural strength. Neither Moses, nor Christ, as far as we can collect from sacred history, was ever sick, or felt any bodily decay or infirmities, which would have rendered them unfit for the toils they underwent; their sufferings were of another kind.

38. Moses was buried, and no man knew where his body lay—nor could the Jews find the body of Christ.

39. Lastly, as Moses, a little before his death, promised the people “that God would raise them up a prophet like unto him”—so Christ, taking leave of his afflicted disciples, told them, “I will not leave you comfortless; I will pray the Father, and he shall give you another Comforter.”

It is only necessary to add, in the words of an eminent divine, (see Clarke's *Evidences of Natural and Revealed Religion*), that the correspondencies of types and antitypes, though they be not of themselves proper proofs of the truth of a doctrine, yet they may be very reasonable confirmations of the foreknowledge of God; of the uniform view of Providence under different Dispensations; of the analogy, harmony, and agreement between the Old Testament and the New. The analogies cannot, without the force of strong prejudice, be conceived to have happened by mere chance, without any foresight or design. There are no such analogies, much less such series of analogies, found in the books of mere enthusiastic writers living in such remote ages from each other. It is much more credible and reasonable to suppose what St. Paul affirms, that, in the uniform course of God's government of the world, “all these things happened unto them of old for examples, *τύπα*, or types,

1 Cor. x. 11., and they are written for our admonition, upon whom the ends of the world are come.” And hence arises that aptness of similitude in the application of several legal performances to the morality of the Gospel, that it can very hardly be supposed not to have been originally intended.

Bishop Horsley^v has proposed a criticism, which may add another circumstance to the parallel between Christ and Moses.

We read in Numb. xii. 3. “that the man Moses was very meek.” With what truth this character might be ascribed to Moses, see Exod. xii. 11–14. v. 22. xi. 8. xxxii. 19–22. Numb. xi. 11–15. xvi. 15. and xx. 10–12. Schultens renders the passage; “Now the man Moses gave forth more answers than,” &c. i. e. more oracular answers: “*erat responsor eximius præ omni homine.*”

If this remark is just, our Lord would be like unto Moses in this point also: Christ being himself the divine oracle by whom Moses had spoken to the people^w.

NOTE 21.—PART IX.

THE names of the pastors here mentioned show us the powerful opposition against which the infant Church had to contend. The Sanhedrin—the aged Ananus, or Annas, who by his influence secretly directed every public measure, and as many as were of his kindred—were gathered together against them. The John and Alexander here spoken of appear to have been, next to Annas and Caiaphas, the principal and most eminent persons in Jerusalem.

John, according to Lightfoot, is probably no other than Rabban Johanan, the son of Zaccai, frequently mentioned in the talmuds. It is said of him, that he had been the scholar of Hillel, and was president of the council after Simeon, the son of Gamaliel, who perished in the destruction of the city, and that he lived to be a hundred and twenty-three years old. A remarkable saying of his, spoken by him not long before his assembling with the rulers and elders, mentioned Acts iv., is related in the Jerusalem Talmud thus: Forty years before the destruction of the city, when the gates of the temple flew open of their own accord, Rabban Johanan, the son of Zaccai, said, “O temple, temple, why dost thou disturb thyself? I know thy end, that thou shalt be destroyed; for so

^v Horsley's *Biblical Criticisms*, vol. i. p. 166. He refers to Kennicott's *Remarks*, p. 57.

^w See the treatise on the passage in the 13th vol. of the *Critici Sacri*. p. 439, &c., to Fagius's *Remarks*, vol. ii. p. 123, and to the frequent notices of the same text in Limborch's *Amica Collatio* cum erud. Judæo.

the prophet Zechariah has spoken concerning thee,—

‘Open thy doors, O Lebanon,
That the fire may devour thy cedars.’”

He lived to see the truth of what he had foretold^z.

The Alexander here mentioned is supposed by some learned men^y to be Alexander the alabarch, or governor of the Jews who dwelt in Egypt; and were he at Jerusalem at the time, nothing would be more probable. For the assembly here spoken of does not seem to be the ordinary council of the seventy-one, but an extraordinary council, composed of all the chief men of the Jewish nation, from every part of the world, who happened then to be at Jerusalem; and several such, it is likely, there might be upon the account of some feast. Josephus says of this Alexander, that he was the noblest and richest of all the Jews in Alexandria of his time, and that he adorned the nine gates of the temple at Jerusalem with plates of gold and silver^z.

NOTE 22.—PART IX.

SEE the Dissertation on this text among the tracts bound up in the 13th vol. of the *Critici Sacri. De Limitibus Obsequii Humani*. By Samuel Andreas, or Andre, or Andrews, p. 595-604.

NOTE 23.—PART IX.

Συνήχθησαν—*προώρισε γενέσθαι*, this ought to be in a parenthesis, the construction being suspended through several verses, and not being resumed till ver. 29. The construction lies thus: *Δέσποια, σὺ ὁ Θεός, v. 24. σὺ ὁ (ποτὲ) ἐλπίων, ver. 25. καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλάς, ver. 29.*

“Lord, thou art God, who hast made, &c.—who [formerly] by the mouth of thy servant David hast said, &c. and now, Lord, behold their threatenings^a.”

The beauty and truth of this affecting application of the prophecy must strike every reader.

^z Vid. Lightfoot, vol. i. p. 209, and p. 277, 282, vol. ii. p. 652.

^y *Baron. Annal.* xxxiv. p. 224. Lightfoot, vol. i. p. 277, and 760.

^z *Antiq.* l. xviii. c. 7. § 3. fin. l. xix. c. 5. § 1. fin. l. xx. c. 4. § 2., and *De Bell.* l. v. c. 5. § 3. See Biscoe *On the Acts*, and Schoetgen, vol. i. p. 420.

^a Markland ap. Bowyer.

NOTE 24.—PART IX.

THIS section presents us with a picture of what every Christian Church ought to be, and what every Christian Church will probably be, when the fulness of the Spirit shall be poured out in the last days, and the consummation of all things arrive. Here we meet with no factions or divisions on the part of the people—no jealousy—no party spirit—no desire of distinction disturbed the pure harmony of the primitive Church. The apostles, as the spiritual fathers of God's household, without opposition, superintended all things, and directed the disposal of the extensive and benevolent contributions of the faithful. The first law of their divine Master was fulfilled—mutual and holy love was the sacred bond of their union, the ruling principle of their life and actions. But in these days of luxury and refinement, self engages all our thoughts, and all our cares—no other interest can be admitted, and the exploded doctrine of Christian love is alike ridiculed and despised.

NOTE 25.—PART IX.

FROM these words it is evident that the crime of Ananias was something more than an ordinary act of deception. It was a direct sin against the Holy Ghost. It was a distrust of his power. It was an attempt to impose upon the Holy Spirit himself, an endeavour to discover if the secret things of the heart were manifest to Him. It was therefore necessary that a severe and exemplary punishment should be inflicted on the first offending person, to convince others of the continued presence, and of the divine power of that Holy Spirit under whose influence the apostles acted, and who worked with them for the dissemination of the Gospel. Ananias is here said to lie to God, because he lied to the Holy Spirit, which had descended upon the apostles; hence it is clear, that if he that lieth to the Spirit lieth to God—the Holy Spirit must be God. Ananias appears to have been further tempted to this sin in the expectation that as he insisted it was the whole of the purchase money, both he and his wife for the future would be provided for from the common funds of the Church; while at the same time they retained a portion for their private purposes. Doddridge calls it an affront directly levelled at the Holy Ghost himself in the midst of his astonishing train of extraordinary operations. This display of divine power had its intended effect (Acts v. 11, 14, 15.), it preserved the Church pure, and protected it from those hypocritical professors, who, had it not been for fear of a similar punishment, might

have been induced to join the apostles, in the hope of those temporal advantages which the contributions of the primitive converts afforded.

NOTE 26.—PART IX.

THESE verses, from 12 to 17, as they stand in our Bibles, are considered as intermingled and confused, and as such have been variously arranged by commentators. In their present disposition I have adopted the plan of Dr. Adam Clarke, as the most natural and the most consistent with the intention of the previous miracle, and the effects which it produced.

Bishop Sherlock, however, is of a different opinion, and, in a communication which he made to Bowyer, states that they ought to be divided thus—

After verse 11, go on to ver.

14 “And believers were the more added to the Lord, multitudes both of men and women.

12 And they were all with one accord in Solomon’s porch.

13 And of the rest durst no man join himself to them; but the people magnified them.

12 And by the hands of the apostles were many signs and wonders wrought among the people.

15 Inasmuch that they brought forth,” &c.

By the *οἱ ἅπαντες*, ver. 12, Bishop Sherlock would understand “the new converts;” by the *οἱ λοιποὶ*, ver. 13, “the unconverted.”—See Bowyer.

NOTE 27.—PART IX.

Τοῦ ἀνθρώπου τούτου—אורו ראש. Few circumstances more fully display to us the utter contempt in which the Jews held our Lord and his followers than this expression. They would not even pronounce his name.

NOTE 28.—PART IX.

WE read, Acts v. 34., that a Pharisee named Gamaliel, a doctor of the law, had in great reputation among all the people, was one of the Jewish Council, or Sanhedrin. This agrees exactly with what is delivered in the Jewish talmuds. We are informed by them, that Gamaliel, the son of Simeon, and grandson of Hillel, was president of the Council; that he was a Pharisee; that he was so well skilled in the Law, that he was the second who obtained

the name of Rabban, a title of the highest eminency and note of any among their doctors; and concerning him is this saying, “From the time that Rabban Gamaliel the Old died, the honor of the Law failed, and purity and Pharisæism died.” He is called Rabban Gamaliel the Old, to distinguish him from his grandson, who was also called Rabban Gamaliel, and the great-grandson of this grandson, who was also called by the same name, and had the same title, and were both of them, as the talmudists say, presidents also of the Council.

They tell us that Rabban Gamaliel the Old died eighteen years before the destruction of Jerusalem^b, that is, in the year of our Lord 52, about eighteen years after the convention of the council, before whom the apostles were brought, as related in the Acts. We read also in Josephus, of Simeon, the son of this Gamaliel, as being one of the principal persons of the Jewish nation about three years before the destruction of Jerusalem.

NOTE 29.—PART IX.

It was a common saying among the Jews, כל עצה שהיא לשם שמים כופה להתקיים *omne consilium, quod ad gloriam Dei suscipitur, prospero eventu gaudebit.*—Schoetgen, *Hor. Heb.* vol. i. p. 424.

NOTE 30.—PART IX.

ON THE ORIGIN AND NATURE OF THE OFFICE OF DEACON.

WE now read the first account of the election of any order of men in the Christian Church from among its own members. The apostles and the seventy had been ordained to their sacred work by their Divine Master himself. The increased number of converts now made additional assistance necessary, and the manner in which the Seven were set apart deserves both the attention and imitation of every society united together in the name of Christ.

It is the misfortune of the Christian Church, that every, even the most minute point, has been made the subject of controversy; we must therefore begin our inquiry into the nature of the office to which the Seven were appointed, by endeavouring to ascertain from what body of men they were selected, before they were set apart by the apostles. It has been questioned whether they were of the seventy—of

^b The talmudists say, he succeeded his father, and was president of the Council. See Biscoe *On the Acts*, vol. ii. p. 220.

the hundred and eight, who, together with the apostles, composed the number of the hundred and twenty upon whom the Spirit fell at the day of Pentecost—or, of the general mass of converts, now added to the Church. Lightfoot^c supposes them to have been of the hundred and twenty. These, he observes, were they that were of Christ's constant retinue, and "compained with him all the time that he went in and out among them;" and who, being constant witnesses of his actions, and auditors of his doctrine, were appointed by him for the ministry. These are they that the story meaneth all along in these passages, "They were all together"—"They went to their company"—"Look ye out among yourselves"—"They were all scattered abroad, except the apostles"—"They which were scattered abroad preached," &c. The Jews say, "Ezra's great synagogue was of a hundred and twenty men." And their canons allow not the setting up of a Sanhedrin of three and twenty judges in any city, but where there were a hundred and twenty men fit, some for one office and employment, some for another^d.

If we may give credit to Epiphanius, the seven deacons were of the number of the seventy. If this was the case, and if they had been made partakers of the miraculous gifts, they were already invested with the power both of preaching and administering the sacraments. No imposition of hands, therefore, was necessary to set them apart for this office. The fact seems to be, that the difficulties and embarrassments arising from the incipient disputes between the widows of the Hellenists and of the Hebrews, might have increased so much, and excited so much dissension and unkindness, that it became necessary to select some of the next rank to the apostles, and appoint them for this express purpose. The general opinion however is, that the deacons were chosen from among the general mass of believers.

The second and the following verses are thus paraphrased by Hammond—"And the twelve apostles, calling the Church together, said unto them, We have resolved, or decreed, that it is no way fit or reasonable, that we should neglect the preaching of the Gospel, and undertake the care of looking to the poor.

"Therefore do you nominate to us seven men, faithful and trusty persons, the most eminent of the believers among you; that we may consecrate or ordain them to this office of deacons in the Church, and intrust them with the task of distributing to them that want out of the stock of the Church; and in the choice of them let it be also observed, that they be persons of eminent gifts and knowledge in divine matters (see ver. 10.), who consequently may be fit to be

employed by us in preaching the word, and receiving proselytes to the faith by baptism. (Chap. viii. 5. 12.)

"And by that means we shall be less disturbed, or interrupted, in our daily employment of praying and preaching the Gospel."

The general opinion, as it is here expressed by Hammond, certainly is, that the deacons were selected from among the mass of believers; and that the Greek words τὸ πλῆθος τῶν μαθητῶν, here rendered "the multitude of the disciples," refers to the community or society of Christians, called sometimes πάντες, *the all* (1 Tim. v. 20.), πλείονες, *the many* (2 Cor. ii. 6.) and sometimes Χριστιᾶνοι, *Christians*, or *Followers of Christ*; and also Matt. xviii. 17. Ἐκκλησία, *the Church*.

From whatever body of men the deacons were selected, the narrative before us informs us of two important facts. The utmost caution was used on the part of the apostles to prevent the admission of inferior or unworthy men into the offices of the Christian Church. The apostles, the heads of the Church, prescribed the qualifications for the office, the people chose the persons who were thus worthy, and the apostles ordained them to the appointed office. Every Church we infer, therefore, is entitled, and is bound to follow this plan of conduct. Its ecclesiastical heads are the sole judges and directors of the qualifications required for the fulfilment of any sacred office; the persons who are to fill those offices must be taken from the general mass of the people, and they are then, when thus known and approved, to be set apart by prayer, and laying on of the hands of those to whom that power is rightly committed. Till they are thus set apart, their own qualifications and the general approbation of the people do not constitute their right of admission to the offices of the Christian Church. If Scripture is to be our guide in matters which concern Christian societies, as well as in those which interest us as individuals, these are the directions it has for ever given to the Churches of Christ, in every nation, wherever its sacred pages have been imparted. The apostles alone called the Church together, and gave them directions to look out from among them seven men of good report, specifying at the same time their necessary endowments and numbers; and reserving to themselves the power of appointing them to the sacred office. And when we consider that the gifts of the Holy Ghost were one indispensable qualification, and may be regarded as the preëlection to some sacred function; no possible authority can be derived from this portion of Scripture to sanction the laity in taking upon themselves the choice and appointment of their respective ministers. The same rules which were on the present occasion prescribed, we have reason to suppose, were observed likewise in the nomina-

^c Lightfoot's *Works*, vol. iii. p. 182. Pitman's edition.

^d *Hæres*, p. 50. sect. 4. ap. Whitby.

tion of bishops and deacons in other Churches. For in St. Paul's Epistles to Timothy and Titus, we read that he desires the bishop who ordains, to inquire most particularly into the character of those who were admitted into the high sacred functions. In Titus (i. 6.), for a bishop, seventeen necessary qualifications are enumerated; and in Timothy (iii. 2.), fifteen. The same inquiries and the same discipline (compare ver. 6. and 10.), although the former are not so particularly specified are also required before the election of deacons, (1 Tim. iii. 8.) "They," says the Apostle, "that have used the office of a deacon well, purchase to themselves a good degree," that is, a degree towards the order of presbyter.

We are now to inquire into the nature and extent of the diaconal office. If we refer to the Scripture on this subject, we shall find that Philip, one of the deacons, preached and baptized, (Acts xxi. 8. and viii. 12. 29. 40.); and that St. Stephen also, who was another, preached, and did great wonders and miracles among the people, (Acts vi. 8. 10.); "and they were not able to resist the wisdom and the spirit by which he spake." Whether Philip and others of these deacons preached and baptized, not in their character of deacons, but as Evangelists, or as belonging to the Seventy, has been a subject of dispute. It is clear that before their ordination, the apostles themselves were engaged in the ministry of the tables; for the treasure of the Church being laid at the apostles' feet, distribution of it was made to every man according as he had need, (Acts iv. 35.) That work, therefore, which the apostles themselves performed, till an increase of duties compelled them to appoint others to officiate for them, cannot in any way be regarded as inconsistent with the high commission which they received to *teach* and to *baptize* all nations. The office of the deacon is mentioned by St. Paul in his Epistle to the Philippians, as a spiritual and perpetual office, then settled in the Church, they being the appointed attendants on the bishop, as we read in Epiphanius^e. A bishop cannot be without a deacon. Throughout the whole history of the Acts of the Apostles they are never once called Ministers of the Tables, although they are said to be appointed for that work—no other name is given to them but that of deacons; and St. Jerome (To. 5. F. 251. K.) speaks of them as the ministers not only of the priests, but also of the widows and tables. And when it is remembered that the gifts of the Holy Spirit were particularly conferred upon them, the order of deacons, like that of the apostles, may be considered of divine institution, and decidedly ecclesiastical, established for ever in the Christian Church.

The evidence of the fathers is no less clear; their writings are to be valued not only for

their testimony to the opinions of the primitive Church, but for their statements of facts. The customs of the contemporaries of the apostles, or their successors in the next age, when those customs were universal in every country where Christianity was established, are related by the fathers; and they have ever been esteemed, therefore, as useful chroniclers, and as our best guides in all questions concerning the faith or discipline of the early Church. When the fathers are unanimous in asserting the prevalence of a custom in the day in which they lived; when they describe it as universal; when they declare it to have prevailed in the age of the apostles; and when their testimony is confirmed either by the positive affirmation of Scripture, or is alluded to in Scripture, or is supported by rational inference from the language of Scripture, we are justified in pronouncing such opinion, custom, or practice to have been either instituted, or at least sanctioned by the apostles. If there be any thing of a doubtful nature in the passages of Scripture, which relate the opinion or practice in question, the corroborating evidence of the fathers must be considered as decisive of any discussion arising from the subject. This authority of the primitive fathers will enable us to ascertain the real nature of the diaconate which was now instituted, and became an ordinance for ever in the Christian Church.

In answer to those who consider that the order of deacons is only a temporary or civil office, instituted for the serving of tables, it must be urged, as Bishop Pearson^f rightly observes, that the tables of the apostles were common and sacred. Justin Martyr^g mentions them as attendants on the bishops at the *Agapæ* or *Love Feasts*, when the Eucharist was also celebrated; and that they distributed the bread and wine (after its consecration by the bishop) to the communicants. St. Polycarp^h, in his Epistle to the Philippians, (p. 17. edit. Oxon.

^f "*In ordo quidam in Ecclesia singularis jam tum impositione manuum institutus est. Actus quidem, ad quem instituti sunt, nihil aliud est, quam diaconem tradere, et constituti sunt ἐπὶ ταῖς τῆς χειρὸς, quæ consistebat ἐν τῇ διακονίᾳ τῇ καθ' ἡμέραν. Officium tamen non fuit mere civile, aut æconomicum, sed sacrum etiam, sive Ecclesiasticum. Mensæ enim Discipulorum tunc temporis communes, et sacræ etiam fuere; hoc est in communi convectu Sacramentum Eucharistiæ celebrabant.*" &c.—Pearsoni in *Acta Apostol. Lectione*, p. 53. Schoetgen has decided in favor of the opinion which is apparently best supported by Scripture, that the deacons were of two kinds, of tables, and of the word. The diaconship or ministry of tables ceased after the first dispersion, and Philip then resumed the diaconship of the word. "*Post διασπορὰν πάλιν ἐπέλαυνεν τῇ διακονίᾳ τῆς τραπέζης, et Philippus postea resumebat diaconiam τοῦ λόγου.*"—Schoetgen, *Hæcæ Hebraica*, vol. i. p. 428.

^g *Εὐχαριστήσαντος τοῦ προεστώτος οἱ καλούμενοι Διάκονοι διδασκὶν ἐκλότιον τῶν λαόντων μεταλαβεῖν.*—Justin Martyr, *Apol.* 2. p. 97. ed. Paris.

^h Polycarp exhorts the deacons, that they conduct themselves blameless, Ὡς Θεοῦ ἐν Χριστῷ Διάκονοι καὶ οὐκ ἀνθρώπων.

^e *Hæres*, p. 50. sect. 4. ap. Whitby.

1644.) exhorts the deacons to behave themselves unblameably as the deacons or ministers of God in Christ, and not of men. St. Ignatiusⁱ also, in his *Epistle to the Trallians*, has these words—"And deacons, being the ministers of the mystery, or rather of the mysteries, of Jesus Christ, ought by all means to please all men, for they are not dispensers of meat and drink, but ministers of the Church of God." St. Cyprian^j writes (*Epist. 65. Ord. Pamel.*) "But deacons ought to remember, that the Lord chose apostles, that is, bishops and governors; but after the Lord's ascension into heaven, the apostles constituted deacons for themselves, to be attendants upon them as bishops, and upon the Church."

Many similar references might be given; but it is only necessary here to add, that they were ordained by the imposition of hands by the apostles, in the very same manner as priests were ordained; and that this solemn ceremony could not have been used, had the deacons been designed only for civil and temporary purposes.

Mosheim has endeavoured to show that the seven deacons were not the only persons appointed by the apostles to take charge of the poor, as there must have been curators for that office long before this period, in consequence of the increasing numbers of the Church; and there must, therefore, in fact, have been deacons before there were any such by name. He argues, that these ministers having been selected from amongst the indigenous Jews, who in number far exceeded the foreign ones, it was found that they were not strictly impartial, but were apt to lean a little more than was right in favor of their fellow-citizens, and those of their own country, and discovered a greater readiness in relieving the widows of native Jews than the others. The foreign Jews, whom St. Luke terms Greeks, being much dissatisfied at this, and murmuring greatly against

the Hebrews on account thereof, the apostles convoked the members of the Church, and commanded them to nominate seven men of approved faith and integrity, to whom the management of the concerns of the people might without apprehension be committed. The people complied with these directions, and chose by their suffrages the appointed number of men, six of them being Jews by birth, and one a proselyte of the name of Nicolaus. These seven deacons, as we commonly call them, were all of them chosen from amongst the foreign Jews. This he thinks is sufficiently evident, from the circumstance of their names being all of them Greek; for the Jews of Palestine were not accustomed to adopt names for their children from the Greek, but from the Hebrew or Syriac languages. From these circumstances Mosheim believes that these seven men were not entrusted with the care of the whole of the poor at Jerusalem; for can any one suppose, he continues, that the Hebrews would have consented that the relief of their own widows and poor should be thus committed to the discretion of the Jews of the foreign class? The native Jews would in this case have been liable to experience the same injustice from the foreign brethren, as the latter had to complain of, whilst the alms were at the disposal of the Hebrews; and instead, therefore, of at once striking at the root of the evil which they proposed to cure, the Apostle would, by such an arrangement, have merely applied to it a very uncertain kind of remedy. Besides, the indigenous Jews made no complaint against those who had hitherto managed the concerns of the poor; and consequently there could be no necessity for their dismissal from office. It appears, therefore, clear beyond a doubt, that those seven men were not invested with the care of the poor in general, but were appointed merely as curators of the widows and poor of the foreigners or Greeks; and that the others continued, under the guardianship of those, who, prior to the appointment of the seven, were entrusted with the superintendence and discretionary relief of the whole. Champ. Vitringa saw the matter evidently in this light, as is plain from his work, *De Synagoga*, lib. iii. part ii. cap. 5. p. 928. As to the reason which caused the number of these men to be fixed at seven, I conceive that it is to be found in the state of the Church at Jerusalem, at the time of their appointment. The Christians in that city were most likely divided into seven classes; the members of each of these divisions having a separate place of assembly. It was therefore deemed expedient that seven curators should be appointed, in order that every division might be furnished with an officer or superintendent of its own, whose immediate duty it should be to take care that the widows and the poor of the foreigners should come in for an

ⁱ Δεῖ δὲ καὶ τοὺς διακόνους ὄντας μυστηρίων Χριστοῦ Ἰησοῦ, κατὰ πάντα τρόπον ἀρέσκειν. οὐ γὰρ βρωτῶν καὶ ποτῶν εἰσὶ διακόνοι, ἀλλ' ἐκκλησίας Θεοῦ υπηρεταί. διὸν οὖν αὐτῶν τὰ ἐκκληλήματα φυλάττεσθαι ὡς πρὸς γέγονον. Ap. *Critici Sacri*, vol. viii. annot. Scipionis Gentilis, in *Philem.* p. 846. Hughes, in his learned preface to Chrysostom *On the Priesthood*, reads here *μυστήριον*, but he prefers the present reading, which is defended on the authority of the old interpreters of the passage, p. 61. Bishop Pearson reads *μυστηρίων*, *Lectiones in Act.* p. 54.

^j Cyprian thus speaks concerning deacons—"Meminisse autem diaconi debent, quoniam Apostolos, id est, Episcopos et Præpositos Dominus elegit: Diaconos autem post ascensum Domini in celos Apostoli sibi constituerunt, Episcopatus sui, et Ecclesie Ministros." In the Constitutions of Clemens are prayers for the deacon, in which these words occur—καταξίωσον αὐτὸν ἐναρξάσθαι λειτουργήσαντα τὴν ἐκ χειρὸς Θεοῦ αὐτῶν διακονίαν ἀντίπρωτος ἀνέμπρωτος, ἀνεκκλητίως, μεῖζονος ἀξίωθῆναι βαθμοῦ. The deacons being accustomed to be advanced from the diaconate to the presbyteral office, which was thus called a degree, from the passage 1 Tim. iii. 18.—οἱ καλῶς διακονήσαντες βαθμὸν λαμβάνουσιν πρεσβυτερίου.

equitable share of the alms and benefactions, and to see that due relief was administered according to the necessities of the different individuals^k.

Lightfoot^l, Dr. Clarke, and many others, have attempted to assimilate the כַּנְסִין of the Jewish synagogue with the Christian deacons, now appointed. There does not appear to be any other resemblance than this, that one part of their duty was common to both—the charge of the poor. That the office of deacons among the Christians was more than this, has been shown both from Scripture, and its only right interpreters on these matters, the early fathers.

NOTE 31.—PART IX.

LIGHTFOOT remarks on this verse, “It is so constant an opinion of the ancients, that the most impure sect of the Nicolaitans derived their name and filthy doctrines from the ‘Nicolas’ here mentioned (see Rev. ii. 15.), that so much as to distrust the thing would look like contradicting antiquity. But if it were lawful in this matter freely to speak one’s thoughts, I should conjecture (for the honor of our Nicolas), that the sect might rather take its derivation from נִיכּוֹלֵא *Necola*, ‘Let us eat together;’ those brutes animating one another to eat things offered to idols. Like those in Isa. xxii. 13. נִיכּוֹל בָּשָׂר וְנִשְׁתֵּי חֹמֶר. ‘Let us eat flesh and drink wine^m.’”

As the Nicolas here spoken of was a deacon appointed by the apostles, and therefore must have been filled with the Holy Ghost, it is not probable he should have apostatized so far from the true faith, as to have become the founder of a sect whose doctrines were so disgusting in their nature, and so repugnant to truth, as to bring down the strong condemnation of our Lord in the book of Revelation already referred to.

^k Mosheim on the affairs of the Christians before Constantine.—Vidal’s Translation, vol. i. p. 203, &c.

^l Lightfoot, vol. iii. p. 189, Pitman’s edition; and Dr. Clarke in loc. They appoint, says Lightfoot, quoting from talmudical authority, not less than three Parnasin; for if judgment about pecuniary matters were judged by three, much more this matter which concerneth life is to be managed by three: and in each, doctrine and wisdom were required, that they might be able to discern, and give right judgment in things both sacred and civil. The חֲזַן *chazan*, and שָׁמַשׁ *shamash*, were also a sort of deacons. The first was the priest’s deputy; and the last was in some cases the deputy of this deputy, or the sub-deacon. See on the subject of this note, Whithy, Hammond, Archbishop Potter’s *Treatise on Church Government*, and their numerous references to the fathers, in addition to those here selected.

^m Lightfoot, vol. viii. p. 434.

NOTE 32.—PART IX.

ON THE DATE OF THE MARTYRDOM OF ST. STEPHEN.

THE chronologers of the New Testament have generally assigned the martyrdom of St. Stephen to the year 33 or 34 of the vulgar æra, from the supposition that our Lord was crucified in the year 33. In this arrangement the opinion of Benson has been adopted, which places the death of Christ in the year of the vulgar æra 29, and of the Julian period 4742. This hypothesis will, I trust, be found consistent with the general opinion respecting the date of the martyrdom of Stephen. St. Luke not having given us in the Acts of the Apostles express data for the chronology of either of these great events, several arguments seem to warrant and justify the dates here affixed to the different portions of the Sacred History, from the ascension, 29, to the martyrdom of St. Stephen, 33.

It will be observed that these dates are as follow:—

The establishment of the Christian Church, by the miracle at Pentecost, and first accession of converts.....	29
The increasing prosperity of the Church, after the healing of the cripple.....	30
The increase of the Church, in consequence of the death of Ananias and Sapphira....	31
The increase of the Church, in consequence of the imprisonment and release of the apostles	32
Persecution and death of Stephen.....	33

It must be remembered that St. Luke, who was the author of the Acts of the Apostles, was principally anxious to relate the chief circumstances of the life of St. Paul, and those actions of St. Peter, which were introductory to the preaching of the Gospel among the Gentiles. In many instances, therefore, he has not only studied brevity, but has passed over a variety of important journeys and circumstances familiarly alluded to in St. Paul’s Epistles. He almost wholly omits what passed among the Jews after St. Paul’s conversion—the dispersion of Christianity in the East—the lives and deaths of the apostles—the foundation of the Church at Rome—St. Paul’s journey into Arabia and other events. It may therefore excite surprise that the Evangelist, who is in general so eminently concise, should so frequently repeat similar expressions, unless we consider them as relating to distinct occurrences in the Church. We find for instance in Acts ii. 47. after the feast of Pentecost, “the Lord added to the Church daily such as should be saved.”

Acts iv. 32. after the healing of the cripple—the multitude of them that “believed were of one heart and of one soul.”

In Acts v. 14. after the death of Ananias—

“believers were the more added to the Lord, multitudes both of men and women.”

And, after the release of the apostles, Acts vi. 7.—“the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith;” all which expressions and different events seem to imply, that a much longer period than one year elapsed before the dispersion of the Church at Jerusalem and the martyrdom of St. Stephen; and this supposition has induced me to place the latter with the generality of commentators in the year 33.

I cannot but think that Daniel’s celebrated prophecy of the seventy weeks describes with much accuracy the gradual establishment of Christianity at Jerusalem, in the progressive manner apparently related by St. Luke. Prideaux makes the seventy weeks, or four hundred and ninety years, which were to elapse between the going forth of the decree to build the city, and the confirming of the covenant, to commence with the year of the Julian period 4256, which he considers as correspondent with the year 458 before Christ, the first seven weeks terminating with the complete establishment of the Jewish Church and state, forty-nine years after. Threescore and two weeks were then to elapse, after which Messiah was to be cut off, Dan. ix. 26., and this brings us to the year 4739 of the Julian period, and 26 A.D. Thus far we are agreed.

There now remains to conclude the prophecy, the one week, or seven years. In this week (see Dan. ix. 27.) the covenant is to be confirmed —“and in the midst of it he shall cause the sacrifice and the oblation to cease.” Prideaux assigns to these seven days, or years, the following events:—

J. P.

4739 The first day of the week—the ministry of John begins to confirm the covenant.

4742 The middle of the week—the ministry of Christ.

4746 End of the seventieth week—Christ is crucified.

Highly as I respect the authority of Prideaux, I cannot coincide in this arrangement of events, by which he would interpret this wonderful prophecy. Daniel appears to me to assert, in the most express manner, that the sacrifice shall be caused to cease in the midst of the week, and it could not possibly cease till our Lord, the typified Sacrifice, was offered up. It is further declared, that the covenant shall be confirmed through the whole week. These considerations have induced me to give a more literal interpretation of the passage, which seems to me also corroborated by other chronological calculations. I consider, then, the prophecy to be fulfilled by the following ar-

range ment of events, which I would substitute for those given by Prideaux; and by which his hypothesis is made to harmonize with that of Benson, Hales, and others:—

J. P. A.D.

4739 26 First day of the week—Christ’s ministry begins, and the covenant is confirmed.

4742 29 In the half-part or middle of the week—the Messiah is cut off, and the sacrifice is caused to cease by the death of Christ. He confirms his covenant by sending down the Holy Spirit.

4743 30 The covenant is further confirmed by the second great effusion of the Holy Spirit.

4744 31 The death of Ananias and the rapid increase of the Church prove the truth of the covenant.

4745 32 The covenant is more fully confirmed by the complete establishment of the Church, the conversion of the priests, &c.

4746 33 The last year of the seventy weeks begins, and the covenant is ratified by the blood of the first martyr. Then, and then only, the Jews began to fill up the measure of the iniquities of their fathers, by resisting the testimony of the Holy Ghost. The seventy weeks having now expired, they are permitted to persecute the Church of Christ even unto death, drawing down upon them by their abominations and cruelty, the destruction of their city and sanctuary, the desolation predicted both by our Lord and his prophets.

In addition to the arguments already given in favor of the present arrangement, which makes nearly four years intervene between the death of Christ and the martyrdom of Stephen, I must add the authority of Tacitus; who states that after the death of Christ his religion was for a time suppressed, but that it afterwards broke out, not only in Judæa, but through the whole world. This latter clause seems to me evidently to refer to the first persecution of the disciples, when they were obliged to fly from Jerusalem, and carried with them the Gospel in every direction. Some time must have elapsed before the Church could have been so fully established, as to have become obnoxious to the Jewish rulers, its founders being the most despised and humble of men. The passage from Tacitus refers to the persecution of the Christians by Nero—“Quos, vulgus Christianos appellabat. Auctor nominis ejus Christus, qui Tiberio imperitante, per Procuratorem Pontium Pilatum, supplicio affectus erat. Repressaque in præ-

sens, exitiabilis superstitio rursus erumpebat, non modo per Judeam, originem ejus mali, sed per urbem etiam, quo," &c.

NOTE 33.—PART IX.

ON THE SYNAGOGUE OF THE LIBERTINES.

VARIOUS opinions have been entertained respecting the synagogue of the Libertines here mentioned. Mr. Horne supposes, and so likewise do Bishop Marsh and Michaelis, that the word *Λιβερτινοί* is evidently the same as the Latin *Libertini*. "Whatever meaning we affix to this word," says Bishop Marsh, "(for it is variously explained), whether we understand emancipated slaves, or the sons of emancipated slaves, they must have been the slaves, or the sons of slaves, to Roman masters; otherwise the Latin word *Libertini* would not apply to them. That among persons of this description there were many at Rome, who professed the Jewish religion, whether slaves of Jewish origin, or proselytes after manumission, is nothing very extraordinary. But that they should have been so numerous at Jerusalem as to have a synagogue in that city, built for their particular use, appears at least to be more than might be expected. Some commentators, therefore, have supposed that the term in question, instead of denoting emancipated Roman slaves, or the sons of such persons, was an adjective belonging to the name of some city or district; while others, on mere conjecture, have proposed to alter the term itself. But the whole difficulty is removed by a passage in the second book of the *Annals of Tacitus*, from which it appears that the persons, whom that historian describes as being *libertini generis*, and infected (as he calls it) with foreign, that is, with Jewish superstition, were so numerous in the time of the Emperor Tiberius, that four thousand of them, who were of age to carry arms, were sent to the island of Sardinia; and that all the rest of them were ordered, either to renounce their religion, or to depart from Italy before a day appointed. This statement of Tacitus is confirmed by Suetonius, who relates that Tiberius disposed of the young men among the Jews then at Rome (under pretence of their serving in the wars), in provinces of an unhealthy climate; and that he banished from the city all the rest of that nation, or proselytes to that religion, under penalty of being condemned to slavery for life, if they did not comply with his commands. We can now therefore account for the number of *Libertini* in Judæa, at the period of which Luke was speaking, which was about fifteen years after their banishment from Italy." Bishop Marsh has, however, omitted to observe that these four thousand *Libertini* were sent to

the island of Sardinia as soldiers—*coercendis illic latrocinibus*; and they were not expected to escape from that place—*et si ob gravitatem cæli interissent, vile damnum*.

Bishop Pearce looks for the Libertines in Africa. He observes that the Libertines, the Cyrenians, and Alexandrians, are here joined, as having one and the same synagogue for their public worship. And it being known that the Cyrenians (chap. ii. 10.) lived in Lybia, and the Alexandrians in the neighbourhood of it, it is most natural to look for the Libertines also in that part of the world. Accordingly we find Suidas, in his *Lexicon*, saying upon the word *Λιβερτινοί*, that it is *ὄνομα τοῦ ἔθνους, the name of a people*. And in *Gest. Collationis Carthagini habitæ inter Catholicos et Donatistas*, published with Optatus's *Works*, Paris, 1679 (No. 201, and p. 57.), we have these words:—"Victor episcopus Ecclesiæ Catholicæ Libertinensis dixit, 'Unitas est illic; publicam non latet conscientiam.'" From these two passages Bishop Pearce thinks that there was in Lybia a town or district called Libertia, whose inhabitants bore the name of *Λιβερτινοί, Libertines*, when Christianity prevailed there. They had an episcopal see among them, and the above-mentioned Victor was their bishop at the council of Carthage, in the reign of the Emperor Honorius. And from hence it seems probable that the town or district, and the people, existed in the time of which Luke is here speaking. They were Jews, no doubt, and came up, as the Cyrenian and Alexandrian Jews did, to bring their offerings to Jerusalem, and to worship in the temple there. Cunnæus, in his *Rep. Heb. ii. 23.*, says, that the Jews who lived in Alexandria and Lybia, and all other Jews who lived out of the Holy Land, except those of Babylon and its neighbourhood, were held in great contempt by the Jews who inhabited Jerusalem and Judæa, partly on account of their quitting their proper country, and partly on account of their using the Greek language, and being quite ignorant of the other. For these reasons it seems probable that the Libertines, Cyrenians, and Alexandrians had a separate synagogue (as perhaps the Cilicians and those of Asia had), the Jews of Jerusalem not suffering them to be present in their synagogues, or they not choosing to perform their public service in synagogues where a language was used which they did not understand.—*Annal. lib. ii. c. 85.* Marsh's *Lect. part vi. p. 70.* In Tiberio, c. 36. Horne's Addenda to the 2d edit. p. 743, and Dr. A. Clarke in loc.

NOTE 34.—PART IX.

ON ST. STEPHEN'S APOLOGY BEFORE THE SANHEDRIN.

IN this address of St. Stephen to the Jews, he seems desirous to prove to them by a refer-

ence to the lives of their venerated ancestors, the error of their prevailing expectations and opinions. From the promise given to Abraham (Gen. xvii. 8.), they expected that God would put them in possession of the land of Canaan, that is, the enjoyment of this present world.

As this prediction had never been entirely fulfilled (Numb. xxxiii. 55, 56.), the Jews were led to suppose it would receive its full completion in the person of the Messiah; and to this notion perhaps may be attributed their deep-rooted and preconceived ideas of the temporal nature of Christ's kingdom. When our blessed Lord, therefore, rejected all earthly power and distinction, and left them still under the dominion of the Romans, they concluded he could not be the predicted Son of David.

St. Stephen begins by endeavouring to convince them of their misapprehension on this point of the sacred promise, by demonstrating to them through a recapitulation of the history of the patriarchs, that such could not have been the meaning of the prediction: for even their father Abraham (he argues) to whom the land was first promised, "had none inheritance in it, no, not so much as to set his foot on." The other patriarchs in the same manner passed a life of pilgrimage and affliction, and never attained to the blessed inheritance. Abraham, the father of the faithful, and the friend of God, had no possession till his death; then only he began to take possession of his purchase, clearly intimating the spiritual signification of the promised Canaan. Moses had a prospect of that land, but he died before he could attain to it, and all those who came out of Egypt with him, without even a glimpse of it, fell through unbelief in the wilderness. The righteous only hath hope in his death. The eminent characters here brought forth by Stephen, may be considered (as Mr. Jones of Nayland remarks) as signs so exactly suited to the thing signified, as if the truth itself had been acted beforehand. In Joseph we see a man, wise, innocent, and great, hated by his brethren, and sold for a slave to heathen Egyptians. In his humiliation he was exalted. Heathens, to whom he had been given over, bowed the knee before him—his own family were preserved from perishing—he became the saviour of all—administering to them bread, the emblem of life—and to him every knee bowed, both of his own kindred and strangers. He was tempted and triumphed; he was persecuted and imprisoned under a malicious and false accusation; he was not actually crucified, but he suffered with two malefactors, and promised life to one of them, and delivered himself by the Divine Spirit that was given to him. He was seen twice by his brethren; the first time they knew him not, but the second he was made known unto them. And thus we trust it will be at some future day, when the brethren of Jesus Christ shall become

like the brethren of Joseph, sensible of their crime, and say with them in the bitterness of their souls, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore have all our evils come upon us."

The parallel between Moses and Christ is so exact, and has been so fully proved (Note 20, p. *227.) even from their very birth, that it is here unnecessary to make any further allusion to it. It is evident the Jews considered the arguments of St. Stephen in this light, otherwise they would not have been so violently exasperated against the speaker. Having thus demonstrated from these typical characters, that thus it behoved Christ to suffer, and having accused the Jews of following the same persecuting and rebellious conduct which led their ancestors to refuse Moses, saying, "Who made thee a ruler and a judge over us?" St. Stephen, in the next place, notices another opinion, of which they were more particularly tenacious, their own exclusive privileges, which persuaded them into the belief that it was utterly impossible that the Gentiles should ever be admitted into the same covenant with themselves. From the history of the past the inspired Disciple now deduces the possibility of the event; and illustrates it by recalling to their memory the fact that the tabernacle of witness, the first Church of the Jews which was appointed in the wilderness, had been given to the Gentiles, for Joshua had carried it with him into Canaan, when the latter were in possession of the Holy Land. A significant action, testifying that both Jew and Gentile, through the Captain of their salvation, should be made partakers of the same temporal and spiritual blessings. Afterwards, in allusion to the idea they entertained, that their temple and Law were of perpetual duration, to continue even unto the end of the world, St. Stephen declares to them that God does not dwell in temples made with hands, and immediately reproaches them for not understanding the spiritual signification of their appointed worship and ordinances.

It is evident, then, through every part of this discourse, that the object St. Stephen had in view, was to represent to his countrymen the nature of Christ's religion, and to set before them, in the most touching manner, his sufferings and their own conduct, which was an aggravated completion of the crimes of their ancestors. "For which," says the Martyr, with indignant eloquence, "which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom *ye* have been now the betrayers and murderers." The truth and justice of the dying Stephen's appeal was too severely avenged, and too bitterly felt for the Jews not to have had a perfect knowledge of

its intention and individual application; and unless it is considered in this light, it will be difficult to account for the powerful sensation it occasioned^a.

The destruction of the Jewish temple imparts this impressive lesson to every Christian nation and individual, that the trueness of a Church does not constitute its safety, but that the continuance of the divine blessing is only secured by the maintenance of a pure faith and consistent conduct. The temple itself was to be esteemed and valued as the habitation of the Divine Presence, making the building holy—in the same way that our bodies are sanctified and purified, and are made the temples of the Holy Ghost, by the indwelling spirit of grace within us. If with the Jews, as individuals, we resist the holy influences of God, his presence will be withdrawn from us, and we shall bring down upon our earthly tabernacle the same fearful and inevitable destruction which was poured down upon the temple of Jerusalem. We shall be delivered over to the hand of the enemy.

NOTE 35.—PART IX.

IN Exodus xii. 40. it is said the Israelites were to be sojourners four hundred and thirty years, reckoning from Abraham's leaving Chaldea, when the sojourning began; here four hundred years is mentioned, reckoning from the birth of Isaac, thirty years after Abraham's departure from Chaldea.—See Gen. xv. 13, and Josephus, *Antiq.* ii. 152, and ix. 1.

Markland ap. Bowyer would read this verse in the following manner—that his seed should sojourn in a strange land (and that they should bring them into bondage, and entreat them evil) four hundred years. He observes, it seems to be St. Stephen's purpose to relate how long they were to be sojourners and in a foreign country, rather than how long they were to be in bondage and affliction, which they were not four hundred years: they were in Egypt only two hundred and fifteen. The parenthesis is the same as if it had been *καὶ αὐτὸ δουλωθήσεται, καὶ κακωθήσεται*, which is very common; *δουλώσουσιν* relates to the Egyptian treatment of the Israelites; *κακώσουσιν*, to that they met with in Canaan, previous to the famine which compelled them to go into Egypt. The *δουλώσις* is very plainly distinguished from the *κάκωσις* in the next verse.

This opinion incidentally corroborates the interpretation given to Stephen's address. See last note.

^a See Jones's admirable Letter to Three Converted Jews, vol. vi. p. 212.

NOTE 36.—PART IX.

OF the two burying-places of the patriarchs, one was in Hebron, which Abraham bought of Ephron, Gen. xxxiii. 16. (not as here said of the sons of Emmor); the other in Sychem, which Jacob (not Abraham) bought of the children of Emmor, Gen. xxxiii. 19. Jacob was buried in the former, which Abraham bought; the sons of Jacob in the latter, which Jacob bought. There are many ways of reconciling these discrepancies: Bishop Barrington would point the 15th and 16th verses thus—*καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν, καὶ μετετέθησαν εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραάμ, κ. τ. λ.* Markland is also of the same opinion. Dr. Owen states, the Old-Testament history leads us to conclude that Stephen's account was originally this—"So Jacob went down into Egypt, and there died, he and our fathers; and our fathers were carried over into Sychem, and laid in the sepulchre," *ὃ ὠνήσατο τιμῆς, ἀργυρίου*, which he (Jacob) had bought for a sum of money of the sons of Emmor, the father of Sychem." Markland supposes, that putting a comma at *ἀργυρίου*, and *παρὰ* being interpreted *from*, may solve the difficulty, and would read—"And were carried over to Sychem: and AFTERWARDS FROM among the descendants of Emmor the father, or son of Sychem, they were laid in the sepulchre which Abraham had bought for a sum of money." This reconciles St. Stephen's account with that which Josephus (*Antiq.* ii. 8.) relates of the patriarchs, viz. that they were buried in Hebron, being carried out of Egypt, where they died, first to Sychem, and from Sychem to Hebron, to the sepulchre which Abraham had bought. It scarce needs proof that *παρὰ* with a Gen. expresses motion *from*, as *ἀπεδήμησας παρ' ἡμῶν*, *peregre a nobis profectus es*, Lucian *Hermot.* p. 528, and *ἐξῆλθον παρὰ τοῦ πατρὸς*, John xvi. 28. The language hints that the translation of the patriarchs from Sychem to Hebron was made *after* the time of Emmor, under some of his descendants, *παρὰ τῶν υἱῶν Ἑμμορ*. Sychem, the person here spoken of, might perhaps have his name from the city near which his father lived; but is mentioned here only incidentally, having nothing at all to do with the narration.—See Gen. xlix. 29, &c. For the other illustrations of this passage, see Bowyer's *Crit. Conjectures*, p. 345, &c. and Elsley, vol. iii. p. 332.

NOTE 37.—PART IX.

ON THE STAR OF THE GOD REMPHAN.

ST. STEPHEN here alludes to a passage in the book of Amos, chap. v. 25, 26, which is rendered with some variation in the Septuagint.

The words of the original in our Hebrew Bibles are—וּמִנְחָה הִנֵּשְׂתָם לִי בַמִּדְבָּר אַרְבַּעִים שָׁנָה בֵּית יִשְׂרָאֵל: וְנִשְׂאֲתָם אֶת כְּכֹת מַלְכְּכֶם וְאֶת כִּיּוֹן צִלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם אֲשֶׁר עֲשִׂיתֶם לָכֶם:

They are thus translated—

“Have ye offered unto me sacrifices and offerings

In the wilderness forty years, O house of Israel?

But ye have borne the tabernacle of your Moloch,

And Chiun your images,

The star of your God which ye made to yourselves.”

By the Septuagint—*Μὴ σφάγια καὶ θυσίας προσηγάμεν ὑμῖν, οἶκος Ἰσραὴλ, τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ; καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαιφάν, τοὺς τύπους αὐτῶν, οὓς ἐποιήσατε ἑαυτοῖς.*

The quotation in the Acts is evidently from the Septuagint, from the original in which it does not materially differ. The words *οἶκος Ἰσραὴλ* in the Acts, are placed after *ἐν τῇ ἐρήμῳ*, and in the Septuagint after *προσηγάμεν* καὶ ὑμῖν. In the Septuagint we read *Ῥαιφάν*,

כִּיּוֹן צִלְמֵיכֶם
Ῥαιφάν, τοὺς τύπους,
אֲשֶׁר עֲשִׂיתֶם לָכֶם
Οὓς ἐποιήσατε προσκυρεῖν αὐτοῖς,

The Hebrew word כִּיּוֹן (*Chiun*) in Amos, is rendered by the Septuagint *Ῥαιφάν* (*Raiphán*), and in the Acts *Ῥαιφάν* (or *Remphan*). Various hypotheses have been proposed, to account for this difference. Some have supposed that the Hebrew letter כ, from the transcriber having omitted to insert the lower part of it, has been changed into ר, consequently the word with the points was read *Rephan*.

Pfeiffer^c has discussed the subject, and collected from various authorities much information. I learn from him that Drusius, with Justin and Theodoret, agree with the opinion already given, and think that the word *Ῥαιφάν* is a corruption of *μεφάν*, which was so written by the error of the transcribers, who mistook כ for ר, and read (Amos v. 26.) כִּיּוֹן for כִּיּוֹן.

Grotius would read *Remphan*, and Petit, *Rephan*; both consider it as a name of Saturn.

Pfeiffer quotes also Kircher, T. 1. *Ædip. Egypt. Synl.* 4. c. 22. p. 387. who considers that *Ῥαιφάν* was the Coptic name of Saturn.

Dr. Hales proposes the following translation:

“Did ye offer unto me (alone) sacrifices and oblations, pure and undivided in the wilderness, For forty years, O house of Israel? (Nay verily)

But ye (then) carried in procession the shrine of (the sun),

Your king, and of the dog-star, your god;

^b Vitranga, *Observationes Sacrae*. vol. ii. p. 6.

^c *Dubia Verata*, p. 948.

and in Acts *Ῥαιφάν*. In the Septuagint the remainder of the clause is read—*Ῥαιφάν, τοὺς τύπους αὐτῶν οὓς ἐποιήσατε ἑαυτοῖς καὶ μετοικιῶ ὑμῶν ἐπέκεινα Δαμασκού*. In the Acts—*Ῥαιφάν τοὺς τύπους, οὓς ἐποιήσατε προσκυρεῖν αὐτοῖς καὶ μετοικιῶ ὑμῶν ἐπέκεινα Βαβυλῶνος*.

Vitranga^b would account for the difference between the Hebrew and the Septuagint by supposing that the copyists of the Inspired Writings frequently placed the poetical parts of the Old Testament in the proper order of their clauses; which he considers to have been not only metrical, but frequently rhythmical. Many instances might be found to support this opinion, and to prove its probability. Vitranga arranges the second Psalm on this plan. The 145th I remember having seen elsewhere disposed in a similar manner. He concludes that the verses in the Hebrew of Amos were arranged in their poetic order, and that the Septuagint translators read these clauses not in their right order from right to left, but from the higher line to the lower, and thus caused the variation in question. He would thus arrange both the original and the translation:—

וְנִשְׂאֲתָם אֶת כְּכֹת מַלְכְּכֶם
Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ
כּוֹכַב אֱלֹהֵיכֶם
Καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν.

Your images, which ye made for yourselves to worship, and ye do so still.

Wherefore I will carry you away beyond Damascus, (nay even) beyond Babylon.” Amos v. 21–27. Acts vii. 42, 43.

Dr. Hales^d endeavours to prove that *Chiun* was the dog-star; and that the Hebrew words כּוֹכַב, כִּיּוֹן, ought to be read as one compound word, corresponding with the Greek *Ἀστροῦχος κίων*, or *Ἀστροκύων*, the dog-star: whence he supposes that the Greek *κίων* is derived from “*Chiun*.” He then wishes to show that *Chiun* and *Remphan*, or *Raiphán*, or *Rephan*, were the same.

Archbishop Newcome^e thinks, that the order of the words in the Septuagint is preferable to that in the Hebrew. Their collocation in the Hebrew, he observes, is unnatural, and points out a mistake in the copies. He would render the passage—“Nay, but ye bare the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves.” Newcome mentions a MS. 612, which places the words thus:—“*Chiun*, your god, the star [of] your images.” He interprets the word *Chiun*, after Spencer^f, as a name of Saturn, and remarks the reading of *Ῥαιφάν* in *δ* and of *Ῥαιφάν*, *Ῥαῖφάν*, *Ῥαφάν*, *Ῥεφφάν*, *Ῥεφά*, Acts vii. 43. where the MSS. vary, may be accounted

^d Hales's *Analysis of Chronology*. vol. ii. p. 450.

^e *On the Minor Prophets*; on Amos, v. 26.

^f *De Legibus Hebræorum*, p. 666.

for two ways; כִּיּוֹן may have been read כִּיּוֹן, there being a similarity in the two initial letters: or Rephan, the Egyptian name for Saturn, may have been used by translators who lived in Egypt, as an equivalent term to Chiun.

Selden supposes this god Chiun might have been represented as a star with certain symbols of distinction^g. Lightfoot^h has also a long criticism upon this word. Before his time the word *Παιφάρ* had been generally interpreted as if derived from the Hebrew רפא, *a giant*. Lightfoot would rather derive it from רפיון or רפה, *weak*, and *weakness*; after giving his reasons for so doing (see Lightfoot, vol. viii. p. 434.), he proceeds by saying, "Be it therefore that Moloch is the sun, or Remphan or Chiun should be Saturn, we read of the introduction of Moloch into the land of Israel, but of Chiyun not at all, only in the prophet Amos, and here in the mention of Remphan. When I read that in 1 Kings xii. 30. 'That all the people went to worship the calf in Dan;' and observe farther, that Dan was called *Panias*, I begin to think that פֶּאֶר, *Phan*, in *Παιφάρ*, *Rephan*, and *Πεφφάρ*, *Remphan*, may have some relation with that name; and that Dan is mentioned rather than Bethel, because the idolatry, or calf of that place, continued longer than that of Bethel." Mr. Faberⁱ, the last author who has treated on these subjects, states, we are told by Aben Ezra, that Saturn or Chronos was styled by the Arabs and Persians Chivan; which is palpably the same as the Chiun of Amos. But Chiun, or Chivan, seems to be only the Buddhic title Saca, or Sacya, in a more simple shape: for since the Chinese distinguish their god Fo, or Buddha, by the name of Che-Kya, or the Great Kya, writing the Indian appellation Sacya in two words instead of one, it is probable that Sacya is a compound term, denoting the illustrious Cya or Chiun.

Such are the various hypotheses of these learned men to reconcile the apparent discrepancy between the Hebrew, the Septuagint, and St. Luke. The conclusion to which we may most safely come seems to be, that Rephan, Remphan, and Chiyun, were all well-known names given to the same idol-deity; it was consequently a matter of indifference which St. Stephen mentioned in his address. There is no greater variation between his account, that of the Septuagint, and the Hebrew, than there would be between three writers who severally asserted that the Duke of Wellington, the Prince of Waterloo, and the Duke of Ciudad Rodrigo, gained the battle of Waterloo.

It is almost impossible to believe that the people of Israel, while their God was among them, leading them through the wilderness,

could have fallen down to images or idols, unless they had believed in some common principles, which alike prevailed both among themselves and the idolators. It is well known to every reader of Scripture and primitive history, that there were many doctrines, rites, observances, and ceremonies, regarded with equal veneration by the Jews and pagans. It appears from the testimony of antiquity and the researches of Bochart, Gale, Stillingfleet, Bryant, and Faber, that the leading doctrines of all the ancient religions were the same; and the several rites thus common to all, are to be traced to that period when mankind were few in number, and the primitive religion consequently but little corrupted. Among the observances which appear to have been thus common to the earliest inhabitants of the earth, were the general adoption of moveable arks, and of the cherubic emblems. These were preserved by the idolators, who added to them in proportion as their innovations multiplied upon the patriarchal religion, till at last they resorted to rites, which are described at large by various authors. The worship of the golden calf was the first act of idolatry on the part of the Israelites; this they would perhaps have justified to themselves, on the plea that the calf to which they bowed down was only the representation of their own cherubim. Probably the next act of idolatry was this here mentioned by St. Stephen. Moloch, or Remphan, or Chiun, (for they are all the same personage,) was the compound idol, originally designed to represent the great father, or Noah, which was afterwards made the emblem of the sun, the god of Tsabaism. Without professedly forsaking the worship of Jehovah, the Israelites hoped to unite another god with him, and by so doing gave his glory to another. This was the beginning of their idolatry, and turning to worship the host of heaven; and was the cause of their not offering those sacrifices which their Law required.

Mr. Faber has endeavoured to prove that the star of Remphan, or Moloch, was the diluvian star of the Persic Mithras, or Tashhter, Astarte, Typhon, and Dardanus. He attempts, in his learned and most interesting work on the origin of that idolatry, to show that "in the theology of the Gentiles all those deities whose history traces them, in their human capacity, to the great father, or Noah, were venerated in their celestial character as the sun. The compound word Remphan, or Ram-phan, may either (he observes) signify the lofty Phanes, or may possibly be the name of the Indo-Scythic Rama, united with that of Phanes, or Pan." This deity is rightly judged, by Seldon and Beger, either to be the same as Saturn, or to be immediately connected with him, under the appellation of Chiun^j. He believes the origin of the notion

^g Selden, ii. 34.

^h Lightfoot's *Works*, vol. viii. p. 434.

ⁱ *Origin of Pagan Idolatry*, vol. viii. p. 491.

^j Faber ut sup. vol. ii. p. 86.

of this star, which was nearly the same as that of the Dioscuri, or Cabiri, had its beginning from the traditional opinion that a star shone during the deluge, thirty days and nights, while the waters were increasing: for which he gives many authorities. If Mr. Faber's hypothesis be well founded, the Israelites, in venerating the god Moloch, or Remphan, imagined they were commemorating their ancestors, and the event of the deluge. The fact perhaps may be as he supposes; but the *motive* of their conduct can be attributed only to their carnal nature. They thrust Moses from them, and in their hearts turned back again into Egypt. Idolatry not only permitted but countenanced vice; and the Israelites were pleased with the first apology they could discover for the gratification of their passions.

I have already, in another place^k remarked the apparent difficulty respecting the conduct of the Israelites in worshipping the golden calf immediately after they had left Egypt, when the wonderful miracles which their tutelar God had wrought must have been still impressed on their minds. We learn, from this quotation of St. Stephen, that they worshipped also the host of heaven, and adopted many of the idolatrous rites and emblems of the Sabianism of the Egyptians.

NOTE 38.—PART IX.

ON THE MEANING OF THE WORDS "ΕΙΣ ΔΙΑΤΑΓΑΣ ΑΓΓΕΛΩΝ."

SCHØETGEN^l, Whitby^m, Grotiusⁿ, and others would consider this passage as referring to the attendance of the angels at the promulgation of the Law on Mount Sinai. The Jews founded this opinion on the use of the word אֱלֹהִים in the Pentateuch, instead of יְהוָה; which word, though it is a common name for God, is applied to the angels. Compare Ps. xcvi. 7. with Heb. i. 6., and Ps. viii. 6. with Heb. ii. 8. The Jews were also accustomed to say of Moses, אֱלֹהִים אָצֶל הַמַּלְאָכִים—"He ascended to the angels, who neither eat nor drink, and with whom therefore he neither ate nor drank".

Parkhurst would interpret the passage with reference to the fire and lightning and thunder, which attended the giving of the Law. The learned Lightfoot, however, would interpret the phrase with reference to the succession of angels, i. e. messengers, or prophets, who successively appealed to the Jewish Church. I

would not, he observes^p, render this 'Αγγέλων, by the Hebrew word מַלְאָכִים, "angels," as the Syriac and Arabic interpreters have done; but by שְׁלֹחִים, "messengers;" so שְׁלִיחַ צַבִּיר is 'Αγγελος 'Εκκλησιας, "the angel," or "messenger of the Church." The Jews have a trifling fiction, that those Israelites that were present at Mount Sinai, and heard the Law pronounced there by God himself, should have been like angels; that they should never have begot children nor died; but, for the time to come, should have been like to angels, had it not been for that fatal and unfortunate crime of theirs in the matter of the golden calf. If εἰς διατάγας 'Αγγέλων might admit of this passive construction, "that men might be disposed in the same predicament or state with the angels;" then I should think our blessed martyr might, in this passage, remind them of their own opinion, and the more smartly convince them of their ἀνομία, "transgression of the Law," even from what they themselves granted. As though he had said, "Ye have received a Law, which you yourselves confess would have put men into an angelical state; and yet you have not observed it."

But if this clause will not bear that interpretation, it is doubtful in what sense the word 'Αγγέλων must be taken; and whether εἰς διατάγας, "unto the dispositions," be the same with διὰ διατάγων, or διὰ διαταγῆς, "by the dispositions, or disposition." That expression in Gal. iii. 19. agrees with this; διαταγεις δὲ ἀγγέλων, "ordained by angels;" and in both these places it would be something harsh to understand by angels those heavenly spirits strictly and properly so taken; for what had they to do in the disposition of the Law? They were present indeed at Mount Sinai, when the Law was given, as many places of the Holy Scriptures do witness; but then they were but present there; for we do not find that any thing farther was done or performed by them. So that the thing itself makes it necessary, that in both places we should understand by angels the "messengers" of God's word; his prophets and ministers. And the particle εἰς may retain its own proper force and virtue, that the sense may come to thus much; viz. "ye have received the Law unto the dispositions of messengers," i. e. that it should be propounded and published by ministers, prophets, and others: and that according to your own desire and wish, Exod. xx. 19. Deut. v. 25. and xviii. 15, 16., and yet ye have not kept the Law. Ye desired prophets, and ye had them, yet which of those prophets have not you persecuted?

If the severe language of the martyred Stephen was justly applicable to the Jews, because they rejected the testimony of their prophets or the Law, which had been preached to them

^k *Arrangement of the Old Testament*, Note I, On the Idolatry of Jeroboam, Period VI. Part I. Sect. i.

^l *Horæ Hebraicæ*, vol. i. p. 738.

^m Whitby in loc.

ⁿ *Ap. Critici Sacri*, vol. viii. in loc.

^o *Midrasch in Jalkut Simeoni*, Part II. fol. 118.
—2 ap. Schoetgen.

^p *Works*, vol. viii. p. 436.

by the angels of heaven; how much more deserving of condemnation must the Christian be, who rejects not only all these evidences, but the teaching of the promised Redeemer, and his holy apostles! Resisting the Holy Ghost was the crime of the Jews; they refused to believe upon sufficient evidence, and persevered in evil against reason and conscience. If we look upon the Christian world, on every side is presented to us the same fatal conduct. All are blessed with the knowledge of the Gospel, and the divine evidences by which it has been established. The grace of God is given to us. The Spirit of God has come down to us and upon us. It is within and around us appealing, warning, reminding, entreating us, as a kind and affectionate friend, to obey its power, to submit to its influence.

NOTE 39.—PART IX.

THE Great High Priest, who had passed into the holy of holies to intercede for man, looked down from heaven, and opened the veil of the firmament, that his first martyr might gaze on his exaltation and glory. The bystanders were too much engaged with the work of destruction upon earth to look up to heaven; and even if they had so done, it is by no means certain that the appearance of the Shechinah would have been manifested to them also. It is related by St. Luke as a fact, and not as a vision; neither is it unphilosophical to believe that He who had visibly ascended into heaven, and had promised to prepare a place there for those who love him, should impart to his holy and suffering servant, in his hour of martyrdom, a prospect of those celestial scenes to which his spirit would soon be admitted—the exceeding great reward of the righteous.

We do not yet understand the nature of the universe of God. The blue expanse that encircles our planet on all sides prevents us from seeing much of space in the day time. Our view is then limited to the sun, whose distance is comparatively small. In the night our view is bounded by the magnificent fretwork, with which the God of Christianity and of creation has spangled the beautiful arch above us. The distance of the visible stars is so great, that the intellect of man is bewildered in the attempt to comprehend it. If we call in the assistance of the telescope, we add to our wonder and embarrassment, and when we seem to have arrived at the very verge of the visible creation, our reason still convinces us, that the telescope of the greatest power has taught us but little. The wildest flight of imagination, which delights itself with the theories of stars whose light has not yet arrived at the solar system; and of innumerable clusters of constellations, invisible

to man, which extend to infinity, appears but the calm and sober effort of reason, when the subject of its thoughts is “so great a God, as our God⁷.”

The Christian, however, must propose these questions to himself: “Amidst all this waste or worlds”, where is the heaven of his religion? Where is the abode of the body of Christ, which visibly ascended into another place through the firmament above us?” The Christian cannot be defrauded of his consolations by the powers or the telescope, nor the loftiest flights of imagination. The God who made the noble universe, gave also Christianity to man, to direct him to an existence in a state of immortality. But if there is a state, or condition, there must also be a place in which we shall dwell; and that place, we are repeatedly assured, is the same which the body of Christ now possesses. It St. Stephen was permitted to see the Shechinah in that place, his visual faculties must have been so strengthened that the inconceivable distance between earth and heaven was, as it were, annihilated. St. Stephen, filled with the Holy Ghost, saw, in the flesh, his blessed Redeemer. The heaven of heavens was brought near to man, and the first Christian martyr was enabled to behold it, as a pledge and earnest of his own immortal happiness; and through him a pledge to all those who by the same faith shall offer themselves living and acceptable sacrifices to God. When we consider the sublime and glorious realities to which we are destined, and the manner in which life and immortality have been secured to us by the crucified Saviour, the manifested God of mankind, surely we lose sight of our great and invaluable privileges when we permit ourselves to be enthralled by the pleasures and attractions of this evil world. The faith of a Christian has done very little for man, if it does not enable him to break the chains which kept the heathen in bondage, and deliver him from the galling tyranny of unrestrained passions.

Witsius, who has permitted few points of theology entirely to escape him, has remarked on the circumstance of St. Stephen seeing the heavens opened⁸.

NOTE 40.—PART IX.

MANY commentators have attempted, from a comparison of this expression with that in St.

⁷ Psalm lxxvii. 13.

⁸ “Look down—thro’ this wide waste of worlds,
On a poor breathing particle of dust—
Or lower—an immortal in his crimes,” &c.
Young’s *Night Thoughts*.

⁸ “Neque incredibile videri debet, quod is qui dedit homini solertiam et artem longinqua tanquam propiora, et parva tanquam longe majora, telesco-

Paul's Epistle to Philemon, in which he styles himself *Paul the Aged*, to discover the probable age of that Apostle at this time. Others again think, that the latter passage ought to be rendered *Paul the Ambassador*. No argument for the former supposition can be safely deduced from the expression here referred to, as *ρεάνιος*, or *ρεάνισκος*, is used with great latitude. In the Septuagint, which is the best lexicon for the signification of words in the New Testament, the Greek word *ρεάνισκος* is used for soldiers, 2 Macc. xii. 27., or men of mature age. It corresponds also with מַנְשֵׁי, *men*, Josh. ii. 1. and 23; and, among the classical writers, it is used in the same manner. Kuinoel quotes Phavorinus to prove that it described any age between twenty-three and forty; and his authority is confirmed by Diogenes Laertius, 8-10. and Xenophon, *Cyr.* viii. 3, &c. where the word *ρεάνισκος* occurs, and ἀνὴρ, § 11. is immediately after used as an equivalent expression.

NOTE 41.—PART IX.

THAT the exclamation of Stephen is sufficient to prove his belief, and the belief therefore of the early Church in the Divinity of Christ, appears further from the manner in which the Jews were accustomed to speak of death. Their common saying was, "That was the most easy death, when the Shechinah received the spirit of the just man." Schoetgen quotes *Jalkut Rubeni*, fol. 86. 2. "Justi perfecti non moriuntur ab angelo mortis, sed tantum per osculum; nam השכינה מקבל נפשם ipsa Shechinah animas eorum suscipit."

"I shall always insist," says Bishop Horsley, in his answer to Priestley, "that the blessed Stephen died a martyr to the Deity of Christ. The accusation against him was 'his speaking blasphemous things against the temple and the Law.' You have forgotten to add the charge of blasphemy against Moses and against God." The blasphemy against the temple and the Law, probably, consisted in a prediction, that the temple was to be destroyed, and the ritual Law of course abolished. The blasphemy against Moses was, probably, his assertion that the authority of Moses was inferior to that of Christ. But what could be the blasphemy against God? what was there in the doctrine

piorum et microscopiorum ope, oculis sistendi, Stephano eam oculorum aciem dederit, ut e terra prospicere potuerit ea quæ gererentur in cælis. Vidit autem Jesum ad dexteram Dei constitutum; id est ornatum Regia, Deoque proxima, imo et Divina, Majestate ac Gloria; et fortassis etiam localiter ad dextram splendidi illius fulgoris, qui oculis ipsius objectus erat."—Witsius, *De Prophetis in Erang. Laudatis*.—*Miscel. Sac.* p. 322.

¹ *Horæ Hebraicæ*, vol. I. p. 442.

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of the apostles which could be interpreted as blasphemy against God, except it was this, that they ascribed divinity to one who had suffered publicly as a malefactor? That this was the blessed Stephen's crime none can doubt, who attends to the conclusion of the story: 'He looked up steadfastly into heaven,' says the inspired historian, 'and saw the glory of God,' (that is, he saw the splendor of the Shechinah; for that is what is meant when the glory of God is mentioned, as something to be seen), 'and Jesus standing on the right hand of God.' He saw the man Jesus in the midst of his divine light. His declaring what he saw, the Jewish rabble understood as an assertion of the Divinity of Jesus. They stopped their ears; they overpowered his voice with their own clamors; and they hurried him out of the city, to inflict upon him the death which the Law appointed for blasphemers. He died as he had lived, attesting the Deity of our crucified Master. His last breath was uttered in a prayer to Jesus; first for himself, and then for his murderers. 'They stoned Stephen, calling upon God, and saying, "Lord Jesus receive my spirit;" and he cried with a loud voice, "Lord, lay not this sin to their charge."' It is to be noted, that the word, God, is not in the original text, which might be better rendered thus:—'They stoned Stephen, invoking, and saying,' &c. Jesus therefore was the God whom the dying martyr invoked in his last agonies, when men are apt to pray, with the utmost seriousness, to him whom they conceive the mightiest to save."

It is well observed by Kuinoel, that if St. Stephen had invoked God the Father, the Evangelist would have written *κύριε τοῦ Ἰησοῦ*. A similar expression to that of the dying martyr is found Apoc. xxii. 20. where we read *ἐρχου κύριε Ἰησοῦ*. We ought not therefore to read *Θεὸν* after *ἐπικαλούμενον*, but to understand the former words *τὸν κύριον Ἰησοῦν*.

NOTE 42.—PART IX.

THESE chapters are most carelessly divided in our Bibles. The first clause of ver. 1. evidently belongs to the preceding verse. The account of the burial of Stephen seems to be more appropriately introduced immediately after the narrative of his martyrdom, rather than parenthetically, in the history of the subsequent persecution."

¹ Horsley's *Letters in reply to Dr. Priestley*—Lett. xii. p. 232, 8vo. edit.

² Kuinoel, *In Lib. Hist.* vol. iv. p. 290. See also Dr. Pye Smith's excellent criticism on this passage.

³ See Bishop Barrington, Beza, and Markland's observations, ap. Bowyer.

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NOTE 43.—PART IX.

THE apostles were protected by the especial providence of God, to continue to build up the Church at Jerusalem till the time arrived for the general dispersion of Christianity throughout the world. The secondary causes of their safety during the heat of the present persecution are unknown. They were not, as some have imagined, too obscure to be noticed, for they had already repeatedly incurred the public censure of their rulers: nor can we suppose that the high priest, or his coadjutors, were afraid of inflicting the same punishment on them as on others. They seem to have been preserved by an Almighty Providence, to promote the unity of the Church, by directing and governing the remnant of those who were left at Jerusalem. For unto the Jews first the Gospel was to be preached. Lightfoot endeavours to prove, that those who were obliged to fly from that city, and went every where preaching the Gospel, were the hundred and eight who together with the apostles made up the hundred and twenty mentioned at the beginning of the Acts. His reasons are:—

That the Evangelist commences with the history of the hundred and twenty and pursues it throughout.

By instancing Philip, he shows what class of men is understood, when he says “they were scattered.”

The term *εὐαγγελιζόμενοι*, is never applied to any other than to preachers by function.

Persecution would first look to the preachers. Many of the common Christians were left at Jerusalem^z.

NOTE 44.—PART IX.

THE word *ἐλυμάλνετο*, in this passage, which our translators have rendered “he made havoc of the church,” properly signifies, to ravage as a wild beast, to destroy as a beast of prey. It is used in this sense in the Septuagint, Dan. vi. 22. *λέοντες οὐκ ἐλυμῆραντό με*, “the lions have not devoured, hurt, or torn me,” and Psalm lxxix. 13. *ἐλυμῆρατο αὐτὴν σὺς ἐκ δρυμοῦ*, “The wild boar from the wood hath spoiled, or laid waste this vine.” For quotations to the same effect, from classical authors, see a profusion in Wetstein in loc.

In the first edition of this Arrangement I gave, from Vitringa, a concise view of an ingenious theory, by which he attempts to prove that there are, in the history of Samson, several remarkable typical allusions to some of the leading incidents in the life of St. Paul. He arranges his imagined resemblances under three heads. The events of Samson’s life which preceded the encounter with the lion—the combat itself—and the consequences which

followed. The numerous coincidences which the ingenuity of this writer has led him to remark, are extremely fanciful; and as I find no allusion in the New Testament to this supposed type, I do not think the mere ingenuity of the parallel a sufficient reason for giving a more particular account of it in these pages.

Vitringa is not the only writer who has discovered some allusion to St. Paul in the Old Testament. Witsius^y has quoted Cocceius, who has followed with some variations the authority of Tertullian, Ambrose, Jerome, and St. Augustine, in applying to St. Paul (Gen. xlix. 27.)—

“Benjamin shall ravin as a wolf:

In the morning he shall devour the prey,
And at night he shall divide the spoil.”

The fathers would thus explain this prophecy—Paul, in the morning of his life, like a wolf devoured the Church; and in the evening, or the decline or latter division of his life, divided the spoils of the Gentiles, delivered from the dominion of Satan, with Christ and his Church. The interpretation of Cocceius is more elegant—He observes that the Israelites, as a nation, had their rising and their setting; and on each occasion Benjamin was conspicuous. Saul was the first king of the nation, and defeated their enemies; another Saul, in the decline of the state, divided the spoils taken from Satan, the Jews, and the Gentiles. Witsius, however, rejects both these interpretations, and shows that the predictions were more probably fulfilled in the history of the tribe of Benjamin. The wolf also is used as an emblem of corrupt and erroneous teachers rather than of the faithful and zealous.

Though Witsius rejects these supposed meanings of the passage, he inclines to the opinion of Jerome, Theodoret, Nicolaus à Lyra, Pellicanus, and others, that Psalm lxviii. 28. is rightly applied to the Apostle of the Gentiles. He prefers the Junian version—“*Illic sic Benjamin, parvus, et dominator eorum; principes Jehudæ, et cætus eorum; principes Zebullonis principes Naphtali.*” The first part of this passage may refer to St. Paul, the latter to the other apostles, who belonged to the districts of Zabulon and Naphtali. Altinguus, in his Treatise *De Schiloh Dominatore*, lib. v. cap. 20, and in his Comment. on the Psalm, *Oper.* tom. ii. part iii. p. 111, ap. Witsi., has revived and defended this opinion. It is not impossible that the verse ought to have been thus interpreted: Bishop Horne, however, has not noticed it.

NOTE 45.—PART IX.

THE apostles (Acts viii. 1.) had not yet left Jerusalem. This Philip, therefore, must not be

^z Lightfoot's *Works*, vol. viii. p. 122.

^y See Vitringæ *Observ. Sacrae*, vol. ii. p. 479–492. Witsius, *De Vitâ Pauli Meletem*. Leiden. cap. i. sect. viii. p. 5.

confounded with the apostle. It was the deacon, who, after his mission to Samaria, went to his own house at Cæsarea, where St. Paul was afterwards received. (Acts xxi. 8.)

The first effect of the Gospel of Christ was the removal of hatred and jealousy, and all the hateful and debasing passions. For centuries the Jews had refused to hold any intercourse with the Samaritans—for centuries they had been objects of detestation to each other. The Gospel is given to the world—the Jew becomes the friend of the despised Samaritan, and preaches to him the truth of God. Odious as the Samaritans were to the Jews, they were the offspring of common ancestors; and perhaps on this account they were the first invited to become members of the Messiah's kingdom. The Gospel is preached as men were able to bear it, first to the Jew, then to the Samaritan—next to the Proselytes of Righteousness—then to the Proselytes of the Gate—and lastly, to the idolatrous heathen.

NOTE 46.—PART IX.

SIMON MAGUS appears to have been one of the first who arrogated to himself the loftier names which were appropriated to the anticipated mysterious Being who was at this time universally expected upon earth. In several MSS. of the greatest authority, as well as in the principal of the ancient versions, is this remarkable reading—οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη μεγάλη, “this man is the power of God, which is called, or which is, the Great^z.” And the inspired writer here informs us, that he confounded and astonished the people, and took advantage of their ignorant wonder to assume these extraordinary honors. He deceived the people by his great skill in various tricks and juggling^a, assisted probably by his superior knowledge of the powers of nature. Ecclesiastical history has handed down to us a large collection of improbable stories respecting this man^b. Arnobius, a writer of the third century, relates that he flew into the air by the assistance of the evil spirit, and was thrown to the ground by the prayers of St. Peter. Others tell us that he pretended to be the Father, who gave the

Law to Moses; and that he was the Messiah, the Paraclete, and Jupiter, and that the woman who accompanied him, who was named Helena, was Minerva, or the First Intelligence; with many other things equally absurd, which are collected by Calmet, to whom the reader is referred^c.

Justin, and after him Irenæus, Tertullian, Eusebius, Cyril, and others of the fathers, have asserted that Simon Magus was honored as a deity by the Romans, and by the senate itself, who decreed a statue to him in the isle of Tyber, where a statue has since been found with this inscription—“Semoni Sanco Deo Fideō, Sacrum Sext. Pompeius Sp. F. Mutianus donum dedit.” Some suppose this to have been the statue to which Justin alluded; but as it does appear to have been erected by the senate, the most able critics have rejected the idea of Magus' deification by the Romans. Dr. Middleton, not perhaps the best authority, for he endeavoured to reject all he could find reason to discredit, treats the story with contempt; while a modern author^d, who is no less venturesome, espouses the opposite opinion, and defends it at great length. This ingenious speculatist indeed attempts to prove that Josephus and Philo were Christians, and that primitive Christianity was a system of Unitarianism. They were certainly as much entitled to the name of Christians as the modern Unitarians; both disguising their Christianity with equal skill.

It does not however appear necessary to enter further into the subject, nor to discuss the conclusion of Vitranga, that there were two Simon Magus'. I shall only add, which is more to the purpose, that Wolfius, Krebs, Rosenmüller, and others, are of opinion that the Simon here mentioned is the same as the person spoken of by Josephus as persuading Drusilla to leave her husband, and to live with Felix, the procurator of Judæa^e.

NOTE 47.—PART IX.

ON CONFIRMATION.

IT is the custom at present among many who profess Christianity, to despise every ordinance of which they do not perceive the evident utility. They must comprehend the causes and the reasons of an institution, or it is treated with contempt. In all enactments of merely human origin this conduct is defensible, because experience proves to us that human laws are made to accomplish some known and definite benefit; and if they fail in that object, they are considered useless. Yet no human legislature will

^z “Ceterum in codd. ABCDE, al verss. Copt. Æth. Armen. Syr. post. Vulg. Ital. legitur; ἡ καλουμένη μεγάλη quæ vocatur, i. quæ est (καλεισθαι sæpius id. qd. εἶναι) et hanc vocem καλουμένην in ordinem recepit Griesbachius. Recte. Facile enim ea a librariis, quibus superflua videretur, omitti potuit. Sensus, sive ea addatur, sive omittatur, eodem redit.”—Kuinoel, *Com. in lib. Hist. N. T.* vol. iv. p. 300.

^a Vide Kuinoel, ut sup. p. 299.—Schleusner in voc. μαγεῖω. Rosenmüller, &c.

^b See Vidal's notes to Mosheim, on the Affairs of the Christians before Constantine, vol. i. p. 328, and Dr. A. Clarke in loc.

^c Calmet's *Dictionary*, Art. Simon Magus.

^d Dr. Jerem. Jones's *Ecclesiastical Researches*, chap. xii. p. 310. &c.

^e Wolfius. *Curræ Philologicæ*, vol. ii. p. 1125. Josephus. *Antiq.* xx. 5. 2.

permit its laws to be disobeyed with impunity, even in those cases where they have evidently failed in their purpose; for the will of an individual is required to submit to the authority of the state: and there are few cases in which the resistance of an individual can be justified upon the plea of his inability to discover the reasonableness or propriety of a law.

If we are thus required to act in matters of common life, the same principles of conduct are more binding when applied to the Divine Law. We are in general able to discover the causes for which it pleased God to appoint to the Jew the observances of the Mosaic Law, and to the Gentile the lighter yoke of the Christian code. The divinity of both covenants was ratified and confirmed by miracle and prophecy, and man in both instances, without any appeal being made to his reason, was required to yield unreserved obedience, because it was the will of God; for, as the Apostle says, "we walk by faith, not by sight."

One very remarkable characteristic alike distinguishes the Mosaic and Christian institutions: in both it is to be observed, that although on any peculiar and extraordinary occasion the supernatural influences of the Holy Spirit might be imparted to some favored individuals; they were never bestowed in ordinary cases, unless the appointed means of grace were observed on the part of the worshipper: thereby affording the highest sanction in favor of the outward ordinances, both of the Jewish and Christian religion. If in the former dispensation the penitent would entreat for pardon, he brought his sacrifice. If a child desired admittance into the Church of God, it must be either by circumcision or by baptism; if he would renew in his youth the promises which had been made for him in his childhood, he feasted on the sacrifice of the paschal lamb, or on the body and blood of Christ, in the feast of the Christian sacrament. The means of grace are attended with the influences of the Spirit of God, and he who obeys the will of God always partakes of the blessing.

The passage of Scripture which is contained in this section is the first account in the Christian covenant of a new means of grace, which was sanctioned by an evident impartation of the divine influences. Peter and John went down to Samaria to impart to the new proselytes the gifts of the Holy Spirit; the evangelists who converted them, not having authority to perform the higher functions of the apostolic order. The same Almighty Being who instituted the outward means of grace, withheld the gifts of his Holy Spirit till they could be communicated by his chosen servants in his own appointed way.

If we are required to deduce moral inferences from other passages of Scripture; if the conduct of God to his ancient Church be still justly made a source of encouragement, and a motive to perseverance to Christians at present, on

what grounds are we to reject the inferences that naturally arise from such facts as those now before us? Are we not right in concluding that this action was intended not only for the peculiar benefit of the Samaritan converts, but for an example to all the Christian Churches, from that age to the present? The enactments of Christianity are to be found in the conduct of Christ and his apostles; their practice is the best model for the right government of the Churches.

From this conduct of the apostles the ancient primitive Church has uniformly required, that those who are admitted as infants into the Christian Church by baptism, should in maturer years be confirmed in their Christian profession by prayer and imposition of hands. Though the extraordinary gifts of the Spirit were conferred only by extraordinary men, appointed for that especial purpose, it was believed that his ordinary gifts might be imparted by the authorized ministers who were set apart for the service of the sanctuary. As the miraculous gifts were requisite at the first formation of the Christian Church, so now, when the Christian religion is fully established, its ordinary influences are equally necessary to enable man to recover the lost image of God, of which he had been deprived by the fall. It is but too usual with a certain class of religionists to undervalue the external rites of Christianity: but it is our duty to examine whether any, and what rites were observed by the apostles, and to follow their authority; rather than to inquire into the reasonableness or propriety of the apostolic institutions. The Roman Church has erred by adding to the enactments of Scripture; the opposite extreme is to be no less avoided, of depreciating or neglecting its commands. That Church is most pure whose discipline approaches the nearest to that which was practised by its divinely-appointed founders, and is recorded for our example in the New Testament.

I conclude this subject by availing myself of the high authority of the pious and eloquent Bishop Horne, who observes, speaking of Mr. Law, (vol. i. p. 214,) that although "the government and discipline of the Church will not save a man, yet it is absolutely necessary to preserve those doctrines that will. A hedge round a vineyard is a poor paltry thing, but break it down, and all they that go by will pluck off her grapes. And no sin has been punished with heavier punishments for that reason, than throwing down fences, and making it indifferent whether a Christian be of any Church or none, so he be but a Christian, and have the birth of the inspoken word. But if Christ left a Church upon earth, and ordered submission to the appointed governors of it, so far as a man resists, or undervalues this ordinance of Christ, so far he acts not like a Christian, let his inward light be what it will."

NOTE 48.—PART IX.

THE expression “which is desert,” in the opinion of Glassius^f and Schoetgen^g, refers to the way and not to the Gaza itself. Kuinoel^h approves of the opinion of Heinrich and Wassenburgh, that the clause was not found in the original text, but was subsequently introduced.

NOTE 49.—PART IX.

THE name of the eunuch is supposed to have been Indichⁱ. It is probable he had but lately embraced the Jewish faith. Candace is a name common to the female sovereigns of that part of the country. A passage from Pliny is quoted by Benson and others to prove this—“Regnare fœminam Candacen, quod nomen multis jam annis ad reginas transit.”

If this remark of Pliny be just, and it is confirmed by a passage of Dio Cassius, quoted by Kuinoel, the authority of Strabo may be admitted to strengthen the Scripture account. He tells us—*Τούτων δὲ ἦσαν καὶ οἱ τῆς βασιλευσσης στρατηγοὶ τῆς Καρδάκης, ἣ καθ' ἡμᾶς ἦρξε τῶν Αἰθιόπων ἀνδρικὴ τις γυνή*, lib. 17. Pearson, however, is of opinion that this authority is of little weight^k.

NOTE 50.—PART IX.

ON THE DIFFERENT READINGS OF ISAIAH liii. 7, 8.

THIS quotation has been usually classed among those which are taken from the Septuagint, and not from the original Hebrew. The difference between the Hebrew and the Septuagint appears at first sight to be considerable; that between the Septuagint and the Acts is very slight. It is indeed most probable that the Ethiopian would be reading that version which was in the most frequent or general use among the Hellenistic Jews in Egypt, a coun-

try which bordered so nearly upon his own; and where the Septuagint version had been sanctioned by the Alexandrian Jews, and originally made under royal authority.

Pezronius^l thinks the present reading is corrupt in the Hebrew, and the Greek version right. Alex. Morus^m is of opinion that the original reading of the Hebrew was *לְקַח בְּעֶצְרוֹ מִשְׁפָּט*—“in his affliction he was taken from his judgment:” to which reading Wolfius would assent, altering only the position of the two last words. The latter critic supposes that *וּ* was read for *ב*, and the *ו* should be joined to the preceding word. “Sic enim reddi,” he observes, “Ebræa possunt: propter angustiam et a judicio sublatus est, sive sublatus est judicium, quod idem plane est: nam cujus tollitur judicium, ille judicio seu condemnationi eximitur.”

Doddridge conjectures that there must have been another reading in the copy used by the Septuagint translators. He considers this reading to have been not *לְקַח וּמִשְׁפָּט* as the original now stands, but *לְקַח בְּעֶצְרוֹ מִשְׁפָּט*—this supposition, however, is unsupported by manuscripts.

After a careful examination of these authorities, I cannot but think that the only alteration requisite is in the pointing of the first clause; and that the Septuagint have properly expressed the meaning of the Hebrew. If a pause is placed after the words *לְקַח מִשְׁפָּט*, and after *בְּעֶצְרוֹ*, the Greek would read thus, “He opened not his mouth in his humiliation.” With respect to the Hebrew, it may be observed that the prefix *וּ* is sometimes used in the sense of “because of,” “by reason of,” Exod. vi. 9., and the proper interpretation of *וּצָר*, from the same root is “to restrain,” “confine,” &c. The word therefore implies affliction or humiliation, and may be rendered “because of restraint,” or “because of affliction or humiliation.” With respect to the second clause, “and from judgment,” it is evident that the sense is the same even as the passages now stand. “And he was taken from judgment,” is the Hebrew phrase, signifying, “he was removed from, or deprived of, a just judgment.” “His judgment was taken away” is the translation of the New Testament and Septuagint, that is, “His just judgment was not allowed him.” The same circumstance is expressed whether we say that a criminal was deprived of a fair trial, or a fair trial was not allowed him: nor would the variation in the language justify the charge of inaccuracy, if the two phrases were indiscriminately used. If these remarks shall be thought correct, we may avoid all recourse to the unwarrantable mode of inventing a various reading to reconcile a supposed discrepancy.

^f Glassius, *Grammat. Sac. Tract.* 2, de Pronomine, p. 712, of his collected works, and 190 of the separate work—“*ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν, αὕτη ἐστὶν ἔρημος*—ad viam, quæ a Jerusalem descendit Gazam; αὕτη hæc, seu quæ est deserta. Quæ scil. via, vocatur deserta, quia non fuit admodum trita, ob intercurrentes Casii montis solitudines, secundum Strabonem, lib. xvi. Hujus autem admoneri Philippum necesse fuit, alioqui communem et magis tritam viam alteram ingressurum.”

^g Schoetgen, *Horæ Hebr.* vol. i. p. 442.

^h *Lib. Hist. N. T.* vol. iv. p. 311.

ⁱ See Kuinoel, *In Lib. Hist. N. T.* vol. iv. p. 313, and Pfeiffer, *Dubia Verata*, p. 939.

^j Plin. lib. vi. c. 29. ap. Benson, Pfeiffer, &c.

^k Pearson, section in Act. Apost. p. 72.

^l *Antiq. Tempor. restit.* p. 167. ap. Wolfi. *Cur. Philolog.* vol. ii. p. 1134.

^m Ap. Wolfium ut supra.

Hebrew.					
לקח	וממשפט	מעצר	פיו	יפתח	לא
English Translation of the Hebrew.					
He was taken	and from judgment	from prison	his mouth	he opened	not.
Septuagint.					
ἔρθη	ἡ κρίσις αὐτοῦ	ἐν τῇ ταπεινώσει	τὸ στόμα	ἀνοίγει	οὐκ.
Greek Testament.					
ἔρθη	ἡ κρίσις αὐτοῦ	ἐν τῇ ταπεινώσει αὐτοῦ	τὸ στόμα αὐτοῦ	ἀνοίγει	οὐκ.
English Translation of the N. T. & LXX.					
was taken away	his judgment	in his humiliation	his mouth	he opened	not.

Proposed mode of reading the above, so as not to alter either the Hebrew or the Septuagint:—place the pause after מעצר, and ταπεινώσει, rendering the former phrase by the words “because of restraint or affliction;” or “humiliation;” giving the full signification in the second clause of the word משפט, in which case it will appear evident, that the meaning of both expressions will be the same.

Hebrew—He opened not his mouth, because of { restraint } ; and from a just judgment he was taken away.

Sept. and N. T.—He opened not his mouth in his humiliation; and his just judgment was taken away.

NOTE 51.—PART IX.

BISHOP LOWTH remarks on the parallel passage of Isaiah liii. 8.—“My learned friend Dr. Kennicott has communicated to me the following passages from the *Mishna*, and the *Gemara of Babylon*, as leading to a satisfactory explication of this difficult place. It is said in the former, before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier in these words—כל מי שזרע לו זכות יבא וילמד עליו—“quicunque noverit aliquid de ejus innocentia, veniat et doceat de eo.”—*Tract. Sanhedrin. Surenhus.* par. iv. p. 233. On which passage the *Gemara of Babylon* adds, that ‘before the death of Jesus, this proclamation was made for forty days; but no defence could be found.’ On which words Lardner observes, ‘It is truly surprising to see such falsities, contrary to well-known facts.’—*Testimonies*, vol. i. p. 198. The report is certainly false: but this false report is founded on the supposition that there was such a custom, and so far confirms the account above given from the *Mishna*. The *Mishna* was composed in the middle of the second century, according to Prideaux; Lardner ascribes it to the year of Christ 180.”

Casaubon has a quotation from Maimonides, which further confirms this account; *Exercit. in Baronii Annales*, Art. 86. Ann. 34. Num. 119.

“Auctor est Maimonides in Pirck 13. ejus Libri ex opere Jad, solitum fieri, ut cum Reus, sententiam mortis passus, a loco judicii exhibat ducendus ad supplicium, præcederet ipsum רכרן אָרשׁ, præco; et hæc verba diceret. Ille exit occidendus morte illa, quid transgressus est transgressione illa, in loco illo, tempore illo, et sunt ejus rei testes ille et ille. Qui noverit aliquid ad ejus innocentiam probandam, veniat, et loquatur pro eo.”

Now it is plain from the history of the four Evangelists, that in the trial and condemnation of Jesus no such rule was observed, (though, according to the account of the *Mishna*, it must have been in practice at that time:) no proclamation was made for any person to bear witness to the innocence and character of Jesus; nor did any one voluntarily step forth to give his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the high priest, when he asked him of his disciples, and of his doctrine—“I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold! they know what I said.” John xviii. 20, 21. This, therefore, was one remarkable instance of hardship and injustice, among others, predicted by the prophet, which our Saviour underwent in his trial and sufferings.

St. Paul, likewise, in similar circumstances, standing before the judgment-seat of Festus, seems to complain of the same unjust treatment; that no one was called, or would appear to vindicate his character. “My manner of life (ἐξ ἡλικίας μου, רורי) from my youth, which was at first among my own nation at Jerusalem, know all the Jews: which knew me from the beginning, if they would testify; that after the strictest sect of our religion I lived a Pharisee.” Acts xxvi. 4, 5. רורי signifies age, duration, the time, which one man, or many together, pass in this world; in this place, the course, tenor, or manner of life. The verb רורי signifies, according to Castell, “Ordinatum vitam sive ætatem egit, ordinavit, ordine constituit.” In Arabic, “Curavit, administravit.”—Lowth’s *Isaiah*, notes, p. 240.

NOTE 52.—PART IX.

WE have been so accustomed, and that rightly, both on the internal evidence, and on the testimony of the Jewish and Christian Churches, as well as on that of the contents of this section, to apply the words of Isaiah to our Lord, that many readers will be much surprised to hear that various other interpretations have been given, even by Christian theologians. There is a long list of names of authors mentioned by Kuinoel, with the opinions they have espoused. Doederlein, by the "servant" of Jehovah (Isai. lii. 13.), of whom the prophet continues to speak in the ensuing chapter, understands the Jewish people. Others, the pious Jews; others, the converted Gentiles; and others, the prophets after the captivity. Some suppose it to mean Cyrus; Grotius imagines Jeremiah to have been designed. Many approve the decision the treasurer of Candace was about to arrive at, and conclude the prophet himself to have been meant. Some refer the words to Hezekiah, others to Uzziah. See Kuinoel, *In Lib. Hist. N. T.* p. 317., and Doddridge's note in loc. Dr. Hammond too has intimated, that this prophecy might have been fulfilled in some one who lived shortly after Isaiah. The Jews interpret it "of the afflictions of Israel;" but see Schoetgen, vol. ii.

NOTE 53.—PART IX.

THIS verse is wanting in a great number of manuscripts. Griesbach, Matthæi, Michaelis, and others, would expunge it from the canon. In the manuscripts where it is found it is read variously. Whitby would retain it; observing, that the verse was probably omitted, in later times, because it opposed the delay of baptism, which the catechumens experienced before they were admitted into the early Church.

NOTE 54.—PART IX.

THE reading in the Alexandrian and some other manuscripts is, "the Holy Spirit fell upon the eunuch, but an angel of the Lord took away Philip," which is probably the true reading.

NOTE 55.—PART IX.

ON THE DATE, DESIGN, AND ORIGINAL LANGUAGE OF ST. MATTHEW'S GOSPEL.

THIS section gives an account of the state of the infant Church at this time, and may be con-

sidered as an introduction to the history of St. Paul. By him the new converts had been compelled to fly from Jerusalem, and he was now persecuting them even to strange cities; not only to Damascus, but to other adjacent towns.

I would refer to this period the publication of St. Matthew's Gospel. Both the fathers and heretics of the early Church have unitedly acknowledged that the first Gospel was written by this Evangelist, and at an early date. It was very improbable that a long space of time should be allowed to elapse, without any attempt on the part of the apostles to supply the converts with a published account of the life and sufferings of the blessed Jesus; particularly as those converts who had not seen the miracles of our Lord, or of his apostles, were prevented by the furious persecution which was now going on, from regularly attending the Christian assemblies. Indeed, there seems to be strong ground for believing that not only the Gospel of St. Matthew, but also those of St. Mark and St. Luke were written soon after the commencement of some persecution or other of the Christian Church. The Church consisted, at this time, solely of Jewish believers, and the first Gospel was primarily intended for the instruction of the Jews in Jerusalem and in Judæa. This purport was as uniformly asserted and believed, as its early composition. "His Gospel, doubtless," says Dr. Townson, "was designed for the benefit of the universal Church, as well immediately by the history and doctrine of Christ, as mediately by a right institution of the Jewish believers, who were to be the first teachers of the Gentiles. But the Holy Spirit under whose influence it was written, seems to have guided, or left St. Matthew to recite many particulars more directly relative and interesting to the Jews. This is meant by saying, that he wrote for their instruction. And this was the sense of antiquity."

We read in Justin Martyr's *Apology*, that the Jews circulated among their brethren, their own invented account of the resurrection (Matt. xxviii. 13.) imputing the removal of the body to the spoliation of the tomb by the apostles. This circumstance affords an additional proof of the great probability that St. Matthew would publish his Gospel at an early period, and address it to the Jews, to counteract the erroneous statement of the authorities at Jerusalem. As St. Matthew had held a public office under the government, it was most probable that he was selected to write the history of his blessed Lord's life, as being more known than the other disciples, and therefore the most likely to excite attention.

Bishop Tomline remarks, that the apostles, immediately after the descent of the Holy Ghost, which took place only ten days after the ascension of our Saviour into heaven, preached the Gospel to the Jews with great success; and

surely it is reasonable to suppose that an authentic account of our Saviour's doctrines and miracles would very soon be committed to writing for the confirmation of those who believed in his divine mission, and for the conversion of others; and more particularly to enable the Jews to compare the circumstances of the birth, death, and resurrection of Jesus, with their ancient prophecies relative to the Messiah: and we may conceive that the apostles would be desirous of losing no time in writing an account of the miracles which Jesus performed, and of the discourses which he delivered, because, the sooner such an account was published, the easier it would be to inquire into its truth and accuracy; and consequently when these points were satisfactorily ascertained, the greater would be its weight and authority". On these accounts the learned prelate assigns the date of St. Matthew's Gospel to the year 38.

"The sacred writers," says Mr. Horne, from whom I extract the principal part of the remainder of this note, "had a regard to the circumstances of the persons for whose use they wrote, and we have therefore an additional evidence for the early date of this Gospel, in the state of persecution in which the Church was at the time when it was written; for it contains many obvious references to such a state, and many very apposite addresses both to the injuring and to the injured party". During this calamity, the members of the Christian Church stood in need of all the support, consolation, and assistance, that could be administered to them. But what comfort could they possibly receive, in their distressed situation, comparable to that which resulted from the example of their suffering Master, and the promise he had made to his faithful followers? This example and those promises St. Matthew seasonably laid before them, towards the close of this season of trial, for their imitation and encouragement, and delivered it to them, as the anchor of their hope, to keep them steadfast in this violent tempest. From this consideration Dr. Owen was led to fix the date of St. Matthew's Gospel to the year 38.

"Dr. Lardner", however, and Bishop Percy², think that they discover marks of a lower date in St. Matthew's writings. They argue from the knowledge which he shows of the spirituality of the Gospel, and of the excellence of the moral above the ceremonial Law; and from the great clearness with which the comprehensive design of the Christian dispensation, as extending to the whole Gentile world, together with the rejection of the Jews, is unfolded in this Gospel. Of these topics they suppose the

Evangelist not to have treated, until a course of years had developed their meaning, removed his Jewish prejudices, and given him a clearer discernment of their nature.

"This objection, however, carries but little force with it. For, in the first place, as Dr. Townson has justly observed, with regard to the doctrinal part of his Gospel, if St. Matthew exhibits a noble idea of pure religion and morality, he teaches no more than he had heard frequently taught, and often opposed to the maxims of the Jews, by his Divine Instructor. And when the Holy Spirit, the guide into all truth, had descended upon him, it seems strange to imagine that he still wanted twenty or thirty years to enlighten his mind. If he was not then furnished with knowledge to relate these things as an Evangelist, how was he qualified to preach them to the Jews as an apostle?

"In the next place, it is true that the prophetic parts of his Gospel declare the extent of Christ's kingdom, and the calling and acceptance of the Gentiles. But these events had been plainly foretold by the ancient prophets, and were expected by devout Israelites to happen in the days of the Messiah⁷; and in those passages which relate to the universality of the Gospel dispensation, the Evangelist merely states that the Gospel would be successfully preached among the Gentiles in all parts of the earth. He only recites the words of our Saviour without any explanation or remark; and we know it was promised to the apostles, that after Christ's ascension, the Holy Spirit should bring all things to their remembrance, and guide them into all truth. Whether St. Matthew was aware of the call of the Gentiles, before the Gospel was actually embraced by them, cannot be ascertained; nor is it material, since it is generally agreed, that the inspired penmen often did not comprehend the full meaning of their own writings when they referred to future events; and it is obvious that it might answer a good purpose to have the future call of the Gentiles intimated in an authentic history of our Saviour's ministry, to which the believing Jews might refer, when that extraordinary and unexpected event should take place. Their minds would thus be more easily satisfied; and they would more readily admit the comprehensive design of the Gospel, when they found it declared in a book, which they acknowledged as the rule of their faith and practice⁸.

"Once more, with respect to the argument deduced from this Evangelist's mentioning

⁷ Thus Zacharias, the father of the Baptist, speaks of Christ as coming "to give light to them that sit in darkness and in the shadow of death," (Luke i. 79.) which description includes the Gentiles; and Simeon expressly calls him "a light to lighten the Gentiles," (Luke ii. 32.)

⁸ Bishop Tomline's *Elements of Christ. Theol.* vol. i. p. 302.

ⁿ *Elem. of Christ. Theol.* vol. i. p. 391.

^o See this proved at length in Dr. Owen's *Observations on the Four Gospels*, pp. 1. 21. 8vo. 1764.

^p *Works*, 8vo. vol. vi. pp. 57, 58; 4to. vol. iii. pp. 163, 164.

^q *Key to the New Test.* p. 55. 3d edit.

prophecies and prophetic parables, which speak of the rejection and overthrow of the Jews, it may be observed, that if this argument means, that, being at first prejudiced in favor of a kingdom to be restored to Israel, he could not understand these prophecies, and therefore would not think of relating them if he wrote early;—though the premises should be admitted, we may justly deny the conclusion. St. Matthew might not clearly discern in what manner the predictions were to be accomplished, yet he must see, what they all denounced, that God would reject those who rejected the Gospel: hence, he always had an inducement to notify them to his countrymen; and the sooner he apprised them of their danger, the greater charity he showed them'.

"Since, therefore, the objections to the early date by no means balance the weight of evidence in its favor, we are justified in assigning the date of this Gospel to the year of our Lord 37, or at the latest to the year 38.

"The next subject of inquiry respects the *language* in which St. Matthew wrote his Gospel, and which has been contested among critics with no small degree of acrimony; Bellarmin, Grotius, Casaubon, Bishops Walton and Tomline, Drs. Cave, Hammond, Mill, Harwood, Owen, Campbell, and A. Clarke, Simon, Tillemont, Pritius, Du Pin, Calmet, Michaelis, and others, having supported the opinion of Papias as cited by Irenæus, Origen, Cyril, Epiphanius, Chrysostom, Jerome, and other early writers, that this Gospel was written in Hebrew, that is, in the Syro-Chaldaic dialect then spoken by the Jews. On the other hand, Erasmus, Paræus, Calvin, Le Clerc, Fabricius, Pfeiffer, Dr. Lightfoot, Beausobre, Basnage, Wetstein, Rumpæus, Whitby, Edelman, Hoffman, Moldenhawer, Viser, Harles, Jones, Drs. Jortin, Lardner, Hey, and Hales, Mr. Hewlett, and others, have strenuously vindicated the Greek original of St. Matthew's Gospel. A third opinion has been offered by Dr. Townson, and some few modern divines, that there were two originals, one in Hebrew and the other in Greek. He thinks that there *seems* to be more reason for allowing two originals than for contesting either; the consent of antiquity pleading strongly for the Hebrew, and evident marks of originality for the Greek.

"The presumption, however, is unquestionably in favor of the opinion that St. Matthew wrote in Greek; for Greek was the prevailing language in the time of our Saviour and his apostles. Matthew, too, while he was a collector of customs, and before he was called to be an apostle, would have frequent occasions both to write and to speak Greek, and could not discharge his office without understanding that

language. We may therefore consider it as highly probable, or even certain, that he understood Greek. Besides, as all the other Evangelists and Apostles wrote their Gospels and Epistles in that language for the use of Christians (whether Jews or Gentiles) throughout the known world; and as St. Matthew's Gospel, though in the first instance written for the use of Jewish and Samaritan converts, was ultimately designed for universal dissemination, it is not likely that it was written in any other language than that which was employed by all the other writers of the New Testament. This presumption is corroborated by the numerous and remarkable instances of verbal agreement between Matthew and the other Evangelists; which, on the supposition that he wrote in Hebrew, or the vernacular Syro-Chaldaic dialect, would not be credible. Even those who maintain that opinion are obliged to confess that an early Greek translation of this Gospel was in existence before Mark and Luke composed theirs, which they saw and consulted. The main point in dispute is, whether the present Greek copy is entitled to the authority of an original or not: and as this is a question of real and serious importance, we shall proceed to state the principal arguments on both sides.

"The modern advocates of the Hebrew Gospel, above enumerated, lay most stress upon the testimonies of Papias (bishop of Hierapolis, A. D. 116), of Irenæus (A. D. 178), and of Origen (A. D. 230); which testimonies have been followed by Chrysostom, Jerome, and others of the early fathers of the Christian Church. But these good men, as Wetstein has well observed, do not so properly bear testimony as deliver their own conjectures, which we are not bound to admit unless they are supported by good reasons. Supposing, and taking it for granted, that Matthew wrote for the Jews in Judæa, they concluded that he wrote in Hebrew": and because the fathers formed this conclusion, modern writers, relying on their authority, have also inferred that Matthew composed his Gospel in that language.

"It only remains that we briefly notice the *third* opinion above mentioned, viz. that there were two originals—one in Hebrew, the other in Greek, but both written by St. Matthew. This opinion, we believe, was first intimated by Dr. Whitby", and is adopted by Dr. Hey, Dr. Townson, Bishop Gleig, and some other modern divines. The consent of antiquity pleads strongly for the Hebrew, and evident marks of originality for the Greek. Bishop Gleig thinks, that St. Matthew, on his departure to preach the Gospel to the Gentiles, left with the Church at Jerusalem, or at least with some of its members,

^t Dr. Townson's *Discourses*, Disc. iv. sect. 4. *Works*, vol. i. pp. 116, 117.

^u Wetstenii *Nov. Test.* tom. i. p. 224, note.

^v Preface to St. Matthew's Gospel, vol. i. p. 1.

the Hebrew or Syriac memorandums of our Lord's doctrines and miracles, which he had made for his own use at the time when the doctrines were taught, and the miracles performed; and that the Greek Gospel was written long after the apostles had quitted Jerusalem, and dispersed themselves in the discharge of the duties of their office. This conjecture receives some countenance from the terms in which Eusebius¹⁰, when giving his own opinion, mentions St. Matthew's Gospel. 'Matthew,' says that historian, 'having first preached to the Hebrews, delivered to them, when he was preparing to depart to other countries, his Gospel composed in their native language; that to those, from whom he was sent away, he might by his writings supply the loss of his presence^x.' This opinion is further corroborated by the fact, that there are instances on record of authors who have themselves published the same work in two languages. Thus Josephus wrote the History of the Jewish War in Hebrew and Greek^y. In like manner, we have two originals, one in Latin, the other in English, of the Thirty-nine Articles of the Anglican Church, and also of Sir Isaac Newton's Optics. As St. Matthew wanted neither ability nor disposition, we cannot think he wanted inducement to "do the work of an Evangelist" for his brethren of the common faith, Hellenists as well as Hebrews; to both of whom charity made him a debtor. The popular language of the first believers was Hebrew, or what is called so by the sacred and ancient ecclesiastical writers: but those who spoke Greek quickly became a considerable part of the Church of Christ.

"From a review of all the arguments adduced on this much-litigated question, I cannot but prefer the opinion which, indeed, best harmonizes with the consent of antiquity,—that St. Matthew wrote first a Hebrew Gospel for the use of the first Hebrew converts. Its subsequent disappearance is easily accounted for, by its being so corrupted by the Ebionites that it lost all its authority in the Church, and was deemed spurious, and also by the prevalence of the Greek language, especially after the destruction of Jerusalem, when the Jewish language, and every thing belonging to the Jews fell into the utmost contempt. It also is clear that our present Greek Gospel is an authentic original, and consequently an inspired production of the Evangelist Matthew, written (not as Bishop Gleig and other writers suppose, long after our Lord's resurrection and ascension, but) within a few years after those memorable and important events^z."

¹⁰ Eusebius, *Eccl. Hist.* lib. iii. c. 4.

^x Lib. i. pref. sect. 1, 2.

^y Dr. Hey's *Norrisian Lectures*, vol. i. pp. 28, 29. Bishop Gleig's edit. of *Stackhouse*, vol. iii. p. 112, Dr. Townson's *Works*, vol. i. pp. 30-32.

^z Horne, *Crit. Introd.* vol. ii. pp. 238-243.

This view of the probability that the Gospel of St. Matthew was written in both languages appears to me to be most correct. It is possible that the real state of the case might be this. When the persecution began, or was beginning, St. Matthew, who perhaps might have already committed to writing the memorable events of Christ's history, might have distributed among his own countrymen, the converts of Jerusalem, an account of the transactions and teaching of our Lord; but as the persecution was not confined to Judæa, but extended to Gentile cities, the converts who had taken refuge in them would be naturally anxious to have the Gospel in that language which was most generally understood, that the glorious works of redemption and salvation might be made known unto them as well as unto us. It is probable, therefore, that the Hebrew Gospel was first used, while the converts remained in Judæa, or at least during the continuance of the Pauline persecution; and that it might have been given about six years after the ascension, when the persecution was beginning; in the year 34 or 35, the date which is here assigned to it. The Greek Gospel might have been given about two or three years later, when the converts returned to Jerusalem, and required inspired histories of our Lord to be sent to their brethren at those cities in which their safety had been secured.

This hypothesis will reconcile some few of the discrepancies which have embarrassed many inquirers in their research into the early history of the Church. It accounts for the early disuse, and non-appearance of the Hebrew Gospel—it agrees with the early date assigned by Dr. Townson, Bishop Tomline, and Dr. Owen, who refer the writing of St. Matthew's Gospel to the year 37, or 38,—it corresponds with the internal testimony in favor of a very early date, and is supported by the reasoning of Bishop Tomline and Dr. Owen.

NOTE 56.—PART IX.

ST. LUKE not having specified the time of Paul's conversion, and the apostle himself not having done it in his Epistles, the opinions upon it vary much. Some place his conversion in the year of the crucifixion, or at the beginning of the following year; others seven or eight years after, in the second year of Claudius. I have preferred the opinion which steers between these two extremes, and place the conversion of St. Paul at the year 35, about the time that war was declared between Herod, the tetrarch of Galilee, and Aretas, king of the Arabs^a.

^a Spanheim, *De Conv. Paul.* p. 197. Pearson, Lardner, Hales, Horne, and others.

This epoch does not seem attended with any difficulty. It agrees very well with "the fourteen years" that the Apostle reckons between his conversion and the third voyage that he afterwards made to Jerusalem. It furnishes, moreover, some very natural reasons, why being at Damascus he was immediately in safety there, and why he afterwards retired into Arabia, rather than into any other place, and why upon his return from Arabia he no longer found protection at Damascus; and it is the date which is generally adopted.

Herod and Aretas quarrelled, for the reasons mentioned by Josephus, *Antiq.* lib. 18. cap. 7, and they came to an open war in the year 36. Herod's army was defeated. The Romans took his part; but the death of Tiberius, which happened in the month of March, in the year 37, stopped the Romans, who were marching against the Arabs. Vitellius, who was commander of the Roman army, heard the news of his death at Jerusalem during the feast of the Passover.

NOTE 57.—PART IX.

Εμπρέων ἀπειλῆς καὶ φόρου—Wetstein, Kuinoel, Clarke, and others have quoted among other passages from the classical writers, to illustrate this sentence—Theocrit. *Id.* 22. 82. Eurip. *Bacch.* 620. Aristoph. *Equitt.* 435. Oppian *Venat.* 4. 190. Homer, *Iliad*, v 8. Aristænet 1. Ep. 5. Achill. Tatius, 2. p. 65, &c. &c. The use of the expression in these authors may be adduced as one among many other proofs, that St. Luke, the writer of the Acts, was a learned man, and one therefore who was more likely to examine into the truth, origin, and nature of the religion he had embraced than many of the more ignorant converts.

NOTE 58.—PART IX.

THE authority of the Sanhedrin of Jerusalem was very great, so that not only the Jews who inhabited the land of Israel, but the Babylonian and Alexandrian Jews received its decrees, and obeyed them with reverence. They acknowledged the Sanhedrin as the bulwark of the oral law. They more especially submitted to its authority in accusations of heresy, and trial of false prophets, which the Sanhedrin alone was supposed competent to consider. The Romans, to whose power the whole of Arabia at this time submitted, granted to the Jewish council the power of imprisonment and scourging, not only over the Jews of Palestine, but over other synagogues, which willingly, in religious matters, yielded to the control of the Sanhedrin.—See on this subject the note at the end of chap. ix. sect. xxxv.

NOTE 59.—PART IX.

THIS expression was common among the ancient Jews. We read in Is. xl. 3. the phrase *לִרְרֵךְ יְהוָה*—and among the later Jews, *לִרְרֵךְ הַנוצְרִים* *secundum morem Christianorum*.—Schoetgen. vol. i. p. 444.

NOTE 60.—PART IX.

ON THE CONVERSION OF ST. PAUL.

IF St. Paul had been asked before he left Jerusalem for Damascus, by one of those despised Christians whom he was now on his way to persecute, "What proof do you require to convince you that Jesus is the Messiah?" it is not improbable that he would have replied, "I demand that evidence which was given to my fathers, the evidence of the manifested Shechinah, the presence of the Angel Jehovah, and the audible voice from heaven." From education, reason, or prejudice, we all generally adopt some criterion of truth, to which every proposition is brought. This was his criterion: and what must have been the feelings of this relentless persecutor, when the very evidence he required was vouchsafed to him—when He, the despised, the insulted, the crucified Jesus, in the glory of the Shechinah—from heaven itself—reproved the blindness of his zeal, and convinced him that the same Holy Being who had suffered on the cross, was the Angel Jehovah, the long-expected Messiah of the Jews! The simple words, "I am Jesus, whom thou persecutest," how severely must they have penetrated and wounded the heart of this zealous offender! In a moment, he was overwhelmed and convicted of the excessive guilt of his conduct, and the majesty of the God of his fathers. The blindness that was inflicted upon him was typical of that spiritual darkness which was the cause and origin of his crime; it was a trial of his faith and repentance; and his recovery from it was intended to prove to him and to the world, that a man is in darkness and the shadow of death till he has received that true light which lighteth every man that cometh into the world. The scales which had concealed from his view the glorious light of the Gospel of Christ fell from his eyes—he saw and believed, and the Holy Ghost gave him power to discern spiritual things.

How fearfully will the sons of Israel mourn and lament, when this Holy Being shall again reveal himself from heaven in the glory of the Shechinah, and reprove them for their want of faith and hardness of heart! The history of St. Paul offers them the highest hopes and consolations; it shadows out to them the darkness of

their spiritual state, the necessity of a baptism of repentance, and the forsaking of their former sins and errors, and the restoration of their sight. At his second coming the glory of Israel shall be made known unto them—their hearts shall be changed, and they shall look on him whom they have pierced.

Lord Barrington and Whitby are of opinion that St. Paul did not now see our Lord. The former derives his argument from the expression (ver. 5,) “Who art thou, Lord?” Whitby observes, that in the Old Testament men are often said to have seen the Lord, when they only saw the glory, the symbol of his presence (Exod. xxiv. 10–12. Deut. iv. 12, 15.), and that in the parallel accounts of his conversion in other parts of the Acts, St. Paul mentions only having seen the glory that shone round him, and not the person of our Lord. He adds, that if the words imply that the person of our Lord was seen, it must have rather been in the way than in the heavens. It would however be easy to show that the ancient Jews used the word *שׁוֹרָה*, which is here rendered *φῶς*, to express not only the glory which surrounded the Divine Personage, which appeared to the patriarchs, but also the Great Being himself; and it seems most probable that his countrymen would understand the expression in that sense. The general opinion, however, appears to be most correct, which affirms, that at this time the visible manifestation of the person of Christ was made to the Apostle. Witsius^b defends the general opinion with much skill and energy: Doddridge does the same. Macknight espouses the same side of the ques-

^b “Sed quo modo visus est Jesus? An per angelum, vices ejus sustinentem? Nequaquam. Neque enim angeli est ea sibi verba sumere quæ propria sunt Jesu. An in symbolo, quo modo Israelitæ Deum viderunt ad montem Sinai? Non sufficit. An in visione ut Jesaias? Nec hoc satis facit. An oculis corporis? Sic abitor. Debuit enim Paulus hoc quoque apostolatus sui argumentum habere, quod Christum, in persona, quod aiunt, oculis suis conspexerit. Ceterum ubi nunc Christus? An in cælo? an in aëre viciniore? Equidem nescio. Nam quod Act. iii. 21. dicitur, quem oportet cæli capiant usque ad tempora restitutionis omnium, intelligi potest de ordinaria Jesu in cælis mansione: qua non impeditur tamen quo minus per extraordinariam aliquam œconomiam, in aërem terræ viciniorem ad exiguum tempus descenderit. Sed et in cælis manens videri Paulo potuit, per miraculosam facultatis elevationem, remotisque Dei virtute omnibus impedimentis, quo modo Stephanus nuper in terra positus, cælis apertis, vidit Jesum stantem ad dexteram Patris, Act. vii. 55. Qua luce significabatur gloria apparentis Christi, quæst stella illa matutina, oriens ex alto, sol justitiæ, lux ad illuminationem gentium, et gloriam populi Israelitici; et qui se luce veluti amictu operit. In eâ luce, ipse se conspiciendum præbebat Jesus. Sic enim Paulo Ananias, Act. ix. 17. rursus xxii. 14. et Jesus ipse Act. xxvi. 13. *ἐν τούτῳ ὤφθη μοι*.—Witsii *Meletem. Leidens. de vit. Pauli*, p. 17.—Macknight on the Epistles, vol. vi. p. 416.—Kuinoel, *In Lib. Hist. N. T.* vol. iv. p. 323.—Doddridge’s *Family Exposition*—Dr. A. Clarke, and Whitby in loc.

tion: Saul, he observes, arose from the earth, and with his bodily eyes beheld Jesus standing in the way. We are absolutely certain, that on this or some other occasion, Saul saw Jesus with the eyes of his body; for he hath twice affirmed that he saw Jesus in that manner (1 Cor. ix. 1.), “Am I not an apostle? have I not seen Jesus Christ our Lord?” (chap. xv. 8.) “Last of all (*ἔσχατον καὶ αὐτοῖς*) he was seen of me also, as of an abortive apostle.”

Now it is to be observed, that this appearance of Jesus, Paul places among his other appearances to the rest of the apostles, which, without all doubt, were personal appearances. Besides, if Saul had not seen Jesus in the body, after his resurrection, he could not have been an apostle, whose chief business was, as an eyewitness, to bear testimony to the resurrection of Jesus from the dead. I acknowledge, that if we were to form our opinion of this matter solely upon the account which Luke hath given of it (Acts ix. 3–6.), we could not be sure that Saul now saw Jesus. Yet if we attend to the words of Ananias, both as recorded in this chap. ver. 17, “The Lord Jesus who appeared to thee (*ὁ ὁφθεις σοι, who was seen of thee*) in the way;” and as recorded Acts xxii. 14. “The God of our fathers hath chosen thee, that thou shouldest see that Just One, and shouldest hear the voice of his mouth:” also, if we consider the words of Christ, “I have appeared unto thee for this very purpose, to make thee a minister, and a witness of those things which thou hast seen;” and that Barnabas declared to the apostles, how he had seen the Lord in the way (Acts ix. 27.), I say when all these expressions are duly attended to, we shall have little doubt that Saul saw Jesus standing before him in the way (ver. 17.), when in obedience to his command he arose from the ground.

But not being able to endure the splendor of his appearance, or perhaps the better to express his reverence, he fell to the earth anew, and remained before him in that posture, till Christ ordered him to arise a second time, and go into the city, where it should be told him what he was to do, (Acts ix. 6.) Then it was that on opening his eyes he found himself absolutely blind. This I suppose is a better account of Saul’s seeing Jesus, after his resurrection, than with some to affirm, that he saw him in his trance in the temple, or in his rapture in the third heaven, for on neither of these occasions did Saul see Jesus with his bodily eyes; the impression at these times having been made upon his mind by the power of Christ, and not by means of his external senses, so that he would not have been qualified by such a vision to attest Christ’s resurrection from the dead. I know that Paul had another corporeal sight of Jesus, namely, after he had made his defence before the council, (Acts xxiii. 11.) But as the First Epistle to the Corinthians, in which Paul

affirmed that he had seen the Lord, was written before he was favored with that second corporeal sight of Jesus, he cannot be thought in that Epistle to have spoken of an event which had not then taken place.

It cannot be necessary to discuss here the absurd hypothesis of Kuinoel, who endeavours to show that there was nothing miraculous in the conversion of St. Paul, whom he would represent as journeying to Damascus, thinking of the lesson of moderation taught him by Gamaliel, and of the arguments he might accidentally have heard in favor of the Messiahship of Christ, when sudden thunder in a clear day alarmed him, and he *imagined* that he heard a voice: the whole of the three several narratives in the New Testament of St. Paul's conversion overthrow this absurd theory. His sudden loss and recovery of sight, and the consequent communication of the Holy Spirit, by a person divinely appointed, were indisputable evidences as to the reality of the appearance that had befallen him on his way.

That St. Paul was neither a hypocrite, an enthusiast, nor a dupe, has been too admirably proved by Lord Lyttleton to require further illustration.

NOTE 61.—PART IX.

THE expression here used is supposed by some to be proverbial, signifying the injury and hurt they are likely to receive who resist superior power, more especially as relating to God. To confirm this opinion, many classical authors are referred to. Euripides in *Bacch.* 5. 794. Columella, *De Re Rustica*, 2. 2. 26, &c. and Pindar, *Pyth.* 2. 173, who asserts we must not contend against God, but bear the yoke he puts on our neck mildly, and not kick against the goads; that is, remarks the scholiast, not to fight against God, being only men. The great Bochart rejects the idea that the expression is derived from any other authority than that of Scripture itself. Moses uses it when he says Jeshurun waxed fat (*et recalcitrat*) and kicked against the Law (Deut. xxxii. 15.), and also God himself (1 Sam. ii. 29.), "why kick ye against my sacrifices?" The clause is retained in the Vulgate, the Arabic, Æthiopic, and Armenian versions, although it is not inserted in others, or in the Greek manuscripts. Griesbach likewise rejects it.

NOTE 62.—PART IX.

THIS verse bears the appearance of differing from the parallel passage, chap. xxii. 9., where

it is said that the men that were with me *heard not* the voice. Dr. Hammond remarks, that the word *φωνή* signifies thunder, and he would reconcile the two texts by reading, "They that were with me heard the voice of the thunder, but heard *not* the voice of him that spake unto me." The word *φωνή* is often used in this sense in the Old Testament, Exod. ix. 23, 27, 33, 34. xx. 18. Ps. xviii. 13, &c.

In this verse the word seems to be used in the same sense as chap. ii. 2. (see the note in loc.) with reference to the thunder which usually accompanied the Bath Col, or Voice from heaven; in chap. xxii. 9. it more particularly relates to the Voice itself, which the attendants of St. Paul, in consequence of their alarm and confusion, did not hear, or if they did, without rightly understanding it.

Beza, Vatablus, and Clarius, think that the attendants heard Saul's voice, but not that of Christ. Dr. Benson, as *ἀνοίειν* often signifies *to understand*, supposes these attendants were Hellenist Jews, who did not understand the Hebrew, which was the language in which Christ addressed Paul. Dr. Whitby and Dr. Doddridge that the Voice from heaven was taken for thunder.—Doddridge, vol. ii. p. 36.

For further solutions of the difficulty, see Wolfius, *Curæ Phil.* vol. ii. p. 1138. Lord Barington, Dr. Weston, and others, ap. Bowyer, and the commentators.

The Jews say that God three times spoke to Moses, Aaron being by and not hearing the voice; in Egypt, Exod. vi. 28.; in Mount Sinai, Num. iii. 1.; and in Levit. i. 1.

The same mode of expression is used in *Schemoth Rabba*, sect. ii. fol. 104. 3. in Exod. ii. 2., "The angel of the Lord appeared to him." Why is it thus said so expressly אֲלֵי to him because other men were with him, but none of these saw any thing but Moses only. So also in Dan. x. 7.

NOTE 63.—PART IX.

HE lost his sight from the glory of that light.

Michaelis, in *Richteri Chirurgischer Bibliothek*, b. vi. p. 732, ap. Kuinoel, relates, that an African struck with lightning lost his sight, but recovered it suddenly.

In the *Critici Sacri* is a treatise on the blindness of St. Paul, considered in its origin, continuance, and cure.

Jortin remarks, that the miracle by which St. Paul was instructed and converted has been thought by some to be of the emblematic and prophetic kind, and to indicate the future calling of the Jews; so that Paul the persecutor, and Paul the apostle, was a type of his own nation.

St. Paul, though the apostle of the Gentiles,

never cast off his care for his own brethren, and always expressed himself on that subject with the warmest affection; and he alone, of all the writers in the New Testament, hath spoken clearly of the restoration of the Jews; he earnestly wished for that happy day, and saw it afar off, and was glad. St. Paul was extremely zealous for the Law, and a persecutor of the Christians—so were the Jews.

St. Paul, for opposing Jesus Christ, was struck blind; but upon his repentance he received his sight—so were the Jews, for their rebellion, smitten with spiritual blindness, which shall be removed when they are received again into favor.

St. Paul was called miraculously, and by the glorious manifestation of Christ himself, and was instructed by the same Divine Master: such will perhaps be the conversion and the illumination of the Jews.

St. Paul was called the last of the apostles—the Jews will certainly enter late into the Church.

St. Paul was the most active, laborious, and successful of all the disciples: such perhaps the Jews also *shall* be after their conversion. But these are rather conjectures of what may be, than discoveries of what must come to pass^c.

NOTE 64.—PART IX.

GENERAL OBSERVATIONS ON CONVERSION.

FROM the manner in which the conversion of St. Paul is related by St. Luke, many have been led to suppose that all those who are really Christians must receive and retain some sensible impression of their conversion; and consequently remember the exact time or moment in which it took place. Others again argue, that St. Paul was selected from the rest of mankind, as Abraham, Moses, the Prophets, and the Apostles were, for the especial purpose of promoting the designs of Providence in effecting the redemption of mankind; and therefore that it affords no sanction for the expectation of any sudden or miraculous conversion for others. Both parties insist with equal earnestness and sincerity in enforcing the doctrine of Scripture, that “without holiness no man shall see the Lord:” but one would look for conversion in some momentary operation of the Spirit of God, without any previous preparation in the heart or conduct of the individual; the other, on the contrary, would rather seek it in the study of the Scriptures, and in the due observance of

the progressive and appointed means of grace which are given to all, as necessary to salvation, and which are always attended with the influences of the Holy Spirit.

The former, who believe that God more frequently impresses the mind by some sudden impulse, do not deny that it may *sometimes* happen, that individuals may be so educated and brought up, that they shall be sanctified from the womb. Thus the celebrated Annesley, the nonconformist divine, declared that he never remembered to have been converted. On the other side it is equally acknowledged, that it may please the same God who miraculously converted St. Paul, to impress in the most unexpected and peculiar manner the mind of any individual, at any time it may seem good to his Providence to do so. He would not, for instance, assert that it was *impossible* that Constantine beheld a cross, or that Colonel Gardiner heard a voice in the air, or any other circumstance of this nature^d; but his general belief is, that since the canon of Scripture has been completed, the sacraments are the effectual and divinely ordained means of grace by which the Holy Spirit is conveyed to man for his renovation; and that sufficient evidence is given to all men for their establishment in the faith, without any extraordinary or preternatural interference in their favor.

Christianity, it must ever be remembered, is not a system of theoretical opinions, but a system of positive institutions. If so, we may expect miracles at the establishment, but not in the continuance, of the dispensation. In one sense of the word every thing is a miracle, both in the natural and moral world. The growth of a plant is to us an unaccountable event; but we see that it is gradually brought to perfection, by the sun and rain from heaven—these are the appointed laws of nature. In the same way the divine influences of the Holy Spirit, by the appointed means of grace, gradually operate on the heart, till it brings forth the fruits of perfection, and the perfect man is formed. It is certain that the great Creator of the flower or the herb might by a word command them to grow either on the waves of the sea, or on the floor of a room, but as this would be deviating from established laws, we do not anticipate such an occurrence. In the same manner it is not generally to be expected that the Almighty Creator will depart from his own appointed means of salvation to effect the recovery of sinful man, who refuses to be nourished by the common blessings from on high. It is not now to be expected that the heavens will again open, the Shechinah appear, the Bath Col be heard, or the holy flame kindle on holy heads; these indisputable evidences of divine

^c See Jortin's *Remarks on Ecclesiastical History*, Works, vol. ii. p. 14; and Mede's *Works*, book v. p. 891, 892, as well as book iv. epist. xvii. p. 768. Jortin does not mention Mede, who has considered the parallel at greater length.

^d Jortin's *Remarks on Ecclesiastical History*, Works, vol. ii. p. 159.

majesty, are reserved for the consummation of all things. In the mean time, God the Creator and Saviour, who provides for the lilies and the flowers of the field, has in his mercy ordained provision for the soul as well as the body of man—"My flesh is meat indeed, and my blood is drink indeed." Without the care and the labor of man the food for the body would be lost in the ground; without the use of the revealed means of grace, the fruits of the Holy Spirit would be looked for in vain. Break up therefore the fallow ground of your hearts (Hosea x. 12.) for it is time to seek the Lord, that the showers and the latter rain may not be withheld (Jer. iv. 3.)

The real question to be decided then is, Whether he is most right who expects the influences of the Spirit to be conveyed to him through the means of those solemn ordinances which God himself has ordained, gradually accomplishing that change of heart, without which spiritual happiness cannot be attained; or whether that opinion is to be preferred, which leads to the anticipation of some sudden impression producing the same effect independent of an humble attendance on the means of grace, in obedience to the divine will.

I am convinced, that if Christians who believe in the doctrines of the Trinity, the Incarnation, the Atonement, and the absolute necessity of inward holiness, from the influences of the Divine Spirit, as well as outward morality, were to examine impartially some controverted logomachies, they would not so much differ. If certain systematic words were not so frequently resorted to, there would be much less misapprehension and bitterness. Let us place this subject in more general propositions, and we shall then perceive how slight is the difference which divides these contending parties.

It will be acknowledged by all, that a due regard at least is necessary to external religion for the sake of its Author; but that this very regard to the divine ordinances, if it does not proceed from obedience and love to Him who ordained them, and faith in their spiritual effects and signification, becomes presumption and hypocrisy.

Man at his creation was made perfect; the spiritual triumphing over the inferior nature. When he fell, the earthly or animal nature predominated. As his descendants we are made partakers of the same earthly and animal nature—we are born with it—its existence constitutes our original sin, and we are subject to its everlasting penalties.

The system of revelation is the plan for restoring man to God, by renewing within him that spiritual nature which he lost by the fall of his first parent.

The manner in which this important object is to be accomplished has ever been the same. It is faith in the atonement of one Redeemer, the manifested God of the patriarchs, Jews, and Christians, producing holiness of life.

The manner in which this faith is made effectual has ever been the same. Outward means of grace were instituted from the moment of the expulsion from paradise. Where these external ordinances have been observed through faith, and in compliance with the revealed will of God, his influences have uniformly been imparted, and a spiritual change of heart imperceptibly and gradually accomplished.

The Spirit of God however is not confined to means. The Omnipotence of God is not limited to the measures he has himself revealed or ordained. It is impossible therefore not to believe that the death of a friend or relative, a lingering illness, or any other affliction or circumstance, may not, through divine grace, be made the instrument of salvation, and turn our hearts from this world to serve the living God. But few will hesitate to join with me in the conclusion, that the divine blessing is to be more generally found in those significant and solemn institutions, which The Way—The Truth—and The Life Himself appointed.

This is not the place to enter further into this controversy. The ancient fathers, the reformers in general, and the Church of England make the commencement of our acceptance with God (by whatever name, conversion or regeneration, we may call it) to begin with baptism; and affirm that the influences of the Holy Spirit continue with the Christian through life, to renovate him when he falls, to preserve him in temptation, and to support him in death, unless those influences are quenched by wilful, repeated, deliberate, and persevering sin. This system, which makes our Christian life begin with certain feelings in maturer years, makes the question concerning baptism so very important. The reëstablishment of the ancient union among believers, depends on our estimate of the benefits attendant on that first and most solemnly commanded ordinance—whether it is merely an useful rite, or an appointed means of grace;—or, as it is defined in the *Church Catechism*, an outward sign of an inward grace. The system which refuses to confine the beginning of our Christian life to baptism, is thus described by a once distinguished writer—"Regeneration has its degrees. Its first step is contrition, and that softening of the heart by which a man is brought to a sense of sin and misery; and under the influence of which he earnestly desires deliverance. The second is a knowledge of Christ, by which whoever is convinced of the sufficiency of Christ to deliver him, denies himself, and flies to Christ, and by a living faith is united to him, and with a filial confidence of deliverance depends upon him; and a filial love towards God is kindled in his heart, by the power of which he serves God with unfeigned obedience, and a holy life. The first step is called the spirit of bondage, and it is properly the effect of the Law; the

second is the spirit of adoption, and it is the proper effect of the Gospel^e." The learned writer then proceeds to illustrate this hypothesis by the instance of Cornelius. I think it is evident, that the Scriptures of truth no where command us to have this train of feelings to become acceptable to God. Faith and obedience,—or faith, obedience, and repentance are required: and it is impossible, in general, for the Christian who has been baptized, and has received a religious education, and knows God from his infancy, to say when he begins to have faith, and to have become acceptable to his Maker. Few men can pass through life without many feelings of sorrow for sin, of humility before God, of desire to become more holy. No human being can declare himself spotless before his Creator. But all these emotions are the result of our knowledge of God, and his Son, which are given us by the means of grace; and they proceed from the Holy Spirit which attends them. They are common to all men at all ages; they are experienced by children at the first dawn of reason, and by the aged at the close of life.

Since the Scripture and the means of grace have been given, I believe that all pretensions of this nature are very dubious; though I dare not say that the Father of the spirits of men may not visibly communicate his will to some favored individuals, when he pleases. I believe only, that he has not done so; because the Law of Christ is sufficient to guide any of his creatures to future happiness. Dr. Doddridge relates the anecdote of Colonel Gardiner, as if

^e "Habet regeneratio suos gradus. Primus gradus est contritio et emollitio cordis, quâ quis adigitur ad sensum peccati et miseriæ; quo sensu gravatus sitit et esurit liberationem. Secundus gradus est, agnitio Christi, quâ quis de sufficientiâ Christi ad liberandum convictus, seipsum abnegat et ad Christum confugit, ei que vivâ fiduciâ cordis inseritur, et cum filiali fiduciâ liberationis in ipsum recumbit, et filialis in Deum amor in corde ejus accenditur, cujus ductu et impulsu servit Deo ingenuâ obedientiâ et novâ vitâ. Primus gradus vocari solet spiritus servitutis, et est propriè effectus legis: posterior spiritus adoptionis, et est propriè effectus Evangelii. Fieri potest ut Cornelius habuerit primum gradum regenerationis, scilicet ut fuerit contritus corde et onustus sensu miseriæ, sitiensque gratiam, eamque quærens; sed non novit veram viam inveniendi et verum medium quærendi, sed sine dubio eam quæsivit per propria opera et honestam vitam; quæ tamen opera Deus propter veram contritionem cordis non aspernatus, sed se iis moveri passus est, ad dandos majores regenerationis gradus ad salutem necessarios. Non enim est contra sanam theologiam, quod prinitiæ gratiæ regenerantis bene usurpatæ sint causæ impetrantes gratiam majorem. Habenti enim dabitur ut abundantius habeat, Matt. xiii. 12. Moralibus virtutibus, quibus homo seipsum ab aliis per liberum arbitrium naturale nonnihil discernit, nullis promissionibus alligata est gratia regenerationis salvifica: sed initiis gratiæ regenerantis bene usurpatis est alligata, Joh. vii. 17. Et præcipue contritum cor habet magnas promissiones, Psal. li. 19. Isa. lvii. 15." Stres. apud Cradock's *Apostolical Harmony*, p. 59.

the circumstance might possibly have been the vivid suggestion of his own mind. The hour was midnight—he was confused with intemperance—the cause of his watchfulness was criminal—he had received a religious education; and the silence and solitude, and the possible reproaches of his conscience led him to some associations of ideas respecting the crucified Saviour, whom he had forgotten. At such a moment he saw, or thought he saw, the cross in the air, and heard the appeal of the imagined figure before him. This appears to me to be the natural result of those laws of mind which God has given to every man. These natural reflections were made the means of grace; for the impression was never erased from his mind. The Spirit of God "prevented him, and put into his mind good desires;" and the consistency of his subsequent life proved that He, who giveth grace to man, was present at the hour of temptation. But it would be the most intolerable presumption, that any man should delay repentance till his mind was affected in a similar manner.

With respect to the cross of Constantine, I subjoin the criticism of Jortin; and I am inclined to agree with this eminent divine, that there was possibly no miracle in this case also; though the result of the victory was most important, as it decided whether Christianity should become the religion of the Roman empire. "A. D. 311, Constantine being disposed to protect and embrace Christianity, which his father had greatly favored, and about to fight Maxentius, prayed to God for his assistance. As he was marching, he saw in the afternoon, in the sky over the sun, a shining cross, with this inscription (τούτῳ νίκα) joined to it. The sight astonished him, and the army which accompanied him. This he related to Eusebius with his own mouth, and swore to the truth of it at a time when many of the soldiers were living." "Ἀμφὶ μεσημβρινὰς ἡλίου ὁρας, ἤδη τῆς ἡμέρας ἀποκλινομένης, αὐτοῖς ὀφθαλμοῖς ἰδεῖν ἔφη ἐν αὐτῷ ὁρίζοντι ὑπερκείμενον τοῦ ἡλίου σταυρὸν τροπαῖον ἐκ φωτὸς συνιστάμενον, γραφὴν τε αὐτῷ συνῆφθαι, λέγουσαν, τούτῳ νίκα. Horis diei meridianis, sole in occasum vergente, crueis tropæum in cælo ex luce conflatum, soli superpositum, ipsis oculis se vidisse affirmavit, cum hujusmodi inscriptione: *Hac vince*."—Euseb. *Vit. Const.* 1. 28. Concerning this story there have been these opposite opinions—That it was a miracle wrought in favor of Constantine and of Christianity: that it was a pious fraud, a mere stratagem of Constantine's, to animate his soldiers, and to engage the Christians firmly on his side. Fabricius, as an *honorarius arbiter*, comes between both, and allows the fact, but rejects the miracle. *Bibl. Gr.* 6. 8. "There is," says he, "a natural appearance, a 'solar halo,' which sometimes represents a lucid cross, and this is so rarely seen, that it is no wonder if

Constantine and they who beheld it with him accounted it miraculous, especially at that juncture. If this were no miracle, yet it tended to the service of Christianity, and to bring about the great revolution that then happened. There are in historians, ancient and modern, and in the *Philosophical Transactions*, descriptions of such phenomena, and also of lucid circles or crowns, accompanying them. Fabricius gives an account and a representation of some. Thus far all goes well enough; but the great difficulty is the inscription (τοῦτω νικᾷ), for which Fabricius offers this solution, that γράφι means a 'picture,' as well as a 'writing,' and that λέγειν, when applied to a picture or image, means, 'to denote,' or 'imply,' and that the words of Constantine and Eusebius may be thus interpreted, that by this he should conquer; which image was a lucid crown, a representation or symbol of victory. To this I add, that Eusebius, by not using the words στοιχεῖα, or γράμματα, nor mentioning in what language it was written, seems to speak rather of an emblem or picture, than of a writing. Add to this, that in the standard which Constantine ordered to be made in the form of a cross, in memory of this omen, he placed a crown of gold and jewels on the top of it, and a cypher denoting the name of Christ, but not the words τοῦτω νικᾷ. Euseb. *Vit. Const.* 1. 31. Amongst the *Panegyrici Veteres*, the eighth is in praise of Constantine, and celebrates his victory over Maxentius, but says not a word of the cross. The author of this panegyric was a pagan. The ninth also, composed by Mazarius, is silent concerning this prodigy. One of the panegyrist speaks of a last omen, by which he might mean the cross. See Tillemont, *H. des Empires*, 4. 632. Not. But, after all, it seems rather more natural to interpret γράφι λέγουσαν of a writing, than of a picture."

NOTE 65.—PART IX.

THE word כלי was commonly used by the Jews to denote either man or woman. St. Peter calls the woman the weaker vessel. St. Paul, alluding to the preachers of the Gospel, observes, "We have this treasure in earthen vessels." Schoetgen quotes the book *Zohar* on Exod. on Ruth ii. 9.

אלין אינן צדיקיא דאקרון כלי יהוה — "the iust are here understood, who are called the instruments or vessels of the Lord."—Schoetgen. *Hor. Heb.* vol. i. p. 446.

NOTE 66.—PART IX.

ST. PAUL, in Gal. i. 16, 17., speaking of his

conversion, writes, "Immediately I conferred not with flesh and blood, but I went into Arabia, and returned again unto Damascus." Pearson argues from this, that he did not preach in the synagogues at Damascus till after the three years which he passed in Arabia. Michaelis, on the contrary, would connect ver. 20 with 19, on account of the word ἐνθῶς, which word by Dr. Wells is referred to the return of St. Paul to Damascus. He thinks the passages are to be paraphrased thus:—"After he had received meat he was strengthened." Presently after which (according to Gal. i. 16.) he went into Arabia, and having been there instructed in the Gospel, by the revelation of Jesus Christ (Gal. i. 12.), he returned again to Damascus. "Then," or "now," was St. Paul certain days with the disciples at Damascus, and straightway (namely, after his return out of Arabia) he preached Christ in the synagogues^f.

Schleusner is of opinion that the word συμβέβῳον is to be understood before this clause. See, on the full meaning of this word, Kuinoel, Schleusner, and others.

Biscoe sufficiently shows that St. Paul, as a rabbi, or authorized teacher of the people, was privileged to preach in all synagogues wherever he went.

St. Luke has not noticed this journey; and as St. Paul has merely mentioned it in his Epistle to the Galatians, without relating any thing that he then did, we cannot speak of it with any degree of certainty. St. Jerome has determined that the Apostle did not exercise any ministerial function, and he supposes that by a dispensation, unknown to us, or by an express command of God, he remained silent (Gal. i. 12.)^g. It is very likely that it was in this retreat that he acquired by the reading of the Sacred Writings, and by the inspiration of the Holy Ghost, the knowledge that he afterwards displayed. It is further to be observed, that there had been in Arabia Petræa, where St. Paul had retired, a sect of "Jewish Christians," which Epiphanius calls Sampseans^h. They adhered in all things to the Jews. There were some of them who abstained from eating the "forbidden animals." This was a sect of Esseansⁱ, who had embraced Christianity, but who appeared to have only the name of Christians; they studied the Law of Moses, and were remarkable for their hospitality, and simplicity of life and manners.

^f *Geography of the New Testament*, part ii. p. 20, 21, ap. Lardner.

^g "Lucam ideo de Arabia præterisse quia forsitan nihil dignum Apostolatu in Arabia perpetrarat. Nec hoc segnitie Apostoli deputandum, si frustra in Arabia fuerit, sed quod aliqua Dispensatio et Dei præceptum fuerit ut taceret."—*Hier. Com.* in Ep. ad Gal. i. 17.

^h Epip. *Heres.* liv. 53.

ⁱ Petav. *In Natis ad Heres.* 19. Ossenororum.

NOTE 67.—PART IX.

IN 2 Cor. xi. 32. St. Paul mentions as the cause of this stratagem, that the governor of Aretas kept the city of the Damascenes with a garrison for the purpose of apprehending him.

Damascus in Syria had been reduced to a Roman province by Pompey the Great, after the war with Mithridates. A difficulty therefore arises, how could Aretas, king of Arabia, be in possession of Damascus and appoint an ethnarch? In the last year of Tiberius, Aretas had waged war with, and defeated Herod Antipas, for the injury he had done to his wife, the daughter of Aretas. Herod, enraged at his defeat, appealed to Tiberius, who commanded Vitellius, the governor of Syria, to attack Aretas, and send him dead or alive to Tiberius. Vitellius prepared to obey, but marched his troops back to their winter quarters, on receiving intelligence, while he was at Jerusalem, of the death of the emperor. At this interval Aretas made an irruption into Syria, and took Damascus, and kept possession of it for some time.

NOTE 68.—PART IX.

THE war between Herod and Aretas, the little communication between distant cities, the seclusion of St. Paul in Arabia, the agitation of the Jews on account of the death of Tiberius, the deposition of Caiaphas by Vitellius, as well perhaps as the desire the priests would naturally feel to suppress the account of the failure of their decree against the Christians of Damascus—sufficiently explain why the apostles at Jerusalem were ignorant of St. Paul's miraculous conversion, till it was announced to them by Barnabas.

The commentators suppose that St. Paul, during his present sojourn at Jerusalem while praying in the temple, fell into that ecstasy or trance mentioned Acts xxii. 17–21. Hales¹ translates the word ἐξαποστείλω, “I will send thee forth as an extra apostle to the remote Gentiles, selecting thee, ἐξαγορεύμενος σε, from the people of the Jews, and from the Gentiles, to whom (the latter) I am now going to send thee forth, νῦν ἀποστέλλω, to turn them from darkness unto light, and from the jurisdiction of Satan unto God, in order that they might receive remission of sins, and an allotment among those that are sanctified by faith toward me.”

NOTE 69.—PART IX.

I SHALL here take the opportunity of observing to the Jew who may disbelieve that Jesus

of Nazareth was the true and expected Messiah, that the declarations of the New Testament are not only supported by miracles of the same, or of greater, extent and wonder than those of Moses (which I have attempted to show in a former note) but that every testimony which demonstrated the truth of the Mosaic dispensation was vouchsafed in support of the Christian revelation also.—If miraculous gifts were imparted to the Sanhedrin, on its first establishment (Num. xi. 25.), they were likewise granted at the early meeting of the infant Church of Christ, as a pledge of the presence of his Holy Spirit.—Were ecstasies and visions permitted to the prophets of the olden Church, so likewise were they in the apostolic age. St. Paul had his vision in the temple; and again the Lord appeared to him and comforted him, (Acts xxiii. 11.) To St. Peter a sheet descended from heaven for the purpose of unfolding to him the great truth that the Gentiles also were to be made partakers of the Gospel blessings.—If a superhuman knowledge of God and of the invisible world be an internal proof of the inspiration of the writers of the Old Testament, which of these can bear any comparison with the discoveries of the unseen state revealed in the transfiguration, when the bodies of men were seen as they will appear in glory at the last great day—or in the resurrection of our Lord, when the same body assumed new and mysterious properties—when angels were its guardians, and the bodies of the dead arose? Have any of the inspired anticipations of the old prophets exceeded those of St. Paul, who was exalted to a state where he heard things which it was not lawful for man to utter? or have they equalled the more glowing and sublime representations of the Apocalypse, when the beloved disciple, wrapt in the highest visions, describes the perfection of the spiritual temple, and the removal of the curse from mankind?—Did the Urim and Thummim mysteriously communicate the will of God to the suppliant priest? Christ himself hath spoken to us in the fulness of the Godhead bodily, and has committed to us the lively oracles.—Was the voice from the mercy-seat heard by the privileged lawgiver of Israel? Did it whisper in Eden, or speak in thunder at Sinai? Was it heard by Elijah in the wilderness, or by Daniel in Babylon? So also did it thrill into the ears of the priests and the people in the temple, carrying conviction to the inquiring Greeks. It proclaimed, at the baptism of Christ, from the mercy-seat of heaven, “This is my beloved Son.” It arrested the persecuting Saul, breathing out vengeance and slaughter.—Were the angels of heaven the visitors of Abraham at his tent, or of Jacob at Mahanaim? So were they also the glorious ambassadors from heaven, announcing the advent of the Prince of Peace, the promised Mes-

¹ Hales' *Anal. Chron.* vol. ii. part ii. p. 1190.

siah.—Was the prophet the discerner of spirits, when he inquired of his servant, “Went not mine heart with thee, when the man turned again from his chariot to meet thee?” So likewise did Peter penetrate into the deepest recesses of that covetous heart, which he declared to be in the gall of bitterness, and in the bond of iniquity.—Was Gehazi struck with leprosy? So also was Elymas with blindness, and Ananias with instant death.—Did Moses foretell the eventual dispersion of Israel nearly two thousand years before it took place? So also do the apostles of the New Testament unanimously predict their future union and reëstablishment in the Holy Land.—Did the Prophet Elisha raise to life the son of the widowed friend of his poverty and persecution? So also did the Apostle St. Peter bid Tabitha arise; and restored from the dead the benefactress of the poor and destitute.—These facts rest on the same species of evidence, and were given for the confirmation of one common system of divine truth, to demonstrate the beautiful harmony that pervades the two covenants, and to convince both Jew and Gentile that the God of both their dispensations is the same God, neither ought his children to be any longer divided.

If the mission of Christ was not confirmed by such stupendous judgments as those which Moses inflicted, when the earth opened and swallowed up Dathan and his coadjutors and all their company, and they went down alive, and the people fled at the cry of them; or by such judgments as caused that equally fearful exclamation, “If I be a man of God, let fire come down from heaven to consume thee,” and the fire descended—it must be remembered, that the new dispensation was one of mercy—that our Saviour came to seek and to save those that were lost—and that his whole object was to remove the curse of sin, and all its attendant afflictions, diseases, and miseries. His apostles inflicted death on two individuals only for the unpardonable crime of sin against the Holy Ghost; they demonstrated their power in a manner more consistent with the dispensation they were commissioned to establish, by relieving the infirmities and sicknesses of men, and redeeming them from him who had the power of death, that is, the devil.

NOTE 70.—PART IX.

THE trade of a tanner was esteemed by the Jews so contemptible that all those who followed it were required to mention the same before their marriage, under the penalty of the nuptials becoming void.¹ It is recorded in the *Mishna*, that after the death of a man whose brother exercised the trade of a tanner, the wise men of Sidon decided, that the widow

of the deceased was permitted to decline intermarrying with that brother.

This custom explains to us the probable reason why the Evangelist might have been so particular in relating so apparently a trivial circumstance, as the lodgings of the apostle. St. Peter took up his abode with the most mean and despised of his own countrymen, although at this time, without divine interposition, he would have refused to preach to Cornelius, an honorable Gentile.—See Schoetgen, vol. i. p. 447.

See various ordinances among the Jews, ap. Wetstein in loc., expressive of contempt for the occupation of a tanner.

NOTE 71.—PART IX.

DR. LARDNER, contrary to the decision of the generality of commentators, has endeavoured to show that the rest, or peace, or prosperity, which the Church now enjoyed was not to be attributed to the conversion of St. Paul, but to the effects produced among the Jews by the command of Caligula, which directed the statue to be placed in the temple of Jerusalem.—See Lardner's *Credibility*, vol. i. p. 97-100, and Hales' *Chronology*, vol. ii. part ii. p. 1191.

NOTE 72.—PART IX.

ON THE STATE OF THE PRIMITIVE CHURCH,
AND ON THE APOSTOLIC OFFICE.

WE have now proceeded through the history of the Church of Christ during the time that it consisted only of Jewish converts. We have witnessed the appeal of the merciful Saviour of the world to his chosen people, in the wonderful operations of the Holy Spirit. But the veil was still upon their eyes, and although the Jewish converts may be considered as the first fruits of the Christian Church, yet the Sanhedrin, the leaders of the people, and by far the greater part of the nation still persisted in their blind rejection of Him “to whom gave all the prophets witness.”

At this period the infant Church presented to the world wherever they were scattered, whether in Jerusalem or in the provinces, the interesting spectacle of unbroken “unity and godly love.” There were no controversies, no heart-burnings, no mutual jealousies, to disturb that holy calm, the fruit of righteousness; they obeyed to the utmost that new commandment given to them, “Love one another.” When any occasion of dissatisfaction occurred, such for instance as the complaints of the Grecians on account of their widows, the wound was immediately healed, and the commands of their

appointed heads were respected and obeyed. They were one fold under one shepherd. They continued steadfast in the apostles' doctrine and fellowship, in frequent celebration of the communion, and in thanksgiving and prayers. They were united in doctrine, practice, and discipline, the three great and only preservatives of real unity and true piety among men.

I. The articles of their doctrine may be easily summed up—They believed that Jesus was Lord and Christ, that is, that he was the Divine Personage, the manifested God of the patriarchs, the true Messiah, Acts ii. 36.—They believed in the necessity of repentance for the crucifixion of the Prince of Life, and of conversion from Judaism to Christianity, as well as from sin to holiness, Acts iii. 38.—the resurrection of Christ, Acts ii. 31.—the elevation of Christ till the time of the restitution of all things, Acts iii. 21.—that Christ was the prophet like unto Moses, Acts iii. 22.—the (eventual) overthrow of the Jewish dispensation, Acts vi. 14. and as we find also from the speech of St. Stephen—the doctrine of the atonement of Christ, Acts viii. 32–35.—and salvation to man by Christ alone; for “there is no other name given under heaven, whereby we can be saved.” That they believed in the necessity of personal holiness, and of the influences of the Holy Spirit, is evident from the manifestations of the Spirit, under which they so immediately lived, and which, on every fit occasion, they imparted, (see Acts iii. 26.) These were the articles of their faith, established on the facts related in the Gospels, of whose truth they must have been convinced from the testimony of eye-witnesses. The great majority of Christians in all countries, however they may have added to the simplicity of the Christian Creed, believe in these, the fundamental and essential doctrines of their faith. But this agreement, which ought to have been a sacred bond of union among Christians, has not protected them from those various divisions and controversies which make the enemies of the Lord to blaspheme.

The twelve articles of the Apostles' Creed may be collected from the teaching of St. Peter in the first chapters of the book of the Acts. (See Bishop Pearson's divisions.)

I. I believe in God the Father Almighty, Maker of heaven and earth, Acts iv. 24.

II. And in Jesus Christ, his only Son our Lord, Acts ii. 38.

III. Which was conceived by the Holy Ghost, born of the Virgin Mary, Acts i. 14.

IV. Suffered under Pontius Pilate, was crucified, dead, and buried, Acts iii. 13. and iv. 27.

V. He descended into hell: the third day he arose again from the dead, Acts ii. 27, 31. and iii. 15. and iv. 33.

VI. He ascended into heaven, and sitteth on the right hand of God, the Father Almighty, Acts iii. 13, 21. and v. 31.

VII. From thence he shall come to judge the quick and the dead, Acts iii. 21.

VIII. I believe in the Holy Ghost, Acts ii. 38. and v. 32.

IX. The holy Catholic Church, the communion of saints, Acts i. 8. and ii. 39. and iii. 26.

X. The forgiveness of sins, Acts ii. 38. and v. 31.

XI. The resurrection of the body—(this is implied in the resurrection of Christ, see Art. V.)

XII. And the life everlasting. This is implied in the belief in the ascension—see Art. VI.

II. The practice or religious conduct of the Church of Jerusalem was consonant with their knowledge. Personal religion was the criterion of their faith. They were in frequent communion. Their prayers were many—their adherence to the doctrines of the apostles was steadfast—their boundless liberality was founded upon its most acceptable source, self-denial and the sacrifice of the things of the flesh—their motive was the will of God. Peace and joy in God, love to each other, personal holiness, and consequent happiness, characterized this holy communion, and Paradise seemed again restored to this favored portion of mankind. Since this golden age has no Christian Church been so perfect or so prosperous. Never, it is to be feared, will the same felicity be revived till that millennial period, which the wise and good have always anticipated in that petition, “Thy kingdom come, thy will be done on earth, as it is in heaven;” when the curse of sin shall be removed from the earth, and the nations shall become the inheritance of the anointed of God; and the uttermost parts of the earth shall be his possession^k.

^k Vitringa gives a beautiful description of the union of the Church at Jerusalem: “*Primæ Ecclesiæ Christianæ, Deo per præconium Christi atque Apostolorum et copiosam distributionem donorum Spiritus Sancti lucem à tenebris producente, formosa erat et splendidissima facies. Omnia, ut vere solent, ridebant. Doctrinæ suæ constabant eæstimoniam. Nihil in cultu, nihil in sacratissimis religionis symbolis adulterinum; regiminis forma optima et ecclesiæ indoli convenientissima. Disciplinæ vigeat exereitium incorruptæ. Diaboli adversus ecclesiam ferocientis impetus ætenuis à Deo cohibebantur, ut per satellites suos, principes mundanos, cursum Evangelii non sufflamine atterit. Hæreticis nullus adhuc dum in ecclesia locus. Et, quod optimum et maximum et post doctrinæ sinceritatem præcipuam in ecclesia considerationem meretur, exellebat divina illa credentium ævi apostolici societas, quibuslibet virtutibus Christianis, et perfusa erat largo imbri donorum Spiritus Sancti. Hic conspicua erant fides illibata, vegeta, corroborata, omnia tentans, omnia potens, zelus pro divina gloria et causa Christi Regis ardentissimus, nulla metuens pericula, nullis languescens malis; charitas rara, inaudita, et quasi supergressa limites lege præscriptos; gratissima animorum concordia, juncta simplicitate, omnes de malo suspiciones excludenti; mansuetudo, benignitas, humilitas, et quæ*

III. The union and happiness which were so eminently enjoyed by the Church of Jerusalem, under the government of the apostles, must have been materially promoted by the observance of one system of discipline. The Church of the Jews established by Moses was one religious society, comprising the whole nation. When the same God, who had given the Mosaic Law, imparted the new dispensation to his chosen people, the first object of Christianity seems to have been, to continue to preserve the whole nation as one religious society. For this purpose they were for many years publicly appealed to, by the teaching, miracles, and fulfilment of the prophecies by our Lord. They were next appealed to by the apostles, and their attempts were also fruitless. Then only it was, that the nation of the Jews, considered as a people in their corporate capacity, represented by their senate and legislature, rejected the God of their fathers. The exertions of the apostles were next directed to save as many of their nation as would believe from the errors of their blinded countrymen, to become the founders of that new religious society which was to be extended among all nations. The especial providence of God preserved from dissensions the infant Church thus composed, till the period of its more ample enlargement arrived. The converts at Jerusalem, therefore, were so confirmed in the truth of their creed, and were so perfectly governed by their apostolical rulers, that when the period of their dispersion came, they carried an uncorrupted and an uncontroverted faith over the world. And as every society must be governed by some authority, they would have taken with them that plan of polity, which the apostles would have established. The question, therefore, of the mode of Church government observed by the apostles becomes interesting and important, as it will point out to us that plan by which the Christian Church was intended to continue as one religious society: for as the Jews were thus united as one Church into one religious society, so it was designed that the whole world should become one holy and catholic Church, of which each nation should become a separate branch.

In all inquiries of this nature, it is our first

plura in Christiano homine prædicanda sunt. His virtutibus elegante harmonia intexta erant dotes scientiæ, sapientiæ, prudentiæ, sanctitatis, prophetiæ, linguarum, charismatum *ἐσφγείας*, miraculorum, quæ hunc ecclesiæ primævæ statum divinum prorsus efficiebant ac cœlestem, eique magnam apud externos conciliabant reverentiam. Rectores, omnibus necessariis virtutibus donisque instructi, sua erga plebem officia diligenter observabant, absque affectato in eam imperio; plebs Christiana rectoribus cum honore præstabat obsequium; vel potius, omnes ut fratres se uni regi et domino, Christo Jesu, arctissimo amoris vinculo compacti subiciebant, ab ejus hærentes ore, ejusque ducti spiritu."—*Vitringa, Observ. Sacrae*, lib. iv. cap. vii. p. 901.

duty to refer to facts before we proceed to inferences. These are recorded in the nine first chapters of the Acts, and from them certain inferences have been deduced.

An apostle was elected from among the brethren to fill the place of Judas—we infer therefore that the apostolic office was superior to that of the disciples.

The persons who sold their lands for the benefit of the poor placed the proceeds at the disposal of the apostles.—It has been inferred, therefore, that the apostles not only directed the general concerns of the Church, but ordered even the management of the contributions. The primitive Church believed, from this instance, that the benefactions of the members of a Church, for religious purposes, should be consigned to the charge of the governors and rulers of those Churches, and not be distributed at the caprice or pleasure of private individuals.

The election of deacons has been already considered. They were chosen from among the people, presented to the apostles, and appointed to the service for which they were required, after they had been approved by the twelve.—The primitive Church has uniformly considered the election of the seven deacons and their appointment by the apostles, to be the right mode of ordination among Christians for ever. The conduct of Christ and his holy apostles, the men who were moved by the Spirit of God, was believed to be as binding among Christians as the institutions of the Law of Moses were obligatory among the Jews.

After the death of Stephen, the great body of the Church, as has been before observed, was dispersed all around Jerusalem. The apostles alone continued in that city; and we read, in consequence of the great success of Philip the deacon and evangelist in Samaria, the twelve sent down two of their number to impart to the new converts the gift of the Holy Ghost. Whether this was done merely to strengthen the new converts—or to confirm them in the usual sense of that word—or to ordain elders for the purpose of supplying the incipient congregations—or to bestow the miraculous gifts of the Holy Spirit, (for all these have been inferred,) it is not necessary to decide. The important fact is certain; the ministerial function was controlled and subject to a superior ecclesiastical authority, which was demonstrated by the fulfilling of more solemn duties than subordinate preachers were empowered to perform. Christian teachers exercised government over other Christian teachers, and likewise over their converts, without either the permission or the interference of the people. And from the recorded fact, we are justified in concluding that this system of ecclesiastical discipline was uniformly observed by the apostles, and, as such, must be the best model for their successors.

Before the Gentiles, or the Proselytes of the

Gate, were invited to become members of the Christian Church, St. Paul was miraculously converted. Three years after which he preached Christ in the synagogues, apparently without either the sanction of an apostle, or the request of the people. This illustrious convert, although he cannot be admitted as a general example, had also authority for what he did. He was (as Biscoe, *On the Acts*, p. 271, has proved) an ordained elder, doctor, or teacher, among the Jews, and possessed the privilege of preaching in the synagogues. In addition to this human ordination, he was miraculously filled with the Holy Ghost as a qualification for his high office. He was set apart by the Divine Head of the Church himself, who appeared to him from heaven, and commissioned him to go to the Gentiles.

We are now brought to the most important part of the subject—the nature of the authority which was thus exercised by one class of Christian teachers over both the other teachers, and the first converts; or, in other words, of what nature was the apostolic office, and what kind of government therefore is to be exercised in the Christian Church? It will appear, from the united testimony of the Scripture itself, and the authority of some of the most learned theologians who have adorned the Christian world, yet who have been adverse to the episcopal regimen, that the word *apostle* was well known among the Jews, and that it denoted an officer of high influence and authority, who exercised a delegated power over the ministers and people of separate and distant congregations.

Though the Jews were dispersed throughout the world at the time of our Lord, their numerous congregations were under the control of the high priest and Sanhedrin; and the persons who were sent by them were called their apostles. While every separate congregation was governed by its own rulers of the synagogue, or councils of ten, or three, or twenty-three, the whole Jewish Church, through all its departments, was subject to the authority of the heads of the Church at Jerusalem, and the Romans protected the Jews in exercising the right of governing their own countrymen¹. The Jews,

therefore, were accustomed to submit to the control of the Sanhedrin, and would not, when converted to Christianity, object to a continuance of that form of government to which they had thus submitted. We will, however, consider the word in all its significations.

I. The word apostle, ἀπόστολος, says the learned Witsius, literally signifies one who is sent forth. It was used among the Greeks for the word—

II. Πρεσβεύς ἀποστελλόμενος, μεσίτης ειρήνης ἔνεκα, i. e. an ambassador, one sent forth, a mediator to make or establish peace.

III. More especially, ὁ στρατηγὸς κατὰ πλοῦν πεμπόμενος, the leader sent on a naval expedition.—*Hesychius*.

IV. Νυμφαγωγός, one sent to bring the bride to the house of her husband.—*Phavorinus*.

In all which senses it is singularly descriptive of the office of the apostles—they were ministers of peace, and commanders of that great expedition which was directed to the isles of the sea, and to the Gentile world; which in Scripture is frequently represented under the emblem of the sea. It was their high office also to present the Christian Church as a chaste virgin to Christ.

In Hebrew, the word ἀπόστολος, or apostle, corresponds to the titles מלאך, שלוח, or שליח. מלאך is frequently used, not only of angels, but of prophets and priests, Hag. i. 13. Mal. ii. 7. In this sense St. Paul calls Christ the apostle of our profession (adding the word ἀρχιερεύς), τῆς ὁμολογίας ἡμῶν —of our, that is, the Christian profession, in opposition to the high priest of the Jews.

It corresponds also to the word שלוח. The Jews had their שליח צבור or קהל, ἀπόστολους τῆς ἐκκλησίας, who brought the decrees of the high priest to the synagogues at Jerusalem, and the tithes and victims to the priests, and principally collected for the temple service the tribute of the half-shekel, which was required by the Law of Moses from the whole population. The word, in this sense, was adopted in the Christian Church. It was more especially used to denote the ambassadors and assistants of the patriarchs of the Jews^m.

¹ Lightfoot's *Works*, Pitman's edition, vol. iii. p. 196.

^m "Principem vero post patriarchas dignitatis locum obtinebant illi quos ΑΠΟΣΤΟΛΟΣ vocabant, nisi nos fallit Epiphanius, lib. 1. tom. 2. *Hæres.* xxx. §. 4. Προεδρεύουσιν γὰρ τῷ πατριάρχῃ, καὶ σὺν αὐτῷ πολλὰκις, καὶ ἐν νυκτί, καὶ ἐν ἡμέρᾳ, συνεχῶς, διάγουσι, διὰ τὸ συμβουλευεῖν, καὶ ἀναφέρειν αὐτῷ τὰ κατὰ νόμον. Assident enim hi patriarchæ, et cum eo sæpius diu noctuque continuo versantur: quod eadem a consiliis sint, ac de iis referant quæ ad legem pertinere videbantur.—Est enim aurum coronarium, quæ diversarum ordines curiarum vel amore proprio, vel indulgentiarum lætitia, vel rebus prospere gestis, admoniti, in coronis aureis signisque diversis obtulerint. Lege iv. Cod. Theod. de Aur. Coron. Witsii. *Exerc. Sac.* xii. *De Historia Hieros.* p. 343. Suc-

cedit vox, שליח quam sibi attribuit Abias, 1 Reg. xiv. 6. אֵלֶּיךָ שְׁלֹחַ אֲנוּכִי ubi LXX. Ἀπόστολον vertunt. Habebant etiam שליחי צבור, vel קהל, ἀπόστολους τῆς ἐκκλησίας, nuncios, cætus, qui mandata deferrent ad synagogas Hierosolymam, vel victimas et decimas ad sacerdotes: maxime qui διδραχμον, semisiclum, tributum quotannis ex lege in sacrarium differendum, exigent. Dein collapsis Judæorum rebus retenta tamen in synagoga vox, Ἀπόστολων, est; talesque signate dicebantur, qui patriarchæ assessores et legati erant, ejusque ἐγκύκλια, γράμματα, circulares literas ad synagogas deferrebat pecuniis per capita colligendis, speciatim auro coronariis, coronæ scilicet patriarchali ornandæ, quod loco didragmi exigebant patriarchæ in partibus tam orientis, quam occidentis."—Wits. *Melet. Leid.* p. 22.

In the Jerusalem Talmud (*Sanhed.* fol. 18. col. 4.) we are presented with the form of the letters which were issued by the Sanhedrin; from which we learn that the expression "to the brethren," was in common use, and referred to the Jews, whether priests or not, who had authority in the provinces; and to whom the Sanhedrin gave the power to put its decrees in force. It must however be observed, says Lightfootⁿ, that it was not the awe of the power of the Sanhedrin, so much as the innate ambition of the Jews to continue as one people, which made them obedient. And the letters therefore which St. Paul received from the Sanhedrin to the brethren at Damascus, we must suppose not to be imperative, but declarative and persuasive. This remark of Lightfoot is no doubt correct; and it proves the point under discussion: that authority was exercised over the synagogues of the Jews, and that the persons who were deputed to exercise it were called *apostles*: and, we may add too, that the same desire of union among themselves, which induced the foreign Jews to submit to the jurisdiction of their high priest and Sanhedrin, ought to be a prevailing motive to union among Christians.

"The word apostle," says Mosheim^o, "it is well known, signifies a legate, an ambassador, a person entrusted with a particular mission. The propriety, therefore, with which this appellation was bestowed by Christ on those friends whom he thought proper to select for the propagation of his religion throughout the world is manifest

ⁿ Schoetgen. *Horæ Hebraicæ*, vol. i. 937, who has added this also to his quotations. "Sic ex *Nedarim* apud R. Samuel Ben David, חסר שמואל, הני כהני שלוחי דירן הם או שלוחי דירחמא, num sacerdotes apostoli proprie an vero apostoli Dei? Quid inde vero? resp. Si dicimus, eos esse apostolos propriâ auctoritate venientes, non necesse est, ut sacerdos sit justus. Si vero dicimus, eos esse apostolos Dei, necesse est, ut justi sint."

^o "Convenit præterea quoad vim significationis cum titulo שלוח צבור, nomen Ἀπόστολος τῆς ἐκκλησίας, Legatus ecclesiæ, quod Paulus bis, nisi fallor, adhibuit in epistolis suis, an quoad usum, dubium.—Imo in ecclesiis Christianis nulli fuerunt legati cætus ad Deum præter Episcopos et Presbyteros, vel præter presbyteriorum præsides. Clerus antiquissimæ ecclesiæ Christianæ constituit tantum presbyteris et diaconis. Legati ecclesiarum, quales in synagogis medii erant inter præfectos et diaconos, in ecclesiâ Christianâ nulli fuerunt, tum quia officium legati ecclesiæ (שלוח צבור) ut plurimum in antiquis synagogis non fuit statum et solenne, sed quibusvis viris in synagogâ honoratioribus et rerum sacrarum peritis liberè commissum, tum quia ille precandi actus, qui a legatis ecclesiæ in synagogâ præstabatur proprie ab ipsis synagogæ præfectis præstandus erat, et haud dubie in multis synagogis, ubi doctorum copia non aderat, exercitus est. Cum igitur in primis ecclesiis Christianis omnia quam simplicissimo modo composita fuerint, opus non erat extraordinariis ejusmodi precandi ad Deum legatis, sed præstabat omnino ut hic actus a præside presbyterii seu a legato tam presbyterii quam ecclesiæ totius, perageretur."—Vitringa, *De Synag. Veter.* lib. iii. pars 2. p. 912.

from this its common acceptation. But the reader will perhaps discover a peculiar force in this term; and more readily perceive the motives which probably induced our Saviour to apply it to those whom he sent forth, when he is informed, that, in the age of which we are now treating, this appellation was appropriated to certain public officers of great credit and authority amongst the Jews, who were the confidential ministers of the high priest, and consulted with by him on occasions of the highest moment. They were also occasionally invested with particular powers, and despatched on missions of importance, principally to such of their countrymen as lived in foreign parts. The collection of the yearly tribute to the temple, which all the Jews were bound to pay, was likewise entrusted to their management; as were also several other affairs of no small consequence. For since all Jews, however widely they might be dispersed throughout the various regions of the world, considered themselves as belonging to one and the same family or commonwealth, of which the high priest residing at Jerusalem was the prefect and head; and as the members of every inferior synagogue, however distant or remote, looked up to Jerusalem as the mother and chief seat of their religion, and referred all abstruse or difficult matters, and any controversies and questions of moment respecting divine subjects, to the decision of the high priest, it was absolutely necessary that this supreme pontiff should always have near him a number of persons of fidelity, learning, and authority, of whose services he might avail himself in communicating his mandates and decrees to those Jews who were settled in distant parts, and in arranging and determining the various points referred to him for decision."

The learned writer then goes on to show the great probability that the officers who were thus entrusted with this delegated authority were called apostles. In the first place, St. Paul himself evidently intimates such to have been the case in the opening of his Epistle to the Galatians, when he terms himself an apostle, not ἀπ' ἀνθρώπων, "of men," nor δι' ἀνθρώπων, "by men," but of God himself, and his Son Jesus Christ, Gal. i. 1. What necessity could there be that this inspired writer should thus accurately define the nature of his commission, and so particularly mark the distinction between himself and an apostle invested with mere human authority, if the Jews, to whom that Epistle is principally addressed, had been strangers to that other kind of apostles commissioned by men, namely, apostles sent by the Jewish high priest and magistrates to the different cities of the Roman empire? This interpretation was long since given to the words of the apostle by St. Jerome, *Comm. ad Galatas*, tom. ix. opp. p. 124. edit. Francof. "Usque hodie," says he, "à patriarchis Judæ-

orum apostolis mitti (constat): ad distinctionem itaque eorum qui mittuntur ab hominibus, et sui qui sit missus a Christo, tale sumpsit exordium: 'Paulus apostolus, non ab hominibus, neque per hominem.'" These words of St. Jerome, who resided in Palestine, and was every way skilled in Jewish affairs, must necessarily be allowed to weigh strongly in favor of the above statement respecting the apostles of the high priest. The meaning they convey indisputably is, that, in the time of St. Paul, it was the practice of the Jewish high priest to send forth apostles, after the same manner as the Jewish patriarchs were accustomed to do at the time he (St. Jerome) wrote: and there appears to be no reason whatever which should induce us to question the credibility of what is thus said. But let us return to the words of St. Paul, in which there is something worthy of remark, which, if my memory does not fail me, says Mosheim, has never hitherto attracted the attention of any commentator. St. Paul says, that he is an apostle, not of men, neither by man. He therefore clearly divides human apostles into two classes; viz. those who were commissioned merely by one man, and those who were invested with their powers by several. Now what does this mean? Who are these men, and who that single man, who, in St. Paul's time, were accustomed to send amongst the Jews certain persons, whom it was usual to distinguish by the appellation of apostles? The single man of whom Paul alludes, could, I conceive, have been none other than the great high priest of the Jews; and the several men, who had also their apostles, were unquestionably the *archontes*, or Jewish magistrates. The learned well know that justice was administered to the Jews who dwelt in the different provinces of the Roman empire by certain magistrates, or vicegerents of the high priest, who were termed, after the Greek, *archontes*, concerning whom a curious and elegant little work was published by Wesseling, *Ad Inscript. Beren. Traject. ad Rhēn.* 1738, in 8vo. I take the meaning, therefore, of St. Paul to be, that he neither derived his commission from those inferior magistrates, to whom the Jews who dwelt without the limits of Palestine were subjects, nor was he delegated by the chief of their religion, the high priest himself. That these *archontes* had under them certain ministers, who were termed apostles, much in the same way as the high priest had, is clear from Eusebius, who says—"Ἀποστόλους δὲ εἰσέτι καὶ νῦν ἔθος ἐστὶν Ἰουδαίοις ὀνομάζειν τοὺς τὰ ἐγκύκλιον γραμματεῖα παρὰ τῶν ἈΡΧΟΝΤΩΝ αὐτῶν ἐπικουριζομένους. Apostolos etiam nunc Judæi cos appellare solent qui archontum suorum litteras circumquaque deportare solent."—*Comment. in Esaiam*, cap. 18. in *Montfauconii Collectione nova Patr. Græcor.* tom. ii. p. 424.

Mosheim goes on to prove, that the aversion

of the Jews to Christianity must have prevented them from borrowing this title from the Christian Church. As the high priest had probably twelve apostles, to correspond with the number of the tribes, he supposes our Lord appointed twelve also, in allusion to the same. This however is uncertain^p.

The learned Vitringa^q, who had endeavoured to identify the officers of the Christian Church entirely with those of the synagogue, writes, that he is doubtful of the meaning of the words *ἐπίσκοποι*. I cannot suspect this eminent theologian of disingenuousness, or I should be inclined to suppose that his ignorance in the present instance could be accounted for in no other way; for he expresses himself on other occasions with sufficient decision. St. Paul, in two passages of his Epistles (2 Cor. viii. 23. and Phil. ii. 25.), decidedly applies the expression "Apostles of the Churches," to Epaphroditus and Titus, both of whom, ecclesiastical history informs us, were bishops. Vitringa (p. 913) would apply the term exclusively to the collectors of the money provided by the Churches for the necessities of their members; and to this sense it is also limited by Witsius, Benson, Doddridge, and the divines in general who object to that form of Church government which existed in the early ages of Christianity. It is certain the office of the apostle embraced with this other duties of a much higher and important nature: and these several duties, with the high authority attached to them, must be included in our definition of the office of an apostle.

Bishop Taylor has placed this part of the subject in its proper light. Now these men were not called *Ἀπόστολοι*, *messengers*, in respect of these Churches sending them with their contributions:—1. Because they are not called the Apostles of these Churches, to wit, whose alms they carried; but simply *Ἐκκλησίων*, of the Churches, viz. of their own of which they were bishops. For if the title of apostle

^p Bishop Jeremy Taylor *On Episcopacy*, p. 19, small 4to. edit. Oxford, 1642. See the dissertation of Petit, *Critici Sacri*, vol. ix. and principally pp. 1183–1186, on this subject.

^q Hi assident patriarchæ, et cum eo assiduè diu nocturne degunt, consulendi grati, et ea, quæ secundum legem fieri debent, suppeditandi. Hottingerus verba Epiphaniæ sic interpretatus videtur, ac si cuique patriarchæ unus solummodo fuerit apostolus. sed mihi quidem longè commodius sic exponenda videntur post alios, quod enique patriarchæ plures fuerint senatores, apostoli dicti, qui ab ipso subinde plenâ eum auctoritate legati sunt ad synagogas suæ ditionis visitandas aut reformandas. Et certè, stante adhuc republicâ, sæpè a Synedrio in gravioribus negotiis missi sunt legati in has aut illas oras terræ Canaan, aut ad synagogas extra Canaanem, qui pro arbitrio et amplitudine potestatis, sibi concessa, de republicâ statuebant; quippe ejus memoranda reliquit exempla Josephus in *Historia Vitæ suæ*.—Vitringa, *De Synag. Vct.* lib. ii. cap. x. p. 577.

had related to their mission from these Churches, it is unimaginable that there should be no term of relation expressed. 2. It is very clear that although they did indeed carry the benevolence of the several Churches, yet St. Paul, not those Churches, sent them: "And we have sent them with our brother," &c. 3. They are called Apostles of the Churches, not going from Corinth with the money, but before they came thither, from whence they were to be despatched in legation to Jerusalem: "If any inquire of Titus, or the brethren, they are the apostles of the Church, and the glory of Christ." So they were apostles before they went to Corinth, not for their being employed in the transportation of their charity^r.

Vitringa proceeds further to assert, in the most positive manner, that there were not in the Christian Churches any ambassadors of this nature; and that the only ministers were bishops and presbyters, which were the same, and deacons. It is most true that there were no officers in the synagogue itself bearing the title of apostle, and confined exclusively to the performing of the religious service of one particular synagogue; and it is the very point which I have been endeavouring to establish, and on which the whole question depends. There were, however, among the Jews, officers of this name, whose duty it was to superintend the synagogues at the command of the high priest; in allusion to which, it is highly probable that Christ, our Great High Priest, distinguished his chosen disciples by the same appellation when he invested them with a similar power of superintendence over their converts; implying that those whom he had appointed should have the same influence and authority over his Churches, as the apostles of the high priest and Sanhedrin possessed over the synagogues. The apostles of Christ were not ministers of single congregations; the apostles of the high priest did not confine themselves to the superintendence of one synagogue. The jurisdiction of both extended over countries and districts. As the necessity of government for the new societies made the apostolic office essential in the period when the Church was most pure, so is a similar power of government and superintendence essential at present. It has always been required; and we find accord-

ingly, though the name of apostle was discontinued with the twelve and St. Paul, that the power of ordaining, confirming, and governing, was preserved in the purer ages of our faith, before the papacy usurped upon the primitive episcopacy; or the foreign reformers rejected the latter, in their eager and justifiable abhorrence of the former.

Vitringa, however, acknowledges, in another place^s, that the Sanhedrin sent out persons with ample powers to superintend the synagogues out of the precincts of the Holy Land.

St. Paul calls Christ the Apostle and High Priest of our (i. e. the Christian) profession, (Heb. iii. 1.) He was an apostle, as having received a delegated authority from God over his worshippers; for we read, God anointed him to preach the Gospel to the poor. He was the High Priest, as he himself sent out apostles, with the same delegated authority as he had received over his Christian Churches. His own words are, "As the Father hath sent me, even so send I you."

That the Sanhedrin, about the time of our Lord's incarnation, possessed and exerted the

^s Philo in *Leg. ad Caium*, p. 1014. D. E. p. 1033. A. Augustus, hearing that the first-fruits were neglected, wrote to the governors of the provinces in Asia to permit the Jews to assemble for banqueting; for that these were not assemblies of drunkenness and debauchery (alluding plainly to the *ἑρέσις*, forbidden in the decree of Caius Cæsar), to cause riots and disturbance, but were schools of sobriety and righteousness; of men studying virtue, and bringing in their yearly first-fruits, of which they offer sacrifices, sending holy messengers to the temple at Jerusalem. Then he commanded that none should hinder the Jews from assembling, contributing their money, or sending to Jerusalem after their country manner. Then follows a letter of Norbanus, containing an epistle of Augustus to him, "That the Jews, wherever they are, should, according to their ancient custom, meet together, bring in their money, and send it to Jerusalem."—*Ibid.* p. 1035, D. E. 1036, A. B. We have the letter of Augustus Cæsar to Norbanus in *Jos. Antiq.* l. xvi. c. 6. § 3. "The Jews, wherever they are, by an ancient custom, are wont to bring their money together, and to send it to Jerusalem: let them do this without hindrance." In consequence hereof, Norbanus wrote to the Sardians (*Jos. ibid.* § 6.) and Ephesians, that whoever should steal the sacred money of the Jews and fly to an asylum, should be taken from thence and delivered to the Jews, (in order to be prosecuted and punished.) in the same manner as sacrilegious persons were to be dragged from all asylums. *Jos. Antiq.* l. xvi. c. 6. § 4. He sent also to the magistrates of Cyrene, putting them in mind that Augustus had wrote to Flavius, the prætor of Lybia, and to others, who had the care of that province, that the Jews might send their sacred money to Jerusalem without let or hindrance; commanding the Cyrenians to restore what had been stopped, or taken away from the Jews under pretence of tribute, and to prevent the like hindrance for the future. *Ibid.* sect. 5. Augustus decreed, that the stealing of their sacred books, or their sacred money, out of the places in which they were wont to be deposited in their synagogues, should be sacrilege, and the punishment, confiscation of goods. *Ibid.* sect. 2. *Vid. et De Bell. Jud.* l. vi. c. 16. sect. 2. p. 1284, fin.

^r "Synedrii Hierosolymitani tanta erat apud externos quoque Judaicos auctoritas, ut placitis ejus et præceptis obtemperarent, præsertim quando agebatur de falsis prophetis et doctrinâ avitæ religioni contrariâ; et in regionibus illis exteris in quibus synagogæ erant, quæ sponte synedrii auctoritatem agnoscerent, Romani, eorumque exemplo tetrarchæ et dynastæ, concesserant synedrio potestatem, de Judæis in criminibus ad religionem spectantibus, quæstionem habendi, eosque puniendi:"—*Joseph. Ant.* 14. 10. 16. 6. Vitringa, *De Synagoga Vet.* p. 866. Witsius, *Meletem. Leidens.* p. 23. et Wollius ad p. 1. add. not. ad Matth. 26. 66. Kuinoel, *In Lib. Hist. N. T.* vol. iv. p. 330.

privilege of sending out apostles is amply demonstrated by several Roman laws. The Jews were allowed, says Mr. Biscoe, to meet to pay their first-fruits, and to send them, together with whatever money they pleased, to Jerusalem for offerings, and to appoint proper officers to carry it. They were suffered also to determine all disputes and controversies among themselves in a judicial way. They were not only thus indulged in the use of their own customs and laws, but, what is much more, if any laws of the country, where they inhabited, interfered with their customs, they were dispensed with, and not obliged to comply with those laws. Thus, for instance, they were dispensed with in not attending courts of judicature, or giving bail on their Sabbaths or feast-days.

Thus may it be sufficient to show, that when the Gospel was preached to the Church, while it consisted of Jewish converts only, the authority which was exercised by the apostles was not a new thing, nor inconsistent with the manners and customs of the people under their former Mosaic discipline. The same principle

of government was adhered to, that order, unity, and faith might still prevail. But instead of the persecuting letters and the armed bands, which were the credentials of the apostles of the former economy, the chosen apostles of the Legislator of a better dispensation were known by the influences of the Spirit, by holiness, purity, patience, and love. They were armed only with the power of truth and miracles, and they proclaimed the Messiahship of Jesus of Nazareth, and the glad tidings of salvation to all mankind. The Spirit of God attended, with its visible influences, the outward means of grace; the Christian priesthood and the Christian people were united in one faith and one discipline; the religion of the heart, which alone is spiritual and efficacious, was preserved by a steadfast adherence to the prescribed rites and forms of the apostolic Church; for the primitive Christians believed that He who gave the wine of the kingdom to man provided also the earthen vessels by which its spirit was preserved.

PART X.

NOTE 1.—PART X.

ON THE PROSELYTES.

IN the arrangement of this part of the present work, it will be perceived that I have adopted, in opposition to the authority of Drs. Lardner, Doddridge, and Hales, the opinion of Lord Barrington and Dr. Benson, that the Gospel was preached to the Proselytes of the Gate before it was addressed to the idolatrous Gentiles. That the whole controversy may be fully and explicitly placed before the theological student, I shall submit to him the generally-received opinion respecting the Proselytes, on which Lord Barrington's hypothesis is grounded, and Dr. Lardner's objections, with the manner in which those objections may be removed. It will then be necessary to enter into the various reasons and authorities by which the opinion of Lord Barrington is supported and corroborated. Prideaux^a gives the following account of the supposed different classes of Proselytes. He states, there were two sorts of Proselytes among the Jews. 1st. The Proselytes of the Gate. 2d. The Proselytes of Justice (righteousness). The former they obliged only to renounce

idolatry, and worship God according to the law of nature, which they reduced to seven articles, called by them the *Seven Precepts of the Sons of Noah*. To these they held all men were obliged to conform, but not so as to the Law of Moses. For this they reckoned as a law made only for their nation, and not for the whole world. As to the rest of mankind, if they kept the law of nature, and observed the precepts above mentioned, they held that they performed all that God required of them, and would by this service render themselves as acceptable to him, as the Jews by theirs; and therefore they allowed all such to live with them in their land, and from hence they were called גֵּרִים הוֹשֵׁב, i. e. Sojourning Proselytes, and for the same reason they were called also גֵּרֵי שְׁעָרַי, i. e. Proselytes of the Gate, as being permitted to dwell with those of Israel within the same gates.

The occasion of this name seems to be taken from these words in the fourth commandment,—"Nor thy stranger that is within thy gates;" which may as well be rendered, "Thy proselyte that is within thy gates;" that is, the Proselytes of the Gate, that dwell with thee. For the Hebrew word *ger*, which signifies *a stranger*, signifieth also *a proselyte*, and both in this place and in the fourth commandment denote the same thing. For no strangers were per-

^a Prideaux, *Connection*, vol. iii. p. 436.

mitted to dwell within their gates, unless they renounced idolatry, and were proselyted so far as to the observance of the seven precepts of the sons of Noah. Though they were slaves taken in war, they were not permitted to live with them within any of the gates of Jerusalem on any other terms; but, on their refusal thus far to comply, were either given up to the sword, or sold to some foreign people. And as those who were thus far made proselytes were admitted to dwell with them, so also were they admitted into the temple, there to worship God; but were not allowed to enter any farther than into the outer court, called the court of the Gentiles. For into the inner courts, which were within the enclosure, called the *chel*, none were admitted but only such as were thorough professors of the whole Jewish religion. And therefore, when any of these sojourning proselytes came into the temple, they always worshipped in the court. And of this sort of proselytes, Naaman the Syrian, and Cornelius the centurion are held to have been.

The other sort of proselytes, called the Proselytes of Justice, were such as took on them the observance of the whole Jewish law. For although the Jews did not hold this necessary for such as were not of this nation, yet they refused none, but gladly received all who would embrace their religion; and they are remarked in our Saviour's time to have been very sedulous in their endeavours to make converts, and when any were thus proselyted to the Jewish religion, they were initiated to it by baptism, sacrifice, and circumcision, and thenceforth were admitted to all the rites, ceremonies, and privileges that were used by the natural Jews.

It was on this generally-received opinion that Lord Barrington^b framed his hypothesis, which demonstrates, beyond a doubt, the separate manner in which the Jews, the devout Gentiles, or Proselytes of the Gate, were severally converted to the Christian faith. The holy Gospel, like the grain of mustard seed, was of gradual development, and progressively revealed to the world. We have already seen that the Gospel was first preached to the Jews, and that the first Christian Church was established at Jerusalem. The period in which the Gospel was confined to the Jews, and Proselytes of Righteousness, who enjoyed all the privileges of the former, is supposed to commence, according to Lord Barrington, at the year 29, and end in the year 41. The second period, when the Gospel was preached to the Proselytes of the Gate, begins at the year 41 to 45. The third, when it was preached to the idolatrous Gentiles, is from the year 45 to the year 70, which brings us to the end of the Jewish age, and the destruction of the Jewish state and nation, which implied

the abolition of the Law of Moses, relieved the Jews and the Proselytes of the Gate from their adherence to those Laws, and consequently destroyed the distinction of the three periods; all men being then bound only to the faith and obedience of the Gospel, and a subjection to the laws of those countries in which they respectively resided. The more minute divisions of the noble author it will not be necessary to notice, as they appear to me less corroborated than the others, and are not referred to in the present arrangement.

Dr. Lardner's proposition, in reply to this hypothesis of three divisions, is—There was but one sort of proselytes^c.

He then proceeds to describe them by the usual characteristics universally acknowledged to belong to Proselytes of Righteousness—they were called "Strangers, or Proselytes within the gate," and "Sojourners," as they were allowed to dwell or sojourn among the people of Israel. They were so called because they could not possess land; the whole of Canaan being, by the Law of Moses, appropriated to the twelve tribes only.

1. In defence of this hypothesis, Dr. Lardner quotes Exod. xii. 48. Lev. xvii. 8. Num. ix. 14. and xv. 15, 16., all of which ordain a perfect similarity between the Israelite and the sojourning stranger.—*Answer*: These passages appear to prove that there were certain proselytes, or sojourners, who were not, however, permitted to partake of the Passover, or offer sacrifice, unless they were circumcised.

2. He is of opinion, that no strangers, but those who thus conformed implicitly to the Law of Moses, were permitted to dwell in Canaan; with the exception of travellers or mercantile aliens, whose abode, however, was not to be considered permanent.—*Answer*: This is assuming the point to be proved.

3. Dr. Lardner supposes that Eph. ii. 13. contains an allusion to the custom of receiving strangers as perfect proselytes in the Jewish commonwealth.—*Answer*: This may be, but the general opinion that there were two kinds of proselytes is not thereby overthrown.

4. The word *proselyte*, Dr. Lardner observes, is of Greek origin, equivalent to *stranger*, long since become a technical word, denoting a convert to the Jewish religion, or a Jew by religion.—*Answer*: It exactly corresponds to the Hebrew word נָכַר, which means *stranger* and *convert*.

5. They are called, in the fourth commandment, "thy stranger within thy gates."—*Answer*: This passage is quoted by Prideaux (*Conn. vol. iii. p. 436*) to prove the opposite opinion.

6. The Jews, agreeably to the Law of Moses, reckoned there were only three sorts of men in the world: Israelites, called also home-born, or natives; strangers within their gates; and

^b Preface to the *Miscell. Sac.* p. xiv. &c.

^c Lardner's *Works*, Hamilton's 4to. edition, p. 393.

aliens—or otherwise there were but two sorts of men, circumcised and uncircumcised, Jews and Gentiles, or Heathens.—*Answer*: The Proselytes of Righteousness were always considered as naturalized Jews, and enjoyed all the privileges as such—or it may be otherwise answered, that the strangers within the gate might refer to the two kinds of proselytes.

7. Dr. Lardner next asserts, that the word *proselyte* was always understood in the sense which he gives to it by ancient Christian writers. In support of his argument he adduces the authority of Bede, Theodoret, Euthymius, and Christian Druthmar, who all define a *proselyte* as one who, being of Gentile original, had embraced circumcision and Judaism: and that the notion of two sorts of proselytes cannot be found in any Christian writer before the fourteenth century, or later.—*Answer*: We have the internal evidence of Scripture in our favor. The best Jewish writer, Maimonides, mentions them, as well as other Jewish records.

8. Cornelius is not called a proselyte in the New Testament.—*Answer*: But he is described by those characteristics attributed to Proselytes of the Gate.

9. The apostle refused to preach the Gospel to Cornelius, because he was uncircumcised, (Acts xi. 3).—*Answer*: The Proselyte of the Gate, like every other uncircumcised Gentile, was regarded as polluted and unclean. Lightfoot, who calls the Proselytes of the Gate, Sojourning Strangers, observes, from the *Jerus. Jebamoth*, fol. 8, col. 4, that a sojourning stranger was as a Gentile to all purposes.

10. The apostles were commissioned to preach the Gospel in "Jerusalem, in all Judæa, in Samaria, and to the uttermost parts of the earth." In these, and all other places, one and the same character comprehends all Gentiles.—*Answer*: There seems to be a striking difference between the commission of St. Peter, who was more particularly the apostle of the circumcision, and the commission of St. Paul, who was the chosen vessel of Christ, to bear the testimony of the Gospel to the Gentiles (Acts ix. 15.) The words "I will send thee far hence to the Gentiles" (Acts xxii. 21.), demonstrates the nature of his appointment, and the character of those nations he was commanded to visit, which were beyond dispute idolatrous. St. Peter, to whom the keys of the kingdom of heaven had been committed (Matt. xvi. 19.), is peculiarly employed for the admission of the devout Gentiles; and the conversion of Cornelius has ever been considered as the first fruits of the Gentiles, in whom they were all typically cleansed and sanctified. If, however, St. Peter had been generally sent to the Gentiles, why was St. Paul so miraculously set apart for that purpose?

11. Dr. Lardner gives this remark of Sueur, speaking of St. Paul's vision of the sheet, "God

thereby showed unto his servant, that henceforward he would have all the people of the world, without exception, called to partake in his gracious covenant in his Son Jesus Christ, and to the knowledge of salvation by him." It was so understood by the primitive Christians, the apostles, and evangelists.—*Answer*: Granted: but this by no means opposes a gradual conversion, but seems rather to corroborate it. Providence, in all his dealings with man, has ever observed a progressive system; the divine dispensations have been always gradually unfolded. Although the apostles were commanded to evangelize all nations, it appears they did not comprehend the full extent of their mission: a vision was necessary to convince St. Peter that it was lawful for him to converse with, or to preach the Gospel to, an uncircumcised Gentile. This vision established the divine intention, that the Gentiles should all be admitted into the Christian Church; and after the prejudices and scruples of this zealous Apostle had, by the intervention of Almighty power, been overcome, and a devout Gentile had been received into the Christian Church, St. Paul, by a similar intervention, by a trance in the temple, obtained his commission to teach and to preach to the distant and idolatrous Gentiles. The vision of the sheet demonstrated the conversion of the heathen world, and it must have acted as an encouragement to St. Paul, who was made the chief instrument of its accomplishment.

Dr. Lardner, in another volume, adduces similar arguments against this hypothesis, which do not, however, appear more satisfactory.

Dr. Lardner then proceeds to argue against the opinion of Lord Barrington and Dr. Benson, that the conversion of the idolatrous Gentiles was unknown to the Church at Jerusalem. As I have not espoused this part of the theory of these two eminent theologians, it is not necessary to enter further into the question. Dr. Lardner, however, has omitted to mention (what appears to me the principal objection), that it would have been impossible to have concealed the circumstance of the conversion of the Gentiles, as the Jews went up yearly from the provinces to Jerusalem, and some of them must have known, and would, without doubt, have communicated the exertions of St. Paul.

Josephus^w tells us that all the worshippers of God, from every part of the world, sent presents to the temple at Jerusalem. His expression is the same as that which is used in Scripture^x,

^w *Ant.* 1. 14. vii. ap. Lardner, vol. v. p. 501.

^x Φοβοῦμενοι, scil. σεβοῦμενοι τὸν Θεὸν vocabantur *Proselyti Portæ*, v. 13. 16. 26. 43, &c. Kuinoel, *Comment. in Lib. N. T. Hist.* vol. iv. p. 359. He quotes also the passage from Michaelis, mentioned below, vol. iii. Art. clxxxiv. of Smith's English translation. It may be proper here to set before the reader, at one view, the various names given

which Dr. Lardner arbitrarily interprets as referring to the Proselytes of Righteousness: and he would render the word *σεβόμενοι* by "Worshippers," or "Proselytes of Righteousness" only—*πάντων τῶν κατὰ τὴν οἰκουμένην Ἰουδαίων, καὶ σεβομένων τὸν Θεόν*.

But when we consider the very extensive manner in which the word *σεβόμενοι* is used in the New Testament, it is not reasonable to confine it to this very limited sense: in addition to which there is an evident distinction made in different parts of the Acts between the Jews (the Proselytes of Righteousness being always considered as such), and the devout persons by whatever name they were distinguished.—See Acts xvii. 4. 17. and xiii. 43, 50.

Doddridge principally objects to the theory of two sorts of proselytes on the same grounds as Dr. Lardner, whose arguments he strenuously supports in opposition to those of Barrington and Benson.

In his note on Acts xi. 20. he would refer the word *Ἑλληνιστᾶς* to the idolatrous as well as to the believing or devout Gentiles.

Dr. Hales^y has professed himself to be convinced by the arguments of Dr. Lardner and Doddridge. Among the many eminent authorities who agree in the opinion which I have adopted, that there were two sorts of proselytes, may be ranked Selden^z, Witsius^a, and Spencer, who defends this side of the question at great length, in his *De Legibus Hebræorum*. Michaelis^b justly observes, whoever also acknowledged the revealed religion of the Jews to be divine, was not according to it under the least obligation to be circumcised. This is a point which is very often misunderstood, from circumcision being always represented as a sacrament equivalent to baptism, and from its being

inferred without any authority from the Bible, and merely from that arbitrary notion, that since the time of Abraham, circumcision became universally necessary to eternal happiness.

Moses has nowhere given any command, nor even so much as an exhortation, inculcating the duty of circumcision upon any person not a descendant or slave of Abraham, or of his descendants, unless he wished to partake of the Passover: and in the more ancient ordinance relative to it, mention is made only of Abraham's posterity and servants, (Gen. xvii.) In none of the historical books of the Old Testament do we anywhere find the smallest trace of circumcision being necessary to the salvation of foreigners, who acknowledged the true God, or requisite even to the confession of their faith; no, not so much as in the detailed story of Naaman (2 Kings v.); in which, indeed, every circumstance rather indicates, that the circumcision of that illustrious personage can never be supposed. In later times, indeed, long after the Babylonish captivity, there arose among the Jews a set of irrational zealots, with whom the Apostle Paul has a great deal to do in his Epistles, and who insisted on the circumcision even of heathens, as necessary to salvation. But they were opposed not only by the Apostle, but also even before his time, and without any view to Christianity, by other temperate but strictly religious Jews.

Vitringa^c acknowledges the distinction.

The learned Drusius^d, Calmet^e, Lightfoot^f, with the best English commentators^g, Danzius^h, in a very learned treatise, as well as Schoetgenⁱ, who has drunk so deeply of the fountain

^c *Observ. Sacrae*, vol. ii. p. 47.

^d In the *Critici Sacri*.

^e Calmet, Art. Proselyte—*גֵּר חוֹשֵׁב* and *גֵּר צִדִּיק*.

^f Lightfoot, *Harm. of the N. T.* vol. i. p. 236.

^g Whitby, Hammond, and others.

^h Danzius, in his treatise *Cura Hebræorum in conquiendis Proselytis*, apud Meuschen *Nov. Test. ex Talmude*, p. 668.

ⁱ Schoetgen *Horæ Hebraicæ*, vol. i. p. 454. "Quamvis Judæi," says Schoetgen, "de proselytis non tam bene sentirent, prout ex scriptis eorumdem hinc inde constat, Deus tamen eosdem charos habuit et præclara sæpe de iisdem testatus est. Ratio ejus rei est, quod Israelitæ multa et maxima miracula Dei viderant, et tamen fidem ipsis habere volebant: proselyti contra, qui ipsi miraculorum divinorum testes non erant, et eis tamen fidem adhibere non detrectarunt. Hinc illa nomina quibus in his actis insigniuntur: dicuntur enim *ἐνλαβεῖς*, c. ii. 5. viii. 2. *σεβόμενοι*; c. xiii. 43. 50. xvi. 14. *φοβοῦμενοι τὸν Θεόν*, c. x. 2. xiii. 16. 26. Ipsi tamen Judæi nunquam claro veritatis lumine convicti veritatem quoque ductu sacrarum litterarum confessi sunt: quorsum pertinet locus in *Bammidbar Rabba*, sect. viii. fol. 196. 4. ad verba Psalm cxlvi. 9. Dominus custodit peregrinos: Multus est Deus in custodia ipsorum, ne a se recedant. Grati Deo sunt proselyti, nam Scriptura eosdem sæpenumero Israelitis æquiparat, q. d. Jesa. xli. 8. Et vos Israel servus meus, et Jacob. &c. De Israelitis dicitur, quod Deus illos amet, Malach. i. 2. Dilexi vos, dicit Dominus; idem de proselytis, Deuter. x. 18. Et amat proselytum, ut det ipsi panem et vestes."

in the Scripture History to those Gentiles whom the Jews had turned from idols to worship the true God.

^y *Ἄνδρες ἐνλαβεῖς*, ii. 5.

Προσέλυτοι, ii. 10. *Proselytes*. This name was given also to those Gentiles who received circumcision, and who were Jews in every respect except in their descent.

^z *Ἄνδρες ἐνσεβεῖς*, x. 2. 7.

Φοβοῦμενοι τὸν Θεόν, x. 2. xiii. 16. 26.

σεβόμενοι.

σεβόμενοι προσέλυτοι, xiii. 43. *Worshipping Proselytes*.

σεβόμενοι Ἑλλῆνες, xvii. 4. *Worshipping Greeks*.

σεβόμενοι τὸν Θεόν, xviii. 7.

Προσερχόμενοι τῷ Θεῷ, ii. xi. 5. *ad Deum accedentes*. This is the name *proselyte*, a little changed.—Macknight, Ep. vol. vi. p. 311.

^y Hales's *Analysis of Chronol.* vol. ii. part ii. 1193.

^z *De Jure Nat. et Gent.* lib. ii. ap. Witsii *Ægyptiaca*, lib. iii. cap. xiv. sect. 9. "Summademum est, actus omnimodos, qui viciniorum gentium idololatricam ejusve ritus omnino saperent; aut imitari viderentur, tametsi idoli cultus procul abesset, ex Jure interveniente, non vero communi seu naturali, Proselytis domicilii, ut ex civili Israelitis, interdictos."

^a *Ægypt.* lib. iii. cap. xiv. sect. ix. p. 226, &c.

^b *On the Laws of Moses*, vol. iii. p. 64.

of talmudical knowledge, agree with Lord Barrington, and have collected many testimonies to prove the same point.

In the *Critici Sacri*, vol. i. p. 155, sect. 14, are two dissertations by John Frischmuthius, *On the Seven Precepts of Noah*, who endeavours to prove that there were two sorts of proselytes. He quotes the words of Maimonides, upon which alone, as Dr. Lardner supposes, the whole question originated^j. We learn from these treatises, that Deut. xiv. 21. was interpreted of the Proselytes of the Gate, by R. Mose Bar. Nachman, p. 156, sect. xx.; while others of the ancients considered it as referring to the Proselytes of Justice. Kimchi says it denoted both, or either; and this seems the most probable opinion. The question, indeed, seems never to have been doubted till Lardner proposed his objections to Lord Barrington's hypothesis, which, as we have now seen, is corroborated by the best and most learned authorities.

It is certain that in the time of the apostles there were a large class of persons who were neither Jews nor idolatrous Gentiles, and who, if they were not called Proselytes of the Gate, and received among the Jews in that capacity, were at least worshippers of the one true God—observed the hours of prayer—gave alms, and built synagogues, because they desired to please God—they must have been known, esteemed, and beloved by the Jews for their actions, although they refused to associate with them, because they were uncircumcised and Gentiles. After the Gospel had been made known to the Jews and Samaritans, to whom could the blessings of the new dispensation with more evident propriety have been revealed than to those devout Gentiles who worshipped the God of Israel, and devoted themselves and their wealth to his service?

God has ever imparted his spiritual knowledge to men, in proportion to their purity and holiness of life—"He that doeth my will shall know of the doctrine whether it be of God." The fulness of time for the admission of the Gentiles into the Church, as revealed long before by the prophets, had now arrived. The wall of partition was now broken down, and the devout Gentiles, as a pledge or an earnest of the approaching conversion of the whole heathen world, were admitted even into the holy place, the sanctuary of their God.

The beautiful prayer of Solomon, on the dedication of the temple, is another strong evidence in support of the hypothesis of different sorts of proselytes. Dean Graves^k remarks, "We find the principle here stated, publicly and solemnly recognized: 'Moreover, concerning a stranger that is not of thy people Israel, but

cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm;) when he shall come and pray towards this house; hear Thou in heaven thy dwelling-place, and do according to all that the stranger calleth to Thee for: that all people of the earth may know thy name to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.' And again, at the conclusion of this devout address, the monarch prays, 'Let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require; that all the people of the earth may know that the LORD is God, and that there is none else.' In this remarkable passage, which is the more decisive as it contains a solemn recognition of the principles and objects of the Jewish law, proceeding from the highest human authority, and sanctioned by the immediate approbation of God, whose glory filled the house of the Lord, during this solemn supplication, we perceive it is clearly laid down not only that the Jewish scheme was adapted and designed to make 'all the people of the earth know that the LORD was God, and that there was none else;' but also that the stranger from the remotest region, who should be led to believe in and to worship the true God, was not only permitted, but called and encouraged to pray towards the temple at Jerusalem, to join in the devotions of the chosen people of God, and equally with them hope for the divine favor, and the acceptance of his prayers, without becoming a citizen of the Jewish state, or submitting to the yoke of the Mosaic ritual or civil law. For the words of Solomon evidently suppose, that the stranger, whom he describes as thus supplicating God, remained as he had originally been, 'not of the people of Israel.'"

From 2 Chron. ii. 17. it appears, Solomon found in Israel strangers of such a rank of life as were fit to be employed in assisting to build the temple, 153,600. These (as the commentators agree, vide Poli *Synopsis*, and Patriek) were proselytes to the worship of the true God, and the observance of the moral law, though not circumcised. Patriek observes, "These were the relics (as Kimchi thinks) of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, mentioned afterwards chap. viii. 7. But they were not idolators, for then David would not have suffered them to dwell in the land. But they worshipped God alone, though they did not embrace the Jewish religion wholly, by being circumcised. These David had numbered, that he might know their strength and their condition, which did not proceed from such

^j Vol. i. p. 155. sect. 14.

^k Graves *On the Pentateuch*, vol. i. p. 237.

vanity as moved him to number his own people; but out of a prudent care that they might be distinguished from Jews, and be employed in such work as he did not think fit to put upon the Israelites."

The institution of the Mosaic Law which admitted the Gentile proselytes into a part of the temple, called from this circumstance the Court of the Gentiles, may be adduced as another conclusive argument to prove the truth of this proposition. They were admitted to show that they had not been forsaken by their Merciful Creator, but that all those who would forsake idolatry should be taken into covenant with him as well as the Jews.

The constant predictions of their prophets of the eventual reception of the Gentiles ought to have removed the strong prejudices and objections of the Jews on this subject.

NOTE 2.—PART X.

IN that admirable collection of tracts which compose the thirteenth volume of the *Critici Sacri*, the reader will find a dissertation on the vision of St. Peter by Bernard Duysing. The whole of this discussion is well worthy of perusal. After examining many critical points, he gives the following explanation of the principal circumstances of the Apostle's vision.

The word *σκεῦος*, *vessel*, which corresponds with the Hebrew כֵּל, denotes every kind of vessel, and it is interpreted therefore by the word ὀθόνη, sheet, or any thing woven from flax. Camerarius would render the word ὀθόνη by *mappa*, a table napkin—Daniel Heinsius, by a shepherd's bag, or sack, in which they were accustomed to put food, platters, or trenchers, and other things.

The sheet was full of fourfooted and wild beasts, creeping things, or reptiles, and fowls of the air. Duysing is of opinion that every thing which is included in these various descriptions was unclean: and he strongly objects to the opinion of Hammond, that the clean and the unclean were here blended together. St. Peter was commanded, from the animals before him, to slay, and sacrifice, and eat. If they had been mingled together, as Hammond supposes, the Apostle might have selected a proper victim, and his answer would not have been correct. If it be said the clean animals were rendered unclean by contact, the Levitical Law (Lev. xi.) teaches us that it was the dead body, and not the living body, that rendered unclean what was otherwise pure. The whole object of the vision was to enforce on the mind of the Apostle a new doctrine, which related to the Gentiles only, and not to the Jews and Gentiles together.

It was a type of the Christian Church, sepa-

rated from the world, which included every kind of people.

It was bound at the four corners, signifying that the whole world should be received into the universal Church of Christ; and it corresponded with the four horns of the altar, and the oxen that supported the brazen sea, which were turned to the four quarters of the heavens.

It was not without design that the sheet descended from heaven, in the same manner, as the new Jerusalem is represented in the Apocalypse. The Church, though it exists in the world, is not of the world; it is of celestial origin. It is a kingdom which is opposed to the kingdoms of this world, which are uniformly described as wild beasts rising out of the earth, or out of the sea, aspiring to attain to heaven. Like its remarkable type, the tower of Babel, which inverts the natural order of things, the false Church has its foundation on earth, and in vain attempts to reach to heaven. For every one who considers the subject will acknowledge that the laws to be observed in the Church must proceed from God, and ought not to be planned by man under any plausible reason whatever.

The drawing back of the sheet to heaven was designed to teach us, that the Church which has its origin from heaven will return victorious thither. In this representation the condition of the believing Gentiles is described: they were now about to constitute one Church with the believing Jews, and were to be made with them partakers of the heavenly inheritance.

The vision of St. Peter is considered in the same manner by Jones of Nayland. "This act of grace," he observes, "in the divine economy, was signified to St. Peter, by a new licence to feed upon unclean beasts. Peter could not have entered the house of Cornelius according to the Mosaic Law, which he had always observed, because it commanded the Jews to keep themselves separate from heathens in their conversation; as in their diet they abstained from unclean beasts. But when God had mercy upon all, and the Jew and Gentile became one fold in Christ Jesus, then this distinction was set aside." Mr. Jones thus explains the vision:—"The living creatures of all kinds which were presented to St. Peter were the people of all nations; the linen sheet which contained them signified their sanctification by the Gospel; and it was kuit at four corners to show that they were gathered together from the four quarters of the world, and brought into the Church." He further observes—"The heathens were taken into the Church on condition that they should put off their savage manners, as the unclean creatures had before put off their natures and became tame, when they were admitted into the ark of Noah, a figure of the Church. This change was again to happen under the Gospel; and the prophet

foretells the conversion of the heathens under the figure of a miraculous change in the natures of wild beasts. See Isaiah xi. 6. The moral or spirit of this law is as much in force as ever."

Commentators generally translate the words *θῦσον καὶ φάγε* (v. 13.), "sacrifice and eat," rather than "kill and eat." Adam Clarke observes—"Though this verb is sometimes used to signify the slaying of animals for food, yet, as the proper notion is to slay for the purpose of sacrifice, it appears to be better to preserve that meaning here. Animals that were offered in sacrifice were considered as given to God: and when he received the life, the flesh was given to those who offered the sacrifice, that they might feed upon it: and every sacrifice had in it the nature of a covenant, and covenants were usually made by eating together of the flesh of the sacrifice offered on the occasion; God being supposed to be invisibly present with them, and partaking of the feast. The spirit of the heavenly direction seems to be this:—The middle wall of partition is now to be pulled down; the Jews and Gentiles are called to become one flock, under one Shepherd and Bishop of souls. Thou, Peter, shalt open the door of faith to the Gentiles, and be also the minister of the circumcision. Rise up; already a blessed sacrifice is prepared: go and offer it to God, and let thy soul feed on the fruits of his mercy and goodness, in thus showing his gracious design of saving both Jews and Gentiles by Christ crucified."

Duysing thus defines the trance or ecstasy which St. Peter fell into. "Per *ἔκστασιν*, secundum H. Stephanum ab *ἐξίσταμαι* dictam, intelligamus mentis quasi dimotionem ex statu suo naturali, per quem animæ cum corpore commercium, sensuumque usus ad tempus ita suspenditur, ut homo illorum ope nihil extra se positum percipere possit, sed totâ mente in imagines intus objectas convertatur."—See *Critici Sacri*, vol. xiii. p. 610-620. Jones's *Works*, vol. iii. p. 44, 45. Clarke in loc.

NOTE 3.—PART X.

THERE is no name given under heaven, by which men can be saved, but the name of Jesus Christ. 'This is the truth which has been confirmed by miracles, prophecy, and other most incontrovertible evidence. So amply has this truth been demonstrated, that no speculations or theories of our reason, which clash with it, can be received; however plausible the arguments on which they may rest. Without this belief, our religion is degraded into a fine system of morality, and one half of the Scripture is useless and unmeaning.

Some freethinkers have grafted a dangerous

error upon this declaration of St. Peter to Cornelius. Rejecting the Gospel dispensation, they endeavour to undervalue or exclude Christianity; maintaining, that to fear God and to work righteousness are the only duties essentially necessary to salvation; and that these were as "old as the creation," inculcated by natural religion, and adopted by the Patriarchal, Heb. xi. 6. Job xix. 25., and by the Mosaical, Matt. xxii. 40.

This may be refuted, and it should seem fully and satisfactorily,—

1. By the case of Cornelius himself, who, though he possessed these requisites, was further, by a special revelation, required to embrace Christianity.

2. By the general commission to the apostles to publish the Gospel throughout the whole world, upon the further terms of faith and baptism in the name of the Trinity.

3. Upon both accounts, therefore, Peter required Cornelius to be baptized or admitted into the Christian Church, and entitled thereby to its higher benefits and privileges.

4. Paul has clearly stated the higher privileges of Jews above the Gentiles, and of Christians above both, in his doctrinal Epistles to the Romans and to the Hebrews.

5. Natural religion, if opposed to revealed, is a mere fiction of false philosophy. That "the world by [human] wisdom knew not God," is a fact asserted by St. Paul, in his First Epistle to the Corinthians, (i. 21.) Such knowledge being too wonderful and excellent for the attainment of mankind, by the confession of the patriarchs and prophets (Job xi. 7. xxxvii. 23. Ps. cxxxix. 6.), and of the wisest of the heathen philosophers.

6. The Patriarchal and Mosaical dispensations were only schoolmasters to the Christian, designed to train the world gradually for its reception in the fulness of time; as subordinate parts of one grand scheme of redemption, embracing all mankind, instituted at the creation, Gen. iii. 15., and gradually unfolding to the end of the world, John iii. 16. Rev. i. 18.

NOTE 4.—PART X.

THE construction of this passage is difficult, and it has consequently exercised the ingenuity of the commentators.

Τὸν λόγον δὲ ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, are the words.

Some suppose the accusative is here put for the nominative; others, that there is an ellipse of the preposition *κατὰ*. Erasmus and Schmi dius would connect *τὸν λόγον* with *οἴδατε* in the next verse, and read, *οὗτός ἐστι πάντων κύριος*, in a parenthesis, repeating *ἡμεῖς* as synonymous with *λόγον*: in which case the passage would

be read, "The word which *God* sent to the children of Israel, announcing peace through Jesus Christ (he is Lord of all), ye yourselves have known, the word I say, which," &c.

Piscator (ap. Bowyer) would read τὸν λόγον for κατὰ τὸν λόγον, "according to the word" which he sent to the children of Israel. Stolbergius would rather put τὸν λόγον ὅν, for ὅν λόγον, as τὸν ἄρτον ὃν κλῶμεν, 1 Cor. x. 16.—τὸν λόγον ὃν διεθέμην ὑμῖν, Hag. ii. 6. Stolbergius, *De Solæcismis N. T.* p. 61–64. ap. Bowyer.

Doddridge renders it, "the message" which God sent—Dr. Clarke, "the word."

Boisius supposes, that ἀκούσατε οὖν, or some similar phrase, is to be understood before τὸν λόγον¹.

NOTE 5.—PART X.

To the question, Why was not Christ after his resurrection shown to all the people? it has been answered, 1. Because it was impossible that such a thing could be done without mob or tumult. Let it only be announced, "Here is the man who was dead three days, and who is risen from the dead!" what confusion would be the consequence of such an exposure! Some would say, "This is he:" others, "He is like him," and so on; and the valid testimony must be lost in the confusion and multitude. 2. God chose such witnesses, whose testimony should be unimpeachable; the men who knew him best, and who, by their depositions in proof of the fact, should evidently risk their lives; and, 3. As multitudes are never called to witness any fact, but a few selected from the rest, whose knowledge is most accurate, and whose veracity is unquestionable; therefore God showed not Christ risen from the dead to all the people, but to witnesses chosen by himself, and they were such as perfectly knew him before, and who ate and drank with him after his resurrection, and consequently had the fullest proof and conviction of the truth of this fact^m.

NOTE 6.—PART X.

THIS section seems to prove, in the most decisive manner, that the Gospel was preached to the Proselytes of the Gate, or to such devout Gentiles as Cornelius, before it was preached to the idolatrous Gentiles. We read, in Acts xi. 19., that the dispersed in the persecution of Stephen preached the Gospel to the Jews only. In ver. 20., that these same men, when they

¹ See Bowyer's *Crit. Conjectures*, Wolfius's *Cura Philologica* in loc., and Doddridge's *Family Expositor*.

^m Clarke in loc.; and see Paley, and the writers on the Resurrection

arrived at Antioch, preached to the Greeks. As St. Luke has inserted this account immediately after the narrative of St. Peter's visit to Cornelius, and his defence of that measure before the Church at Jerusalem, we may consider this preaching to the Greeks at Antioch, as the result of his public declaration of the vision he had seen: which would be justly considered as a command from God to those who were commissioned to preach, to go to the same description of persons as those whom St. Peter visited. The Jews (ver. 19.) seem purposely contrasted with the Greeks (ver. 20.), and the Evangelist designs to show that the preachers of the Gospel obeyed the command of God, and visited the devout Gentiles of Antioch.

NOTE 7.—PART X.

AFTER the interview of St. Paul and St. Peter at Jerusalem (Acts ix. 31, 32, διερχόμενος διὰ πάντων, says St. Luke), St. Peter went to visit all the Churches of Judæa, Galilee, and Samaria. He goes to Lydda, where he cured Eneas (ibid. ver. 33, 34.) who was a paralytic. After that he was called to Joppa (ibid. ver. 36.), a maritime city of Judæa, where he raised Dorcas. He stops at Joppa, and lived there a long time. From Joppa he goes to Cæsarea (Acts x.), where he converts Cornelius, and stops with him some days, (ibid. ver. 48.) Upon the report, spread at Jerusalem, of St. Peter's having eaten with the Gentiles, he returns into that city, and defends himself before those of the circumcision, (Acts xi. 18.) This voyage of St. Peter's, his preaching in the provinces of Judæa, Galilee, and Samaria, the long sojourn he made at Joppa, with the other events recorded by St. Luke, occupy a space of about three years, during which time St. Paul preaches in Cilicia.

NOTE 8.—PART X.

DR. BENSONⁿ endeavours to show that the Christians received their holy and honorable designation by a divine admonition; and Witsius that it was solemnly proclaimed in the Churches that such was to be their title^o. Erasmus^p considers the word *χρηματίζειν* to be used for *ἐντολίζεσθαι*, as do also the other writers in the *Critici Sacri*. See, however, the references and remarks of Wolfius^q.

Vitringa^r endeavours to prove from this pas-

ⁿ Benson's *Planting of Christianity*, 2d edit. p. 248, note.

^o Melet. Leid. *De Vita Pauli*, cap. iii. sect. 5. p. 39.

^p *Critici Sacri*, vol. viii. p. 219.

^q Wolfius, *Cura Philologica*, vol. ii. p. 1166.

^r See his discussion, *De Synag. Veteri*, lib. i. pars 1. cap. 3. p. 113, &c.

sage, that the word "Church" here refers to the place where a congregation of Christians assembled for worship; or, rather, to that body of people which could assemble in one place. This is but one, out of many instances, in which this learned writer, in his zeal against episcopacy, has proved nothing, by attempting to prove too much. We are not acquainted with the numbers of the Church at Antioch; but we know that at Jerusalem the thousands of converts could not be assembled in one place, yet they are still called the Church.

The *Codex Bezae* supposes that the name was given by Saul and Barnabas, and renders the 25th and 29th verses thus:—"And hearing that Saul was at Tarsus, he departed, seeking for him; and having found him, he besought him to come to Antioch; who, when they were come, assembled with the Church a whole year, and instructed a great number; and there they first called the disciples at Antioch, Christians."

The word *καλεῖσθαι*, in our common text, which we translate "were called," signifies, in the New Testament, to appoint, warn, or nominate, by divine direction. In this sense the word is used, Matt. ii. 12. Luke ii. 26. and in Acts x. 22. If, therefore, the name was given by divine appointment, it is most likely that Saul and Barnabas were directed to give it; and the name Christian, therefore, is from God, as well as that grace and holiness which are so essentially required and implied in the character. Before this time, the Jewish converts were simply called, among themselves, Disciples, i. e. scholars, believers, saints, the church, or assembly: and by their enemies, Nazarenes, Galileans, the men of this way, or sect; and by other names, which are given by Bingham*.

NOTE 9.—PART X.

ON THE GOVERNMENT OF THE CHURCH OF JERUSALEM AFTER THE HERODIAN PERSECUTION, AND ON THE EPISCOPATE OF ST. JAMES.

THE situation of the Church at Jerusalem was greatly altered by the Herodian persecution. It had hitherto been directed and governed by the joint council of the apostles. But, after that event, we learn from ecclesiastical history, that the superintendence of the Church was confided to James, the Lord's brother. It asserts that he was the first bishop of Jerusalem. The catalogues of the bishops of Jerusalem, which are extant in the early Christian writers, all place James at their head. In the first chapters of the Acts, St. Peter is constantly spoken of as the chief apostle, and the prin-

cipal person in the Church of Jerusalem; but from the twelfth chapter of that book, which is the first place wherein James is mentioned with any character of distinction, he is constantly described as the chief person at Jerusalem, even when Peter was present. For when St. Peter was delivered by the angel out of prison, he bid some of the disciples go show these things, that is, what had befallen himself, to St. James, as the head of the Church; and to the brethren, that is, the rest of the Church. Again, when St. Paul arrived at Jerusalem from his travels in preaching the Gospel to foreign countries, being desirous to give an account of the success which God had given him, the day following he went in to St. James, as the bishop of that place, and all the elders, who were next in authority to him, were present. In the synod which was held at Jerusalem, about the great question, Whether the converts from Gentilism should be circumcised, St. Peter delivers his judgment as one who was a member of the assembly: but St. James speaks with authority, and his sentence is decisive. The name of James is placed by St. Paul before Peter and John: "James, Cephas, and John, who seemed to be pillars." And some of the Church of Jerusalem who came to Antioch, are said to be "certain who came from James;" which implies that James was the head of that Church, otherwise they should rather have been said to come from Jerusalem, or from the Church of that place.

From all this together it plainly appears, that the Church of Jerusalem was under the peculiar care and government of James. The unanimous testimony of the fathers affirms that St. James was made bishop of Jerusalem. Hege-sippus, who lived near the time of the apostles, tells us, that James the brother of our Lord, received the Church of Jerusalem from the apostles, (Euseb. lib. ii. cap. 23.) St. Clement is quoted by Eusebius as asserting the same thing, (lib. ii. cap. 1.) Jerome, Cyril, Augustine, Chrysostom, Epiphanius, Ambrose, and Ignatius concur in their evidence.

In interpreting those passages of Scripture, which men of equal judgment, equal piety, and equal knowledge have rendered differently, there are but three ways of deciding—one is, to rely on our own judgment, without regard to any commentators or interpreters—another, to rely on those modern theologians who disregard the testimony of antiquity—and the third, to inquire into the conclusions of the fathers, and the ancient defenders of Christianity. The last plan will seldom lead us into error. The fathers of the Church are unanimous on all those points which peculiarly characterize true Christianity. They assert the Divinity, the Incarnation, and the Atonement of Christ: and thus bear their decisive testimony against the modern reasoners on those points. They are unanimous in asserting that the primitive Churches

* Bingham's *Eccl. Antiq.* vol. i. book i. Dr. A. Clarke in loc.

were governed by an order of men, who possessed authority over others who had been set apart for preaching and administering the sacraments: and certain privileges and powers were committed to that higher order, which were withheld from the second and third. The reception of the canon of Scripture, the proofs of its authenticity and genuineness, rest upon the authority of the fathers; and there are customs of universal observance, which are not in express terms commanded in Scripture, and which rest upon the same foundation. We are justified, therefore, on these and on many other accounts, in maintaining the utmost veneration for their unanimous authority, which has never in any one instance clashed with Scripture—which will preserve in its purity every Church which is directed by them, and check or extinguish every innovation which encourages error in doctrine, or licentiousness in discipline.

The labors of the early fathers, therefore, are in many respects invaluable. They could not have been mistaken in their evidence upon some points, which must be considered as the great landmarks of the Christian Church, and which will ever continue to preserve in their purity the doctrines and institutions of the religion of our common Lord.

The Holy Scripture only alludes to the elevation of the Apostle in the passage before us. St. Peter directs his friends to go and tell James of his deliverance; James, according to the best and most generally-received opinion, presided in the apostolic council; when St. Paul went up to Jerusalem (Acts xxi. 17, 18.), the brethren received him gladly, and the next day he went in unto James, all the elders being present. "For what other reason," says the admirable and judicious Mr. Scott, "should Paul go in to James more especially, or upon what other account should all the elders be present with James, but that he was a person of the greatest note and figure in the Church of Jerusalem? and as he is called an Apostle, that he was peculiarly the apostle of that Church. This, from Scripture, is probable; the unanimous testimony of the fathers of the Church to this opinion makes it certain; and it would be difficult to learn why this large class of men, whose honesty, piety, and freedom from any erroneous bias are universally acknowledged, should have conspired without any possible motive to deceive the world by useless falsehood."

The remarks of Mosheim on this point seem to be deficient in accuracy and judgment. He acknowledges that all ancient authorities, from the second century downwards, concur in representing James the younger, the brother of our Lord after the flesh, as the first bishop of the Church of Jerusalem, having been so created by the apostles themselves; and quotes *Acta Sanctor. Mens. Maii*, tom. i. p. 23. Tillemont, *Memoires pour servir a l'Histoire de l'Eglise*,

tom. i. p. 1008, et seq. He then proceeds to observe,—“If this were as truly, as it is uniformly reported, it would at once determine the point which we have under consideration, since it must close the door against all doubt as to the quarter in which episcopacy originated. But I rather suspect that these ancient writers might incautiously be led to form their judgment of the state of things in the first century, from the maxims and practice of their own times, and finding that, after the departure of the other apostles on their respective missions, the chief regulation and superintendence of the Church rested with James, they without further reason concluded that he must have been appointed bishop of that Church. It appears, indeed, from the writings of the New Testament, that, after the departure of the other apostles on their travels, the chief authority in the Church of Jerusalem was possessed by James. For St. Paul, when he came to that city for the last time, immediately repaired to that Apostle; and James appears thereupon to have convened an assembly of the presbyters at his house, where Paul laid before them an account of the extent and success of his labors in the cause of his Divine Master, (Acts xxi. 19, 20.) No one reading this can, I should think, entertain a doubt of James’s having been at that time invested with the chief superintendence and government of the Church of Jerusalem, and that not only the assemblies of the presbyters, but also those general ones of the whole Church, in which, as is clear from ver. 22., was lodged the supreme power as to all matters of a sacred nature, were convened by his appointment.

“But it must be observed, that this authority was no more than must have devolved on James of course, in his apostolic character, in consequence of all the other apostles having quitted Jerusalem; and that therefore this testimony of St. Luke is by no means to be considered as conclusive evidence of his having been appointed to the office of bishop. Were we to admit of such kind of reasoning as this—the government of the Church of Jerusalem was vested in James, therefore he was its bishop; I do not see on what grounds we could refuse our assent, should it be asserted that all the twelve apostles were bishops of that Church, for it was at one time equally under their government. But not to enlarge unnecessarily, the function of an apostle differed widely from that of a bishop, and I therefore do not think that James, who was an apostle, was ever appointed to, or discharged, the episcopal office at Jerusalem. The government of the Church in that city, it rather appears to me, was placed in the hands of its presbyters, but so as that nothing of moment could be done without the advice and authority of James; the same sort of respectful deference being paid to his will as had formerly

been manifested for that of the apostles at large. But although we deem those ancient writers to have committed an error, in pronouncing James to have been the first bishop of Jerusalem, it may without much difficulty be demonstrated that the Church of that city had a bishop sooner than any of the rest, and consequently that the episcopal dignity must have taken its rise there," &c.

If the unanimous testimony of Scripture and of the fathers can be set aside by such reasoning, which assumes as a postulate, that the witnesses are all in error, there remains no other guide to direct us in theological research than our own caprice or imagination.

Whitby, Cave, Lardner, and others, have asserted that James, the Lord's brother, was truly and strictly an apostle, being the same as James, the son of Alphæus, one of the twelve. Bishop Taylor, and I believe the great majority of the Protestant as well as Romanist divines, relying on the authority of Eusebius, consider him to have been a different person, and to have been elected bishop of Jerusalem, with the title of apostle.

Dr. Lardner's reasoning on the question, Whether St. James, the Lord's brother, was the same as James the son of Alphæus, one of the twelve, has left the point doubtful.

Jerome calls this James the thirteenth apostle.

The judicious Hooker was of opinion that the apostles were dispersed from Judæa about this time, and that James was now elected bishop or permanent apostle of Jerusalem. He would attribute the public setting apart of St. Paul to the apostolic office, to make up again the number of the twelve, for the gathering in of the nations abroad. He supposes, too, that Barnabas was appointed apostle instead of St. James, who was killed by Herod; and Dr. Hales has approved the supposition.

It is curious to observe that Dr. Lardner calls James, the president, or superintendent, carefully avoiding the word bishop: and in another passage (vol. i. p. 293.), he observes, "James abode in Jerusalem, as the apostle residentiary of that country." If he was president and apostle residentiary in Jerusalem, as the superintendent of the Church, which now consisted of many thousands and myriads of converts, it is difficult to imagine the reason why this learned anti-episcopalian should not have adopted the appellation of the fathers, and have called him bishop of the Church at Jerusalem. This, however, is by no means the only instance of disingenuousness on these subjects, on the part of Dr. Lardner. Neither is his amiable coadjutor, Dr. Doddridge, entirely free from censure in his mode of treating the questions of Church government¹.

¹ See the references and quotations in Scott's *Christian Life*, folio edition, p. 475, chap. vii. part

NOTE 10.—PART X.

ON THE CONTINUED AGENCY OF ANGELS.

THE German commentators of the self-named liberal class endeavour to explain away every miracle recorded in the New Testament, by representing them as natural events, which have only been considered as miraculous by the misapprehending of the Hebraisms of the inspired writers. I have not thought it worth while to stop in my way through the New Testament paradise, to pick up these poisonous weeds. They are unknown to the English reader in general, and I trust will long remain so. The explanation, however, of Hezelius, which I find in Kuinoel, is so singular, that it may appear doubtful whether, in his eagerness to remove the opinion of a miraculous interference by an angel, he does not establish a still greater miracle. He thinks that a flash of lightning penetrated the prison in the night, and melted the chains of St. Peter, without injuring him. The apostle rose up, and saw the soldiers who guarded him struck prostrate to the ground, by the force of the lightning. He passed them, as if led by the flash of lightning, and escaped from the prison before he perceived that he had been liberated by the providence of God.

So completely, however, has the skeptical philosophy of the day pervaded society, that even among professed Christians, he would now be esteemed a visionary, who should venture to declare his belief in the most favorite doctrine of the ancient Church. The early fathers regarded the ministry of angels as a consoling and beautiful doctrine, and so much at that time was it held in veneration, that the founders of Christianity cautioned their early converts against permitting their reverence to degenerate into adoration. We now go to the opposite extreme, and seldom think of their existence; yet what is to be found in this belief, even if the Scriptures had not revealed it, which is contrary to our reason? We believe in our own existence, and in the existence of a God: is it utterly improbable, then, that between us, who are so inferior, and the Creator, who is so wonderful and incomprehensible, infinite gradations of beings should exist, some of whom are employed in executing the will of the Deity towards finite creatures? Does not God act even by human means in the visible government of the affairs of the earth?

ii. a work once highly popular, for the singular union of fervent piety, sober judgment, extensive reading, and good principles.—Archbishop Potter's *Church Government*, p. 91.—Mosheim *On the Affairs of the Christians before Constantine*, vol. i. p. 229, 230.—Lardner's *Supplement to the Credibility, Works*, 4to. vol. iii. p. 382, 393.—Hooker's *Ecclesiastical Polity*, book vii. sect. iv. p. 346, folio edition of 1723.—Hales's *Anal.* vol. ii. part ii.

what absurdity, then, can be discovered in the opinion that the spiritual nature of man should be under the guardianship of spiritual beings? This, in fact, was a doctrine universally received till it became perverted and degraded by vain and idle speculations,—till it became so encumbered with absurdities, that the belief itself was rejected. Some writers on this subject went so far as to imagine they could ascertain the orders of a hierarchy, and could even assert the numbers in each rank. Others changed the office and ministry of angels, investing them with independent control over the works of God, an opinion strongly and justly reprobated by the most eminent authorities^u. And because in the original Hebrew that which executes the will of the Deity is sometimes called an “Angel,” whether it be winds or storms, fire or air; many again have transformed the angels in the Old Testament into obedient elements, accomplishing the designs of Providence. According to which hypothesis, the aged patriarch must have prayed that the blessing of an element might descend on his grandchildren. The Messiah must have been created a little lower than the winds and the floods, who in like manner were commanded to worship him; and again, when the superiority of Christ is declared, the passage must be rendered,—“To which of the elements said he at any time, Sit thou on my right hand, until I make thy foes thy footstool.” Leaving all such fantastic and unreasonable interpretations out of the question, let us turn to that interpretation of Scripture on this point, which has been acknowledged by all classes and divisions of Christians, from the time of the apostles to the present day. From the evidence of revelation, we have grounds for believing that angels are spirits, superior to mankind, some of whom have lost, while others have preserved, the state of happiness in which they were primarily created, and that these are now opposed to each other. With the precise cause of the fall of the evil angels we are not made acquainted. We know only that they retain the remembrance of their original condition; that they are powerful, though under restraint; that gradations of superiority and influence exist among them; that they acknowledge a superior head, and that they are destined to eternal punishment.

Of the good angels we learn, that they continue in their primeval dignity. They are endued with great power, and because they are employed in the constant execution of the decrees of Providence, they have received the name of messengers or angels. They are called the armies and the hosts of heaven; in innumerable companies they surround the

throne of Deity; they are made partakers of his glory, and rejoice to fulfil his will.

Their office, as ministering angels to the sincere and accepted worshippers of our common God, is more fully and accurately related. Through the whole volume of revelation we read of the agency of superior beings in the affairs of mankind. They were stationed at the tree of life in Paradise. In Jacob's vision of the ladder, they are represented as ascending and descending upon earth. They appeared to the patriarchs, to Abraham, to Lot, to Jacob, and they were made alike the ministers both of the vengeance and mercy of God. They were intrusted with the destruction of the cities of the plain. “And the angel of the Lord went out, and smote in the camp of Sennacherib a hundred and fourscore and five thousand,” (2 Kings xix. 35.) God sent an angel unto Jerusalem to destroy it—who was seen between the earth and the heaven having a drawn sword in his hand, stretched out over Jerusalem. In the New Testament they announced the birth of Christ, and of his forerunner; they became visible to the shepherds, and proclaimed the glad tidings of salvation to the senseless world. They are interested for, and sympathize with man; for “there is joy in heaven over one sinner that repenteth.” They were the watchful and anxious attendants of Christ in his human nature. They ministered to him after his triumph in the wilderness, and his agony in the garden. As they announced his birth, so, also, they proclaimed his resurrection, his ascension, and his future return to judgment. They were made the spiritual means of communication between God and man. They were the divine witnesses of the whole system of redemption. By an angel Joseph was warned to flee into Egypt, (Matt. ii. 13.) By an angel Cornelius was directed to the house of Peter, (Acts x. 3-22.) By an angel that Apostle was released from prison. And by the ministry of an angel, were signified to St. John those things that should be hereafter. In this last and mysterious revelation, the agency of superior beings is uniformly asserted, and they are represented as fulfilling the most solemn and important decrees of Omnipotence. They are represented as standing on the four corners of the earth, as having the seal of the living God, as offering on the golden altar the incense and prayers of the saints, as holding the key of the bottomless pit, and as executing the vengeance of God upon the visible creation, and upon all those who have not the seal of God upon their foreheads; all which, though metaphorical expressions, imply the probable agency of these invisible beings in the affairs of the world. And when time shall be no more, these holy beings who have sympathized with man here, and been the witnesses of his actions, and the infinite mercies

^u See Horsley's *Sermon on the Watchers*, vol. ii. last Sermon, and generally on this subject—Hammond—Wheatly—Aquinas.

of his Almighty Creator and Redeemer, will be the accusing or approving spectators of the sentence passed upon him in eternity; for our Saviour has expressly declared, that "whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God."

NOTE 11.—PART X.

SCHOETGEN has shown that the ancient Jews believed the angels sometimes assumed the form of a man, and has collected some curious instances to this effect.

The Gentiles, as well as the Jews, thought that the gods sometimes assumed the appearance of some particular individual, and spake, when thus disguised, with the same tone by which that individual would be recognized. This superstition is well described by Homer—

Ἄλλὰ Ποσειδάων—

Εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρεὰ φωνήν.
Iliad, N. 43, 45.

See also Schoetgen in loc.

NOTE 12.—PART X.

ON THE QUESTION CONCERNING ST. PETER'S
VISIT TO ROME, AND THE WRITING OF ST.
MARK'S GOSPEL.

WE may be permitted to express our regret, that the evangelical narrative has not here given us the slightest allusion to the place where St. Peter secreted himself from his persecutors. The word in the original is of the most indefinite kind. Dr. Lardner is of opinion that it refers only to some one of the houses in Jerusalem, or an adjacent village or town, and that the Apostle soon returned to the city upon the death of Herod Agrippa, which took place at the end of the year. Some commentators have been of opinion that he went to Antioch, others, to Rome. Dr. Lardner observes, that there is no good foundation for either of these opinions. That there is any foundation for the former, I am not prepared to say. The interview between St. Peter and St. Paul at Antioch, which is mentioned Gal. ii. 11–16., occurred some time after this, and after the council at Jerusalem. That St. Peter took refuge at Rome appears to me the most probable.

The silence of Scripture leaves us to the evidence of the fathers. With respect to this conclusion, that St. Peter went to Rome; and the jealousy of Protestants on this point, because

the Romanists would establish upon this fact, the alleged supremacy of St. Peter, Dr. Lardner justly remarks, it is not for our honor, or our interest, either as Christians or Protestants to deny the truth of events, ascertained by early and well-attested tradition. If others make an ill use of facts, we are not accountable for it. While it appears to me not improbable that he took refuge from the Herodian persecution with some of the friends of Cornelius, there is no evidence that he founded the Church at Rome, nor even addressed himself to the Gentiles in that city. He would have considered himself guilty of a violation of the law of God if he had now done so. It was with the utmost difficulty St. Peter could be convinced, even by a vision from above, that the kingdom of heaven was to be open to the proselyted Gentiles; much less can it be believed that he would preach at this period to the idolatrous citizens of Rome.

"The Church of Rome," says a learned prelate of our own day, "was established as a Christian society during St. Paul's first visit, by the communication of the spiritual gift, which he intimates. It is evident that no other of the apostles had any share in this first establishment but St. Paul; whatever may be said of St. Peter's episcopacy of twenty-five years. For the Epistle to the Romans appears to have been written not long before the apostle's first visit. And at that time his language to them certainly implies that no other apostle had been there before him: 'Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation'." (Rom. xv. 20.)

St. Peter had fulfilled the prediction of our Lord, that he should open the kingdom of heaven to the Gentiles, when he preached to Cornelius and his family. The Roman centurion had been now admitted into the Christian Church; he was probably one of those by whom prayer was made without ceasing for St. Peter's liberation, and we may justly conclude that he held this Apostle in the highest veneration. Though Cornelius had not the power to release St. Peter from prison (the Jews being very jealous of the interference of the Romans in all matters connected with religion), it is not unlikely that more effectual protection could be afforded by a Roman in a case of persecution, than by any of the suffering Church. It is certain that the Romans had great influence at this time; for we read that when Herod was enraged with the people of Tyre, their embassy made Blastus, the king's chamberlain, their friend. Blastus was a Roman. The Romans did not hesitate to engage in the service of the

* Bishop Burgess's *Inquiry into the Origin of the Christian Church*; reprinted in *The Churchman armed against the Errors of the Times*, vol. i. p. 319.

tributary kings and sovereigns dependent on the empire". It is not improbable, therefore, that the Apostle, when he went to another place from the house of the mother of Mark, would take refuge among some of the Gentile converts; and, as the indignation of Herod was so great, that he condemned the soldiers to death from whom Peter had escaped, it was but natural to apprehend that the Apostle would soon be condemned to a similar fate. None of the Jews would shelter him, as they took part with Herod against the infant Church. Under these circumstances, it appears not unlikely that the Gentile converts would provide for his effectual safety, by sending him among some of their own friends at Rome, who were cognizant in the real history of the extraordinary events that had taken place in Judæa. The same evidence which induces me to come to this conclusion, compels me to believe also, that St. Peter took with him to Rome the writer of the second Gospel, which bears so much internal as well as external evidence, that it was addressed to Roman converts. We read (Acts xii. 12.) that when St. Peter went from prison he proceeded to the house of Mary the mother of Mark. He staid there but a short time, and it is not, I think, improbable that St. Mark accompanied him, to aid him in case of danger.

It will, however, be necessary to examine the hypothesis of Dr. Lardner, on the other side of the question, that the apostles did not leave Judæa till after the apostolic council.

His first argument is derived from the fact that all the apostles were present at the council of Jerusalem: and he concludes that they could not have been to other countries before that time, from the total want of evidence on the subject.

It may, however, be answered, that no argument can be derived from the silence of the inspired or heathen writers. We acknowledge the apostles to have been present, in all probability, at the council of Jerusalem; the question is, whether they did not leave Jerusalem between the years 44, when the Herodian persecution was raging, and the year 49 or 50, when the council was held. Peter was well acquainted with the persecuting and cruel spirit of Herod—he had seen James the brother of John killed with the sword—he was himself apprehended and imprisoned, and while he remained in the city he continued exposed to the most imminent danger. Was it not, under these circumstances, more probable that he should absent himself from Jerusalem during the reign of this monarch, and that he did not return to his own country till his death, when Judæa was governed by the Roman procurators? Biscoe

has well shown that the heathens protected the Christians in the exercise of their religion, against the fury of the Jews; and we read many things in the Acts of the Apostles which prove the same point.

Dr. Lardner then proceeds to observe, 1. "That it was fit and proper, and even expedient, that the apostles should stay a good while in Judæa, to assert and confirm the truth of Christ's resurrection, by teaching, and by miraculous works, and do their utmost to bring the Jewish people to faith in Jesus as the Christ.

2. "As this was fit, it is likely that they had received some command from Christ himself, or some direction from the Holy Ghost, to stay thus long in Judæa.

3. "There were considerations that would incline them to it, and induce them to do what was fit to be done, and was agreeable to the mind of Christ. One was the difficulty of preaching the Gospel in foreign countries. This would induce them to stay in Judæa, till the circumstances of things facilitated their farther progress, or called them to it. Another thing was their affection for the Jewish people, their countrymen, especially those of Judæa, with whom they had been brought up, and among whom they dwelt, together with a persuasion of the great value of the blessing of the Gospel.

"This last consideration, I apprehend, would induce them to labor in Judæa, with earnest desires and some hopes of bringing all, or, however, many, to faith in Jesus. This influenced Paul also to a great degree, and for a good while. Nor was he without hopes of persuading his brethren and countrymen to what appeared to himself very certain and very evident. So he says in his speech to the people at Jerusalem, Acts xxii. 17–20. He assures them, that whilst he was worshipping at Jerusalem, in the temple, he had a trance, or ecstasy: that he there saw Christ, who said to him, 'Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.' Paul pleaded, that they must needs pay a regard to his testimony, who was well known to have been for some while very zealous in opposing his followers, and was now convinced and persuaded. But the Lord said unto him, 'Depart: for I will send thee far hence unto the Gentiles.' This trance, or vision, seems to have happened in the year 44, after that Paul had preached at Antioch with great success among the Gentiles. Nevertheless, he had an earnest desire to make one attempt more among the Jews of Judæa, where was the body of that people; and if they could have been persuaded, many abroad would follow their example. And it required an express and repeated order from Jesus Christ, in vision, to induce him to lay aside that design, and to

* Wetstein in loc., and Kuinoel, *In Lib. N. T. Hist. Comment.* vol. iv. p. 419.

proceed to preach to the Gentiles in remote parts."

To all which it may be replied, 1st, That the apostles had now continued in Jerusalem till a Christian Church was established—the Gospel had been preached to the Jews, and confirmed by miracles and the most undeniable evidence; but the Jews persisted in the rejection of their Messiah.

2. To the second, The command of Christ to his apostles to continue at Jerusalem is not recorded: and even had it been given, it would prove only that the appointed time had expired.

3. The Herodian persecution prevented the apostles from following their own plans; and the Jews themselves, by their unrelenting bitterness, took away from them the power of accomplishing their first great object, that of offering salvation to and converting their own countrymen, and their very lives depended upon flight. They could find no difficulty in preaching the Gospel in other countries, because they were endued with the gift of tongues for this express purpose; in addition to which, they would have been admitted into the Jewish synagogues in every country.

The conversion of Cornelius proves that the predicted time for the admission of the Gentiles had arrived; the Church was established, and the Jews had beheld the apostolic miracles; they had been appealed to in vain, and there was now no necessity for the longer continuance of the apostles at Jerusalem, who were consequently instructed by a vision, that the time had come when they were to preach to the Gentiles.

Dr. Lardner's last argument is quite extraordinary. He believes that the apostles were under no necessity of leaving Jerusalem during the Herodian persecution, because they were under miraculous protection. He forgets that James, one of the twelve, had been killed already; and it seems to me, that St. Peter was miraculously released from prison, that he might escape the same fate, by following the example of the rest of his brethren, and seeking safety in flight.

This opinion is confirmed by the little evidence remaining to us in ecclesiastical history. The general conclusion to which we are led by the fathers is, that the apostles left Jerusalem twelve years after the ascension of our Lord. He ascended A. D. 29. The twelfth year therefore brings us to the beginning of the reign of Claudius; the very period when Herod Agrippa took possession of the kingdom of Judæa. He lost no time in giving proofs of his zealous Judaism, and we may believe that he would lose no time in demonstrating his sincerity, by renewing the persecution; in the course of which the apostles were obliged to leave Jerusalem.

Clement of Alexandria^x, about 194, quotes a work, entitled, *The Preaching of St. Peter*. "The Lord said to his apostles, If any Israelite will repent, and believe in God through my name, his sins shall be forgiven. After twelve years go ye out into all the world, that none may say, 'We have not heard.'"

Eusebius mentions that Apollonius (undoubtedly in part contemporary with Clement, and placed by Cave at the year 192—by Lardner at 211, as near the time of his writing against the Montanists) relates, as from tradition, that our Saviour commanded his apostles not to depart from Jerusalem for the space of twelve years. The same historian, in his *Ecclesiastical History*, writes, "Peter, by the direction of Providence, came to Rome in the reign of Claudius to contend with and overcome Simon Magus;" and, in his *Chronicon*, that after he had been at Antioch he went to Rome in the second year of Claudius, i. e. the year of Christ 44. Those who espouse this opinion, suppose the Gospel of St. Mark to be written about this time. The same opinion also is maintained at the end of the Arabic version, and of many ancient manuscripts of this Gospel, particularly one mentioned by Dr. Hammond, two referred to by Father Simon, and thirteen cited by Dr. Mill, by Theophylact also, and others of the Greek scholiasts.

Considering this supposition as correct, it by no means implies that St. Peter continued long at Rome, as the Romish Church assert. There is internal evidence to the contrary; for we find St. Paul does not salute him in his Epistle to the Romans—neither did he meet him on his first coming to Rome, in the beginning of the reign of Nero. St. Paul does not mention St. Peter in any of the Epistles he wrote from Rome; and in his Epistle to the Colossians, St. Peter's name is not mentioned among his coadjutors. In the work of Lactantius (or of L. Cæcilius, according to Le Clerc), it is said Peter came to Rome in the time of Nero, and made many converts, and formed a Church—an account which at once confutes the fable that he had been there twenty-five years as bishop of Rome, on which assertion the supremacy of the pope is founded.

The probable conclusion therefore is, that St. Peter took refuge at Rome, during the Herodian persecution, to which place he was accompanied by St. Mark, and after staying there some short time, Peter, like the rest of the apostles, superintended the Hebrew-Christian, and not the Gentile, Churches; travelling from place to place, till he returned to Jerusalem, to be present at the apostolic council.

That St. Peter was martyred at Rome (a circumstance which many Protestant writers have discredited, from the fear of giving countenance to the unfounded, and therefore absurd, doctrine

^x Clem. Strom. lib. vi. p. 636. Cave's *Historia Literaria*, tom. i. p. 5. Grabe's *Spic.* tom. i. p. 67. Ap. Lardner, vol. iii. p. 167-8.

of the pope's supremacy), has been asserted by Ignatius, Dionysius, Irenæus, Clement, Tertullian, Caius, Origen, Cyprian, Lactantius, Eusebius, Athanasius, Ephraim, Epiphanius, Jerome, Chrysostom, and many others^y. The quotations from the works of each of whom may be seen in Lardner. It is impossible to resist evidence to this extent. Nor does the fact of St. Peter's martyrdom at Rome enforce upon us the doctrine attached to it by one division of the Christian Church.

We are now to inquire into the probability of St. Mark's accompanying the Apostle to Rome, and what evidence there is for his having written his Gospel about this time, at the request and for the use of the converts in that city. It will appear, I think, that the internal evidence arising from the Gospel itself, and from the concurrent testimony of the fathers of the Church, unite in affirming this to be the origin and object of his Gospel; although, as it will appear, it was not officially committed to the Churches in general, till he was settled at Alexandria, as the bishop of the Church in that city.

Michaelis has collected, in a very perspicuous manner, the different circumstances related of St. Mark in the New Testament. He observes, "It appears, from Acts xii. 11., that St. Mark's original name was John; the surname of Mark having probably been adopted by him when he left Judæa to go into foreign countries; a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they visited, than that by which they had been distinguished in their own country. That St. Mark wrote his Gospel in Rome, with the assistance and under the direction of St. Peter, agrees extremely well with the contents of the Gospel itself, and may serve likewise to explain several particulars, which at first sight appear extraordinary. For instance, where St. Peter is concerned in the narration, mention is sometimes made of circumstances which are not related by the other Evangelists, as at chap. i. 29-33., ix. 34., xi. 21., and xiv. 30. And on the contrary, the high commendations which Christ bestowed on St. Peter, as appears from

Matt. xvi. 17-19., but which the Apostle, through modesty, would hardly have repeated, are wanting in St. Mark's Gospel. At chap. xiv. 47. St. Mark mentions neither the name of the Apostle, who cut off the ear of the high priest's servant, nor the circumstance of Christ's healing it. We know that this apostle was St. Peter, for his name is expressly mentioned by St. John; but an Evangelist, who wrote his Gospel at Rome during the life of St. Peter, would have exposed him to the danger of being accused by his adversaries, if he had openly related the fact. Had St. Mark written after the death of St. Peter, there would have been no necessity for this caution.

"Further, as St. Mark wrote for the immediate use of the Romans, he sometimes gives explanations which were necessary for foreigners, though not for the inhabitants of Palestine. For instance, chap. vii. 2., he explains the meaning of *κοιναῖς χειρσιν*: and ver. 11. of *κοκοῦν*. In the same chapter, ver. 3, 4., he gives a description of some Jewish customs; and chap. xv. 42. he explains the meaning of *παρασκευή*. At chap. xv. 21. he mentions that Simon was the father of Alexander and Rufus, a circumstance not mentioned by the other Evangelists; but to St. Mark's readers the circumstance was interesting, because Rufus was at that time in Rome, as appears from Romans xvi. 13. See also Wetstein's notes to chap. vii. 26. xi. 22."

St. Mark has more Latin words than the other Evangelists; and these numerous Latinisms not only show that his Gospel was composed by a person who had lived among the Latins, but also that it was written beyond the confines of Judæa. That this Gospel was designed principally for Gentile believers (though we know that there were some Jewish converts in the Church at Rome) is further evident from the explanations introduced by the Evangelist, which would have been unnecessary, if he had written for Hebrew Christians exclusively. Thus, the first time the Jordan is mentioned, the appellation "river," is added to the name, Mark i. 5., and instead of the word "mammon," he uses the common term *χορηαυα*, "riches." Again, the word "*Gehenna*," which in our version is translated "hell," (ix. 43.) originally signified the valley of Hinnom, where infants had been sacrificed by fire to Moloch, and where a continual fire was afterwards maintained to consume the filth of Jerusalem; as this word could not have been understood by a foreigner, the Evangelist adds the words "fire that never shall be quenched," by way of explanation. These particularities corroborate the historical evidence above cited, that St. Mark designed his Gospel for the use of Gentile Christians.

Lastly, the manner in which St. Mark relates the life of our Saviour is an additional evidence that he wrote for Gentile Christians. His nar-

^y That St. Peter was certainly at Rome is fully proved by the learned Pearson, in his Dissertation, *De Serie et Successione Primorum Romæ Episcoporum*, Diss. i. cap. vii. "Romæ fuisse S. Petrum probatur veterum Testimoniis," p. 33. Cave, however, remarks upon the theory of his going to that metropolis upon the present occasion—"Quod vero de hoc Romam adventu somniant, gratis omnino dictum est. Altam de eo apud veteres silentium. Silet imprimis historia apostolica, quæ de hoc aliove adventu ne verbum habet," &c.—See Cave, *Historia Literaria*, vol. i. p. 8. Bishop Burgess quotes with approbation the opinion of Bishop Stillingfleet, which is founded on a passage in Lactantius, that St. Peter was never at Rome till the period of his martyrdom. Stillingfleet's *Origines Britannicæ*, fol. edit. p. 48.—Barrow *On the Pope's Supremacy*, folio edit. p. 83.

rative is clear, exact, and concise, and his exordium is singular; for while the other Evangelists style our Saviour "the Son of Man," St. Mark announces him at once as "the Son of God," (i. 1.) an august title, the more likely to engage the attention of the Romans; omitting the genealogy of Christ, his miraculous conception, the massacre of the infants at Bethlehem, and other particulars, which could not be essentially important in the eyes of foreigners.

Many things seem to prove that St. Mark's Gospel was written, or dictated, by a spectator of the actions recorded.

Chap. i. 20. They left their father in the ship with the hired servants.

i. 29. The names of James and John, omitted by Matt. viii. 14., are mentioned.

i. 33. The crowd at the door. Compare Matt. viii. 16. and Luke iv. 40, 41.

i. 35. His disciples seeking Christ when he had risen to pray. See Luke iv. 42.

i. 45. The conduct of the leper after his cure. See Matt. viii. 4. and Luke v. 14, 15.

ii. 2. The cure of the paralytic. See Matt. ix. 1. Luke v. 18, 19.

Mr. Jones, in his work on the Canon, notices many circumstances omitted by St. Mark, which reflected honor on St. Peter. Compare Matt. xvi. 16-20. with Mark viii. 29, 30. Matt. xvii. 24-26. and Mark ix. 30-33. Luke xxii. 31, 32. John xiii. 6. and xviii. 10. compared with Mark xiv. 47. See, also, John xxi. 7, 15, 18, and 19.

Dr. Townson, too, has fully proved, from a variety of minute incidents not noticed by the other Evangelists, that St. Mark's Gospel must have been either written or dictated by an eye-witness.

Chap. iii. 5. Christ's looking round on the people. See Matt. xii. 10-13. Luke vi. 6-10.

iii. 17. The names omitted by the other Evangelists are mentioned.

iii. 21. This is peculiar to St. Mark.

iv. 26. Parable of the growing corn, so applicable to the call of the Gentiles, peculiar to St. Mark.

iv. 34. Compared with Matt. xiii. 31-34.

iv. 36. "Other little ships" with them.

iv. 38. "He was in the hinder part of the ship, asleep on a pillow," are omitted by the others.

The particularities mentioned by St. Mark in his account of the Gadarene demoniacs, see Matt. viii. 28-34. Mark v. 1-19. Luke viii. 26-39.—The number of the swine—the mentioning of the very words which our Lord spake to the daughter of Jairus, "Talitha cumi," (chap. v. 41.)—the blind man casting away his garment,

(chap. x. 50.)—the mentioning of the names of those who came to him privately: (chap. xiii. 3.) all which minutiae could have been known only to a spectator and hearer of our Lord's words and actions.

The Gospel of St. Mark contains much internal evidence that it was written at the time when the devout Gentiles were first admitted into the Church. In chap. vii. 14-23., the spirituality of the Law is compared with St. Peter's address to Cornelius.

Chap. vii. 24-30. The Syro-Phœnician woman received; a Greek having faith in Christ—so Cornelius was not a Jew, but accepted.

Chap. xii. 1-12. The parable of the vineyard, descriptive of the calling of the Gentiles; the event which had now taken place.

Chap. xiii. Prediction of the fate of the temple—the result of the rejection of the Jews.

In chap. xiv. 24. is the expression, "My blood of the new testament, which is shed for many;" which Dr. Lardner refers to the calling of the Gentiles.

Chap. iv. 30-32. The grain of mustard-seed, descriptive of the rapid progress of the Gospel which St. Mark had witnessed.

Chap. xvi. 15. "St. Mark," says Dr. Lardner, "evidently understood the extent of the apostolic mission."

Dr. Townson observes further, in confirmation of the opinion that St. Mark wrote for the Christians at Rome, "St. Mark having followed St. Matthew in saying *φραγελλώσας*, (Mark xv. 15.) then speaks of the prætorium: "And the soldiers led him away into the hall, called prætorium.—*Αὐλῇ*, and *prætorium*, as here used, were synonymous terms in Greek and Latin, and denote the palace of a governor or great man."—"This is certainly a better proof that he composed his Gospel at Rome, than that he composed it in Latin. 'For what translator,' as Dr. Mill justly asks, 'would have rendered the Latin word 'spiculator' (or speculator), by *σπεκουλάτωρ*, which would so easily have been expressed in proper Greek?' St. Mark attends to the Roman division of the day in relating our Lord's prophecy to St. Peter, (xiv. 30.) 'Verily, I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.'

"St. Mark, to explain the meaning of 'this day,' adds, 'even in this night;' as the prediction was delivered before midnight, but fulfilled, probably, between two and three in the morning, these being parts of one and the same day in Judæa, but not at Rome^z."

The testimony of the fathers confirms the

^z See Bishop Marsh's *Michaelis*, vol. iii. part i. p. 212; and vol. i. chap. iv. sect. x. p. 163.—Dr. Campbell's preface to Mark, vol. ii. p. 82, 83.—Horne's *Critical Introduction*, on Mark.—Dr. Townson's *Works*, vol. i. p. 151-178.

internal evidence, that St. Mark wrote his Gospel at Rome, under the inspection of St. Peter; and that it was even dictated by that apostle, and might with great justice have been called, as it has actually been, the Gospel of St. Peter.

Eusebius, *Histor. Eccles.* lib. ii. c. 15, asserts that the Gospel of St. Mark was composed at Rome, in the reign of Claudius, at the request of the people in that city. He refers to Clement, *Sixth Book of Institutions*, as his authority.

Clement of Alexandria (194), says, that Peter's hearers at Rome entreated Mark, the follower of Peter, to leave a memorial with them of the doctrine which had been delivered to them by word of mouth, nor did they desist till they had prevailed with him^a.

Clement states that Mark's Gospel was written at Rome, at the request of the Christians there, who were hearers of Peter.

Tertullian observes (200), the Gospel of St. Mark may be considered as that of St. Peter, whose interpreter he was.

Origen, Peter dictated his Gospel to him.

Eusebius (315), Mark is said to have recorded Peter's relation of the acts of Jesus. And all things in Mark are said to be memoirs of Peter's discourses.

The synopsis attributed to Athanasius, fifth century, says, the Gospel of St. Mark was dictated by St. Peter at Rome.

Gregory Nazianzen—Mark wrote his Gospel for the Italians, or in Italy.

Ebedjesu—the second Evangelist is Mark, who preached (or wrote) in Latin, in the city of Rome.

Theophylact (1070), and Euthymius (1100),—the Gospel of St. Mark was written at Rome, ten years after Christ's ascension.

These testimonies seem to be sufficient to prove the early date of St. Mark's Gospel, and that it was probably written at Rome for the use of the proselyted Gentile converts, under the inspection of St. Peter.

There are two considerable objections to this early date of St. Mark's Gospel. One that he is said (Acts xii. 25.) to have gone to Antioch with Saul and Barnabas; the other, the allusion to the progress of the apostles, in the last verse of his Gospel. In reply to the first, it may be said, that it is probable he would leave Rome immediately on hearing of the death of Herod, and arrive there at the time when Saul and Barnabas were about to return to Antioch; which event is placed by Dr. Lardner at this period. It appears from the manner in which ver. 8. of chap. xvi. so abruptly terminates, and the evident commencement of a new summing up of the evidence, that some extraordinary interruption took place while St. Mark was

composing his Gospel. The verse terminates with the words *ἐφοβοῦντο γὰρ*; and many critics (as I have already shown in the notes to the eighth part of this Arrangement) have, from the rapid transition to the subject of the following verse, impugned the authenticity of the remaining verses of St. Mark's Gospel. I am inclined to impute this abrupt ending of the eighth verse of the sixteenth chapter, and the subsequent introduction of the contents of ver. 9. to the circumstances I have just related.

In all probability St. Mark returned to Jerusalem after the death of Herod with his unfinished Gospel; that he afterwards accompanied Saul and Barnabas, on their return to Antioch, (Acts xv. 35-37.); and after having attended the latter on his journey, he was finally settled at Alexandria, where he founded a church of great note.

We are told by Jerome—Mark, at the desire of the brethren at Rome, wrote a short Gospel, according to what he had heard related by St. Peter. Taking with him the Gospel he had composed, Mark went to Egypt, and founded a Church at Alexandria. He died in the eighth year of Nero, and was succeeded at Alexandria by Anianus.

Chrysostom—Mark wrote his Gospel in Egypt, at the request of the believers there.

Eusebius also relates of St. Mark, that he went into Egypt, and first preached there the Gospel he had written, and planted there many Churches. And in another chapter he says, that in the eighth year of Nero, Anianus, the first bishop of Alexandria after Mark the apostle and evangelist, took upon him the care of that Church^b.

The accounts are so brief, that the exact period of his leaving Barnabas and residing at Alexandria cannot be ascertained. The last verse of St. Mark's Gospel, which contains an allusion to the progress of the Gospel, is supposed to be of a later date than the rest of the history, which has given rise to a doubt as to the authenticity of the last twelve verses; but if we suppose the Gospel was first published at Rome, and completed at Alexandria, and the last twelve verses added there, we can have no difficulty in accounting for this difference of date.

The conclusion to which Dr. Townson has arrived, after considering the evidence in favor of the early date of St. Mark's Gospel, does not materially differ from that which I have been now advocating. He supposes that St. Mark's Gospel was published in Italy; but that St. Mark came to Rome by himself, studied the state of the Church there, returned to Asia, and, in conjunction with St. Peter, drew up his Gospel for the benefit of the converts in

^a Ap. Lardner's *Works*, vol. iii. p. 177, vol. ii. p. 552, and vol. iii. p. 179.

^b Euseb. *Eccles. Hist.* lib. ii. cap. 16, and 24.—Ap. Lardner's *Supplement to the Credibility*.

that city. Dr. Townson has adopted this perplexed theory, to avoid the opinion that St. Peter came to Rome in the reign of Claudius. Lord Barrington assigns to St. Mark's Gospel the date I have now adopted.

After considering the whole evidence respecting the Gospel of St. Mark, I cannot but conclude that it was written at a much earlier date than has been generally assigned to it by Protestant writers. The Gospel of St. Matthew was written in the first persecution, when the tidings of salvation were preached to the Jews only. The Gospel of St. Mark was published during the second persecution of the Christian Church, when the devout Gentiles, such as Cornelius, were appealed to. Both were mercifully adapted to these two stages of the Church's progress. The Gospel of St. Luke was addressed to the Gentiles of Asia, after the first Neronian persecution; and that of St. John was the supplement to the rest, and completed and perfected the canon of the New Testament. Each was fitted to the condition of the Church at the time of their respective publication; and they now form unitedly one sublime and perfect system of truth, the immovable foundation of the temple of God.

NOTE 13.—PART X.

THE transpositions in the order of the sacred narrative which I have thought it advisable to make in this, the preceding, and the following sections, have been adopted from a consideration of the circumstances of the Christian Church at this period. The first persecution of the Church by the Sanhedrin was terminated by the conversion of St. Paul; the second persecution, which had now begun, was the work of Herod Agrippa, the great favorite of the Emperor Claudius. Dr. Lardner is of opinion that the previous repose of the Church continued only a year, or a little longer, and that the disturbances of the Church began in the year 41, when Herod was invested by Claudius with full power. He observes—"From the very beginning of his reign, especially from his arrival in Judæa, and during the remainder of it, the disciples must have been under many difficulties and discouragements." The Jews and their new sovereign, who was very rigid and punctual in his observances of the Mosaic Law, were alike disposed to harass the Christians, as an increasing heresy. The persecution, therefore, which had ceased for a time, would soon be openly renewed; and as James had been put to death, and Peter thrown into prison, I consider this (*see note 11, Part X.*) to have been the moment when the apostles for the first time left Judæa, and not, as Dr. Lardner supposes, about the year 49 or 50, after the

apostolic council. Two circumstances related in the sacred narrative confirm me yet further in this opinion, and seem to justify the transposition I have here made. One is, that we read for the first time that prophets, who appear to have been next in order to the apostles, went down from Jerusalem to Antioch; the other is, that when Paul and Barnabas arrived at Jerusalem, in consequence of their mission from the Church at Antioch, after the prophets had foretold the famine, the Church sent their contributions to the elders, and not to the apostles, (chap. xi. 30.); and that St. Paul, in his account of his coming up to Jerusalem on this occasion, tells us that he found none of the apostles at Jerusalem but James, the Lord's brother, (Gal. i. 19.)—See Lardner's *Supplement to the Credibility*, chap. vi. on the time when the apostles left Judæa.

NOTE 14.—PART X.

ONE manuscript only, the Cambridge manuscript, reads here, "as we were together," from which it has been inferred, that St. Luke was now with St. Paul. This, however, is not sufficient authority to enable us to conclude against the general opinion of the Church, and the concurrent testimony of manuscripts, that this Evangelist certainly joined St. Paul till his arrival at Mysia, (Acts xvi. 7.)

This prophecy of Agabus resembled those of the ancient prophets, not merely in the certainty but in the manner of its fulfilment. It was accomplished in the first^d and second year of Claudius. A second famine^e was in the fourth year of Claudius, when Helena, queen of the Adiabeni, sent assistance to the Jews. A third famine^f was in the ninth year of Claudius. A fourth^g in the eleventh year.

The most severe of these happened between the fourth and the eighth years of Claudius, under the government of Cuspius Fadus, or under that of Tiberius Alexander, perhaps under both. There is some reason to imagine, that a famine was beginning to be feared in Syria, about the time of the death of Agrippa, the father, or the elder. St. Luke says that this prince, forming the design of making war upon the Tyrians and Sidonians, they sought a peace; which they wanted, "because they obtained their provisions from the king's country." These nations, who had the sea open, would have had no fear of a famine, if there had been plenty of provisions elsewhere.

^d This is mentioned, with its causes, by Dio Cassius, 9. p. 949. Ed. Reimar, ap. Kuinoel, *In Lib. Hist. N.T. Comment.*, vol. iv. p. 399.

^e Scaliger, *Animadv. ad Euseb.* p. 192, and Whitby in loc.

^f Scaliger, *ut sup.* &c. p. 79.

^g Sueton. *Vit. Claud.* c. 18. See Walchius, *Dissert. de Agabo rate.*

NOTE 15.—PART X.

It is now that we first meet with the disputed word *presbyter*. It occurs in the last verse of Acts xi. The corn collected by the Church at Antioch, for the relief of the brethren in Jerusalem, was sent to the presbyters, or elders. The word *τὸ πρεσβυτέριον* occurs in the New Testament three times—in Luke xxii. 66. Acts xxii. 5. and 1 Tim. iv. 14. The signification of the word must be ascertained from the interpretation given to it in the time of the inspired writers. The term *presbytery* was applied to an united body of men, and the word *presbyter* was given to the members of which it was individually composed. In the first of these passages it refers to the Sanhedrin, and it is well translated by Dr. Campbell, “the national senate.” In the second it has the same meaning. In the third it is used by St. Paul to denote the collected body of the elders, or ministers, who assisted at the ordination of Timothy.

As the Jewish Sanhedrin, with their head, consulted for the benefit of the Jewish nation, so might the Christian presbyters, with their head, consult for the public welfare of the Christian Churches. The members of the Sanhedrin were not equal in authority to the *nasi*, neither were the presbyters of the New Testament, reasoning on the same analogy, equal in authority to him who was their *nasi*, or prince; that is, the apostle, or his successor. But the presbytery who governed the Christian Church at Jerusalem, and to whom St. Paul went, had no civil power; their authority was exclusively spiritual; and their head, or *nasi*, or prince, must, therefore, have possessed powers of a spiritual nature, superior to those which were possessed by the general body. And this appears to have been the case from the unanimous testimony of antiquity. The privilege of preaching, teaching, and many other things was common to all; the power of ordaining and deciding was reserved for one. Thus Timothy was ordained *with* the concurrence and sanction of the presbytery, or general body of ministers; but he was not ordained *by* them, but by St. Paul. This, then, explains the meaning of the word in the third passage, in which the word *presbytery* occurs, and enables us to ascertain with greater precision the import of the word *presbyter* in this passage, where it is used with reference to the officers of a Christian Church.

But we are enabled to learn the precise meaning of the word *presbyter* not only from the phrase “the presbytery,” but from its usual acceptation both among the Jews and Gentiles. It sometimes occurs in the usual sense of “older in years,” as contrasted with the word “younger,” 1 Tim. v. 1. Sometimes it denotes the elders or predecessors of the existing gen-

eration, who had exercised authority as teachers, or were remembered for their exertions, talents, or wisdom, (Matt. xv. 2. Mark vii. 3, 5. Heb. xi. 2.) It is a name of dignity, denoting the members of the Sanhedrin, the rulers of the synagogues, and leaders of Israel in general. It chiefly signifies those among the Jews, who in their several cities were the heads and chiefs of congregations assembled for religious worship; and from this use of the word it was adopted by the writers of the Acts and the Epistles, to describe those who were ordained to officiate in sacred things; to administer the sacraments, to instruct and rule and control their respective congregations, under the direction of a superior head, to whom they were responsible, and to execute every ecclesiastical duty except those few of a higher nature, which were reserved for the acknowledged superiors, by whom they had themselves been appointed to the exercise of their spiritual functions: their power was so great in these departments, and their office was so important, that they are honored with the epithet of *bishop*, or *episcopus*, which in subsequent ages was exclusively confined to those who imparted the presbyteral power.

Whitby, however, is of opinion that the elders here mentioned might not even be Christians, but the elders of the Jewish synagogues, or the *πρωτοὶ τῶν Ἱεροσολυμιτῶν*, the chief men of Jerusalem, to whom King Izates sent relief at the same time; or if they were Christians, they might still be the elders of the synagogues, the Christians then retaining the Jewish rites. To the first of these opinions it may be answered, that in ver. 29, we read that the relief which the Church at Antioch sent to Jerusalem, was intended for their own brethren. The second opinion is conjectural, but not probable. The elders of the synagogues who were converted, might have been admitted among the elders of the infant Church.

Whether the Christian Church was entirely constructed on the model of the Jewish synagogue, as Grotius asserts, will be considered in the notes to the next part of this Arrangement.

NOTE 16.—PART X.

SEE the account in Josephus, *Antiq.* 19. 7. 2.

NOTE 17.—PART X.

ON THE TIME WHEN ST. PAUL WAS APPOINTED TO THE APOSTOLATE.

I REFER the vision seen by St. Paul in the temple, mentioned in Acts xxii. 17-21., and

the commission he then received to preach to the Gentiles, to this period of his history, principally on the authority of Lord Barrington and Dr. Benson, who maintain also that this vision was the same as the ecstasy alluded to in 2 Cor. xii. 2., though Dr. Doddridge would rather refer this vision to St. Paul's first return to Jerusalem.

Dr. Lardner discusses at some length the question when St. Paul was made an apostle, and concludes that he was appointed to the apostolic office on his conversion: one of his principal arguments is, that he began to preach so soon after that event. That the ultimate object which our Saviour proposed to St. Paul was mentioned to him at his conversion is evident from his own narration, Acts xxvi. 17, 18. But it is equally certain that he did not exercise the apostolic functions till the Holy Ghost separated him for the work to which he had been called, and till he had been ordained by the laying on of hands.

With respect to Dr. Lardner's remark, that Paul was made an apostle, it is only necessary to observe, what, perhaps, the learned writer would not acknowledge that there were various duties attached to the various orders of ministers in the service of God. The deacons, evangelists, and elders, might preach as well as the apostles; but to the apostles only belonged the power of governing, and controlling, and superintending the Churches, the ordaining of elders, &c., which things St. Paul did not attempt to do, till he returned from Jerusalem to Antioch.

As the essay of Lord Barrington on this subject is not in the hands of many students of Scripture, I have added an abridgment of it. The learned writer defines an apostle to be one who was a chief and primary minister of the kingdom of Christ, who was commissioned by God to testify the great facts of Christianity, as far as he was personally acquainted with them; particularly that of the resurrection; and who was endued with superior courage in times of danger, and with extraordinary powers of working miracles, and imparting the Holy Ghost.

It is the object of this essay to fix the precise time when Paul received his commission, which Lord Barrington supposes to have been at his second visit to Jerusalem, when he saw Christ in a trance, A. D. 43. In support of the opinion that at his conversion Paul was not made an apostle, the noble author argues, after discussing the question whether St. Paul saw Christ personally at his conversion, and deciding it in the negative, that St. Paul only preached to Jews, or Proselytes of the Gate, before his second journey to Jerusalem, and was not till that time properly an apostle: he seems to have acted only as a prophet or teacher, having only received a prediction that "God had chosen him that he should know his will."

His preaching to the Jews does not prove his apostolic commission, for he was to be the apostle of the Gentiles; nor can this term (Gentiles) be applied to the Proselytes of the Gate. These were obliged to submit to all the Laws of Moses; and by Gentiles, in Scripture, are meant those who served false gods. They are described as those who are "carried away or led after dumb idols; without God, without hope, under the power of the wicked one." St. Paul is said to have "opened their eyes, and turned them from darkness to light, from the power of Satan unto God." This could not be applied to the Proselytes of the Gate, who had the knowledge of God's Law, and are said to be of clean hands, and a pure heart, &c.; and, indeed, the word used in Acts is always applied to idolatrous Gentiles, unless particularly restricted in sense by some other word. It seems that it was not known to the Church, nor indeed to the other apostles, that St. Paul had received a commission to preach to the Gentiles till his third journey to Jerusalem, of which they would probably have been informed, had that commission been given very long before; and he appeals to the being acknowledged as a fellow-apostle by his enemies. None of his Epistles were written till some time after the year 43, and till that period he neither preached or acted with any boldness. His journey to Arabia, immediately after his conversion, Lord Barrington explains thus—He merely preached to Christian Hebrews in an adjoining country to Judæa, who were protected by Aretas, king of the country, in opposition to Herod, with whom he was at war; and here it is not probable he ever preached to proselytes, for Cornelius and his family are said to be the first-fruits of the heathens (or proselytes), who were converted about the year 41, and St. Paul's journey to Arabia took place in A. D. 35.

The account St. Paul gives before Agrippa (Acts xxvi.) has been adduced as an argument that he was appointed an apostle at his conversion; but is it not more likely that he would give a brief and perhaps obscure relation of this event before the king, than that the two accounts of the circumstance (Acts ix. and xxii.) should be incorrect? and in both these places it seems to specify that no commission was received. If, indeed, the Gentiles were converted so early as has been generally supposed, they would have formed part of the Christian Church before Peter preached to the Proselytes of the Gate, which would destroy the wise order in which Christianity was spread—the order our Saviour had before preached—and agrees also to his prediction, as related in Acts i. 8, &c. first to the Jews of the Holy City, then in Judæa, then in Samaria, to the Proselytes, and lastly to the Gentiles. Again Paul says, that at first (after his conversion) he preached "the faith he once destroyed," and

that *afterwards* he committed the Gospel he preached to the Gentiles. He did not change his name to Paul till ten years after his conversion, and he altered it then from a Jewish to a Roman name. He is always placed after Barnabas, till a short time after his second journey to Jerusalem, and the contrary from this period. Lastly, it is not probable that Christ gave him his commission at the time of his first journey to Jerusalem, for he says, himself, "When I was come again to Jerusalem," Acts xxii. 17.; and this may be better seen by comparing Acts ix. 26. and Gal. i. 18. with Acts xi. 29, 30. and xii. 25.

At Paul's second journey to Jerusalem, he received from Christ an apostolic commission. Lord Barrington says, we may be sure this was the first time Paul saw the Saviour, from the particular emphasis he lays on the vision, Acts xxii. 18. He speaks of this revelation to the Corinthians in his Second Epistle to them, which was written about the year 58, as having taken place fourteen years preceding, and seems to point out that he then received his commission as apostle of the Gentiles (2 Cor. xii.), which account agrees well with the prediction of Ananias. He speaks of it as a "high vision and revelation," something whereof he might boast and glory—a mystery now to be made manifest—a revelation of importance—Colos. i. 27. Eph. iii.) where it appears St. Paul thinks it the greatest of all his revelations.

Lord Barrington supposes that he had some view of the glory of heaven, for his encouragement in the difficulties he had to encounter, and makes a singular conjecture concerning the "thorn in the flesh," of which St. Paul speaks in his relation of his vision to the Corin-

thians, which he supposes to have been some bodily infirmity caused by the heavenly glory, which was too great for him to bear; as stammering, or a convulsive motion in the muscles of his face, which made him fear that the Gentiles, who paid great regard to eloquence and outward appearances, would despise him, as Moses was afraid of appearing before Pharaoh for the same reason. He therefore besought the Lord thrice that it might depart from him; but after he was assured that Christ's strength should be made perfect in his infirmities, he gloried in his weakness.

There were none of the apostles at Jerusalem at Paul's second journey there, probably that it might be manifest that he received his mission from no man; and of this circumstance he often particularly informs us, that he received his message from Christ alone^b.

NOTE 18.—PART X.

MR. FLEMING would place this passage after the account of the death of James, and in the interval between the committal and the deliverance of Peter from prison. Dr. Lardner, whose authority I follow, adheres to the present order of the sacred text, and argues that the commission of Barnabas and Saul was not given till after the death of Herodⁱ.

^b See Hales's *Analysis*, vol. ii. part ii. p. 1211.—*Miscellanea Sacra*, Essay iii.—Doddridge's *Family Expositor*, notes on Acts xxii. and Dr. Lardner.

ⁱ *Flem. Christology*, vol. ii. p. 230, and Lardner's *Credibility*, book i. chap. ii. sect. ii. vol. i.—*Ap. Doddridge's Family Expositor*, vol. iii. p. 88.

PART XI.

NOTE 1.—PART XI.

ON THE OCCASION OF ST. PAUL AND BARNABAS RECEIVING THEIR APPOINTMENT TO THE APOSTOLATE.

THE learned and judicious Hooker^a has conjectured that Barnabas and Saul were now set apart for their apostleship, to supply the vacancies in the original number, one having been killed by Herod, the other appointed bishop of Jerusalem. Dr. Hales^b approves this opinion. It

is much to be regretted that the seventh book of the *Ecclesiastical Polity* is one of those which we cannot be certain received the last corrections of their author, or indeed were certainly written by him. The conjecture, however, is that of one who had carefully studied the Scripture narrative, and is by no means improbable.

As St. Paul and Barnabas had been already peculiarly set apart to their high office, we cannot attribute their authority to the prophets and teachers in the Church at Antioch, who here officiated by an especial command of God, through the Holy Spirit. St. Paul expressly declares that he was not an apostle by man.

^a Hooker's *Eccles. Polity*, lib. vii. sec. 4. p. 337.

^b Hales's *Anal. of Chronol.* vol. ii. pt. 2. p. 1083.

We are assured, too, in another passage of Scripture, that "without all doubt the less is blessed of the greater:" if St. Paul, therefore, had derived his commission as the apostle of the Gentiles from the Church at Antioch, the prophets who set him apart must have been either superior or equal to him. They were not superior, for the apostles were always ranked above any other class of ministers in the Christian Church—if they were equal, they must have been elevated themselves to the rank of apostles, as a learned divine has attempted to prove^c.

The apostles were, in one sense of the word, each of them apostles to the whole world: but inasmuch as each took his peculiar department, he might be called the apostle of that district or division of their Lord's vineyard. Thus we are assured that the twelve took each of them his province, and ecclesiastical history gives us the name of their several districts. It is not improbable that when the Holy Spirit had separated them for the apostolic office in general, that St. Paul and Barnabas consented to become the apostles of the Church at Antioch in particular. That Church had lately bestowed an honorable title upon the followers of Christ. It was the principal society which did not consist of merely Jewish converts, and as St. Paul was set apart as the apostle of the Gentiles, it does not appear unreasonable to suppose that he would be willing to add to his influence the sanction of this venerable Church. The Church of Christ was at this time truly catholic. It formed, as it ought ever to have done, and as it will again at the coming period of its promised prosperity, one great society. It was united through all its congregations under the authority of its superior pastors, who assembled in council to decide upon any matter in which all were interested. There was no supremacy either of St. Peter, or any other of the apostles, and no schism or heresy among its people. The condescending of St. Paul to become the apostle of the Church at Antioch, so far as it might be useful to the catholic Church to act with their sanction, does not imply that their authority was superior to his. His object may have been to obtain in those places which were under the influence of Antioch, a better or an easier introduction than he would have otherwise experienced. This consideration appears to solve that great difficulty which many have experienced, in reconciling the apostolic commission of St. Paul by the Holy Spirit, with his being set apart by ecclesiastical officers of an inferior description.

Among the prophets who were now in the Church at Antioch, we read of one Manaen.

^c Scott's *Christian Life*, part ii. ch. vii. p. 491, folio edit. Joseph. *Antiq.* lib. xv. c. 10. sec. 5. Lightfoot, vol. ii. p. 685, and vol. i. 288-2008. ap. Biscoe *On the Acts*.

"There is an account in Josephus of one Manaen," says Dr. Biscoe, "an Essene, who foretold concerning Herod the Great, that he should be a king, whilst he was yet a boy at school: and when it actually came to pass that he was king, being sent for by Herod, and asked how long he should reign, whether ten years? he answered, Yes.—Twenty years? Yes; thirty years. Upon which Herod gave him his right hand, and from that time held in great esteem such as were of the sect of Essenes." Mr. Zachutus, a Jewish writer, says, that this Manaen was vice-president of the Sanhedrin under Hillel, and that Shammai succeeded him; that he went off into Herod's family and service with fourscore eminent men; that he uttered many prophecies, foretold to Herod when he was yet very young, that he should come to reign; and when he did reign, being sent for, foretold that he should reign above thirty years. The talmudists also say, "That Manaen went out, and Shammai succeeded him. But whither went Manaen? Abai says, he went into the service of the king, and with him went fourscore pair of disciples, clothed all in silk." It is very probable that a son of this Manaen, or some nephew, or other kinsman to whom he gave his name, was educated in the family of Herod the Great. The young Manaen might be of the same age, and have the same preceptors and tutors as had Herod Antipas, one of the sons of Herod the Great, and for that reason be said to be brought up with him in particular. This Herod Antipas was, after his father's death, tetrarch of Galilee, and is the person who put John the Baptist to death. Josephus says, of the first named Manaen, that he was reputed a man of an excellent life. The talmudists tell us, that when he left the vice-presidency of the Sanhedrin to go into Herod's service, he went into all manner of wickedness. May they not have fixed this infamy upon him from his having shown some mark of esteem for Christ and his followers? or from the younger Manaen's becoming a Christian?

NOTE 2.—PART XI.

SERGIVS PAULUS was the first convert of the idolatrous Gentiles. He was a magistrate; and, by his conversion and influence, the preaching of St. Paul would probably excite still greater attention. The conversion of a magistrate, as the first-fruits of the idolatrous world, may be intended to show unto us that the Divine Author of Christianity appeals in a more especial manner to those who are vested with authority and power, to embrace his religion, and to sanction and protect it to the utmost.

“It is observable here,” says Bishop Marsh, “that the Evangelist Luke, relating these transactions of Paul in Cyprus, gives to Sergius Paulus, the Roman governor of that island, the Greek title of Ἀνθύπατος, which was applied only to those governors of provinces who were invested with proconsular dignity. And on the supposition that Cyprus was not a province of this description, it has been inferred, that the title given to Sergius Paulus in the Acts of the Apostles, was a title that did not properly belong to him.

“A passage, indeed, has been quoted from Dion Cassius, who, speaking of the governors of Cyprus, and some other Roman provinces, applies to them the same title which is applied to Sergius Paulus. But as Dion Cassius is speaking of several Roman provinces at the same time, one of which was certainly governed by a proconsul, it has been supposed that, for the sake of brevity, he used one term for all of them, whether it applied to all of them or not. That Cyprus, however, ought not to be excepted, and that the title which he employed, as well as St. Luke, really did belong to the Roman governors of Cyprus, appears from the inscription on a coin belonging to Cyprus itself, and struck in the very age in which Sergius Paulus was governor of that island. It was struck in the reign of Claudius Cæsar, whose head and name are on the face of it: and in the reign of Claudius Cæsar St. Paul visited Cyprus. It was a coin belonging to the people of that island, as appears from the word ΚΥΠΡΙΩΝ on the reverse; and, though not struck while Sergius Paulus himself was governor, it was struck, as appears from the inscription on the reverse, in the time of Proclus, who was next to Sergius Paulus in the government of that island. And on this coin the same title, Ἀνθυπάτος, is given to Proclus, which is given by St. Luke to Sergius Paulus^d.” That Cyprus was a proconsulate, is also evident from an ancient inscription of Caligula’s reign, (the predecessor of Claudius), in which Aquius Scaura is called the proconsul of Cyprus^e.

NOTE 3.—PART XI.

THE word Elymas is derived, by Pfeiffer, from the Arabic علم, *sciens, sapiens*. See his *Dubia Verata*, p. 943. Loesneri *Observ. ad Nov. Testam. e Philone Alexand.* p. 204, and Kuinoel.

^d Bishop Marsh’s *Lectures*, part v. p. 85, 86. An engraving of the above noticed coin may be seen in Havercamp’s edition of the *Thesaurus Morellianus*, in the plate belonging to p. 106.

^e Gruteri *Corpus Inscriptionum*, tom. i. pars ii. p. 360, no. 3. edit. Grævii. Amst. 1707.

NOTE 4.—PART XI.

IT is uncertain on what account the name of Paul is used by St. Luke through the remainder of his narrative instead of Saul. Some have supposed that Paul was the Roman name, given him from his birth, with his Jewish patronymic, Saul. Others, that it was a token of his humility; the word “Saul” meaning “beloved,” or “desirable;” and “Paul” denoting “weak,” or “little.” Others, and it is the most general opinion, that the name Paul was assumed by the Apostle in memory of the conversion of the proconsul Sergius Paulus:—“A primo ecclesiæ spolio proconsule Sergio Paulo victoriæ suæ trophæa retulit, erexitque vexillum ut Paulo, ex Saulo vocaretur^f.” Others, that it was assumed as a name more pleasing to the ears of his audiences among the Gentiles.

NOTE 5.—PART XI.

ON THE OFFICERS AND MODES OF WORSHIP IN THE SYNAGOGUES.

THE learned Mr. Biscoe^h observes, that St. Paul, as a Jewish doctor, or teacher, was privileged to teach in the synagogues. We cannot sufficiently admire the manner in which the providence of God ordained that every thing should contribute to the success of the new religion. The whole world was under one government, the protection of which ensured the common safety of the Jews and Christians under their own laws. When the Jews persecuted the Christians the Romans did not interfere, because they considered, at first, the Christians as a Jewish sect, and probably as very little better than criminals. The divisions between them must have been soon observed by the idolatrous Gentiles, and would naturally excite their curiosity and attention. The Jews had hitherto been united among themselves, and had met with no opposition from their own nation in the public profession of their religion, till the Christians proclaimed to them, and to the world, the advent of the long-promised Messiah—the abolition of the Mosaic Law, and the establishment of a more perfect dispensation, in which all mankind were alike interested. These novel and important truths, together with the miracle which the Apostle had so lately wrought, were sufficient to secure to him the regard and consideration of the heathen, and convince them at least of his superiority and power. For God “ordereth

^f See, on this point, Witsii *Melet. Leidens.* p. 47.

^g Jerome, lib. i. ap. Kuinoel, in *Lib. Hist. N. T. Comment.* vol. iv. p. 457. 9. v.

^h Biscoe *On the Acts*, vol. i. 271.

all things according to the counsel of his own will."

Lightfoot, Vitringa, Grotius, Selden, and many others, have endeavoured to prove from this, and other passages, that the ministers, and the modes of worship, in the primitive Christian Churches, were derived from, and were entirely assimilated to, the officers and services in the Jewish synagogues. As the first places of worship among the Christians were either the temple, the synagogues, or the ὑπερῶα, or *upper rooms*, so frequently mentioned in the Acts, it is by no means improbable that many of their customs would be derived from their former faith and worship; but it cannot be proved that the Christian Church was the mere transcript of that which preceded it. We have abundant reason to believe, that the modes of worship among the early Christians were, in many respects, totally dissimilar to those of the synagogue.

The learned Joseph Medeⁱ, as I have shown above, has defended the opinion at great length, that there were churches, ἐκκλησίαι, properly so called, even in the apostolic age. He considers this word to mean churches, or places for worship, from its opposition to οἰκίαι, their own houses. See 1 Cor. xi. 22.

The ὑπερῶον, or *cenaculum*, on Mount Sion, where the apostles are said to have assembled when the cloven tongues descended upon them, was afterwards enclosed. When it is considered to what a great variety of purposes the "upper rooms," mentioned so often in the Acts of the Apostles, were applied, it appears that the opinion of Mede is most probably correct, that these were the places at first set apart for holy meetings; and, in process of time, as the multitude of believers increased, some wealthy or devout Christian gave his whole house or mansion, while he lived, if he could do so, or bequeathed it at his death, to the saints, to be set apart for religious uses. After this, as the Church increased, structures were built for regular worship.

Mede quotes a passage from Philo, to prove

ⁱ Mede's *Works*, book ii. p. 319. Treatises concerning Churches; that is, appropriate places for Christian worship, both in and ever since the Apostles' times. See also p. 323, fol. edit. "Erant autem illa privata ὑπερῶα, loca a Judæis semper sacris usibus destinata, saltem ex quo Daniel propheta ascendisse in cœnaculum ad orandum diceretur: καὶ αἱ θυρίδες ἀνεῳγμέναι αὐτῷ ἐν τοῖς ὑπερῶοις κατέναντι Ἱερουσαλὴμ. ut et Sara filia Raguelis dicitur descendisse ἐκ τοῦ ὑπερῶου, ubi oraverat. Unde Judæi sapientes suos appellabant בני צלילה *filios cœnaculi*. In eo celebrabant Pascha, Marc. xiv. 15. Et ipse vobis demonstrabit, ἀνώγειον, *cœnaculum grande stratum*. In eo corpora mortuorum lavata prius reponabant, ut de Dorcade legimus, Act. ix. 37. Quam cum lavissent, posuerunt eam in cœnaculo. Unde et Petrum venientem dicuntur adduxisse in cœnaculum. Quare Apostoli ab ascensione Domini reversi Hierosolyma, ἀπέβησαν εἰς τὸ ὑπερῶον, ubi erant perseverantes unanimiter in oratione et supplicatione, Act. i. 13."—Pearson. *Lectiones in Acta Apostol.* p. 31.

that the Essenes at Alexandria, who were probably the first Christians at that place, assembled for worship in sacred places, called Σεμρεῖα. He reasons also from St. Paul's salutations to the Churches in the houses of various believers.

These remarks on the places where the early Christians met, will at least prove that there was nothing so peculiarly sacred in the synagogue, that they should confine themselves to its walls, or be fettered by its institutions.

The Jews were required to erect synagogues wherever ten men, free and of full age, בני חורין ונדרין, could assemble for worship, whether it was in the towns or villages: but in the city they were always required to be men of leisure, that is, of competence and respectability, עשרה כטלנים. Vitringa and Lightfoot differ on the qualifications of these ten men; but their opinions on this point do not affect the conclusion, that there is no custom similar to this in the Christian Church; for in the Gospel it is expressly declared, "Where two or three are met together in His name, He is there in the midst of them."

The consecration of the synagogues, it is true, was made by prayer—prayer also is used in the consecration of the Christian churches. But this resemblance is too general to entitle us to assert that the Christians, in consecrating their places of worship, paid exclusive regard to the service of the synagogue.

The accounts of the ancient churches given by Eusebius, further prove to us that the early Christians had regard to the model, or ground plan of the temple at Jerusalem, rather than to the synagogue. With the exception of the pulpit, which was common to both, the difference was remarkable. The synagogue was surrounded and filled with benches, all looking to the veil, which enclosed the ark, or chest, where the sacred books were deposited. The uppermost seats of the synagogues fronted the people, and on them were seated the rulers of the synagogue, the rabbis, and the principal men. The Christian churches, on the contrary, were divided into three parts. 1. The *Narthex*, or antitemple, where the penitents and catechumens stood; 2. The *Naos*, or temple, where the

^j Lightfoot supposes that these ten men were thus divided: Three were the ἀρχισυνάγωγοι, who had the principal management of the synagogue; one was the ἱερεὺς, the *episcopus*, or *bishop* of the synagogue; three were deacons, who managed the poor. The eighth he will not so confidently affirm, but he believes was the תורנמן, the interpreter. The ninth and tenth were united with another of the congregation, and were the triumvirate which governed the rest. But see on these points Vitringa, *Archisynagogus*, p. 22, &c. and Pettit's *Observations*, p. 25. "Moderatoribus Synagogorum, minus recte annumerantur, עשרה כטלנים decem otiosi, &c. tales autem non erant, nisi in uribus majoribus." Iken. *Antiq. Hebraica*, part i. cap. ix. *De Synagogis*, sec. 9.

communicants had their respective places ; and, 3. The *Bema*, or sanctuary, where the clergy stood to officiate^k. Should this description be correct, it demonstrates that the Christians rejected the innovation of the synagogues, and restored the purer temple model.

In the synagogues were laid up not only the sacred books, and the box for alms, but lights for burning, trumpets and horns for proclaiming fasts, Sabbaths, &c. None of which things were admitted into the Christian churches.

But while we assert that these customs were excluded, we cannot but acknowledge that there is a similarity in some instances, which perhaps could not be avoided, as the early worshippers of Christ had been so long under the jurisdiction of the Jewish discipline. But these customs must not be, as they too often are, mistaken for institutions ; for in many instances we find them condemned by the inspired writers. Thus St. James, chap. ii. 3. declaims against the pre-
cedency which was allowed to the rich, who probably took the upper seats which were granted to the Jewish rulers in the synagogue, &c. St. James was the apostle of the circumcision ; the places of worship, therefore, in his district, would be more likely than others to be conducted on the model of the synagogue.

The persons in the synagogue, who were invested with office and dignity, were first the ראש הכנסת, the ruler of the synagogue, the ἀρχισυνάγωγος of the Gospels. There were several of these in one synagogue. They directed its internal economy^l, gave permission to strangers to preach, and were respectable for age or influence, and decided inferior causes.

These offices we find were all divided in the Christian Church. Its civil concerns were managed by the deacons, as is implied in the purposes for which they were originally set apart. So, likewise, no Christian minister could ever give another person permission to preach, unless he had been previously ordained to that office.

It is singular to observe how often Vitringa is compelled to acknowledge that his parallel between the ministers of the synagogue, and the first Christian ministers, entirely fails^m. The ruler of the synagogue wore a *sudarium* ;

^k Bingham's *Eccles. Antiq.* vol. iii. book viii. chap. 3.

^l ראש הכנסת על פיו נחתכין דברי הכנסת — "The ruler of the synagogue is he by whose voice the business of the synagogue is settled." R. Solomon, *In Annot. ad Sotā*, cap. vii. sec. 7. ap. Vitringa, *Archisynagogus*, p. 728.

^m "Ecclesia tamen Christiana primæva, hunc titulum synagogæ reliquit. Præpositos suos non vocavit ἀρχοντας τῆς ἐκκλησίας : sed potius presbyteros, episcopos, pastores, doctores ; idque ob hanc manifestam rationem, quia ecclesia novi fœderis nullam fert ἀρχήν, nullum imperium." — *De Synag. Veteri*, lib. iii. pars i. cap. 9. p. 728. "Præter hunc titulum, alius quidem quantum mihi constat, in scriptis N. T. non reperitur, qui directe ad præfecturam synagogæ respicit." — Vitringa, *De Archisyn.* ap. *De*

Vitringa confesses that he is ignorant whether the Christian minister was ever known to wear it alsoⁿ. His attempts to prove its use in the Christian churches, seem to me to be quite unsuccessful. Again, the ruler of the synagogue was sometimes called the pastor of the congregation ; but he who in this capacity had the power of inflicting stripes, and other corporal punishments, was not exactly such a shepherd as Christ would desire to instruct his flock. The rulers of the synagogues were called by various names, expressive of various degrees of power and honor. They first answered Amen to the prayers—they appointed the reader of the Scriptures—the reciter of the prayers—permitted any stranger to preach, a privilege exceedingly useful to the apostles, and who were thus legally permitted to address the Jews before they spoke to the Gentiles. There were many in each congregation according to its magnitude ; they were equal, in the opinion of Vitringa, though not in the opinion of Grotius. In short, they seemed to have filled the various and opposite offices of churchwarden, parish clerk, and justice of the peace ; they were partly civil, partly ecclesiastical ; an union of characters unknown in the Christian church in any period of its history. Yet this is the officer whom Vitringa would assimilate to the principal minister in the Christian church, and Christian congregation. Instead of the divine and simple appointment of bishop, priest, and deacon, he would encumber the primitive Church with all the customs of degenerated Judaism, and surname them the institutions of Christianity : and all this is written in pure zeal for the presbyteral government, in opposition to that of episcopacy.

Another officer of the synagogue was the שליח ציבור, or angel, or messenger of the congregation. It was his duty to offer up prayers for the whole congregation. This name has been applied in the Revelations to the heads of the Churches in Asia. It has therefore been inferred by Lightfoot, who wished to assimilate the rites of the Christian Church to those of the synagogue, that the name and office of the bishop, or *episcopus*, were the same as those of the *sheliach tziabor*, which he identifies with the *chazan*. His remarks are fully confuted by Vitringa^o.

Synag. Veteri. lib. iii. part i. cap. i. p. 611.—"Syrus interpres τοὺς Ἀρχισυναγώγους, apud Lucam vertit per קשישא רכנשהא ; presbyteros Synagogæ." I have, however, shown that there is no analogy whatever between these and the Christian minister. Vitringa, *De Synag. Vet.* lib. iii. part viii. cap. 1. p. 614.

ⁿ "Episcopi vero an in primis ecclesiis pro ἀρχισυναγώγων, more *sudaria agitarint*, ego equidem fateor me ignorare," &c. For the meaning of the phrase *sudaria agitarint*, I must refer the reader to the treatise itself.

^o *De Synag. Veteri*, lib. iii. pars ii. cap. 3. p. 909.

The שלח ציבור, says a learned Hebraist, was,—

1. To be an example and an instructor.
2. To begin the prayers.
3. To recite the prayers before the ark, in which the Law was placed in the synagogue.
4. He recited some peculiar prayers.
5. Read the Law.
6. Ordered what was to be done in public worship.
7. After service, directed the priest when to bless the people.
8. And, if the priest was absent, he blessed them himself.
9. Blew the trumpet at the beginning of the new year.
10. Scattered ashes on the fast days.

A loud and clear voice—integrity of life—devotion and earnestness—a large family—suitable age—were required^p.

The חזן, *chazan*, is generally supposed to have been of inferior rank; the same as the ὑπηρέτης, who took the book from the reader; as we are told was done in the case of our Lord, when he preached for the first time in the synagogue of Nazareth. He was an attendant only, and does not appear to have been at all analogous to the Christian minister.

The פרוכט, who took charge of the poor, &c. have been already noticed.

The next description of officers in the service of the synagogue, were the זקנים, or *elders*. We will yet further inquire what is meant by this word among the Jews, and then what was denoted by its synonym πρεσβύτεροι, among the Christians. It will, I think, appear that there is not sufficient analogy between them to warrant a conclusion that one was a counterpart to the other. Both were distinguished by the same name, as both were considered entitled to deference from their age, authority, rank, and piety. They were so named, because they were supposed to possess the influence of age^q. Their offices, however, were in all respects dissimilar.

The word זקנים, or *presbyter*, or *elders*, among the Jews, was alike used to describe their learned men, the members of the Sanhedrin and their literary men. And as education was universal, and a certain proficiency in their sacred literature was deemed essential to all men of respectability, it may be considered as a word applicable to eminent men in general, who were not distinguished by some more particular title. The title was likewise extended to those, who for their acknowledged superiority and piety, were known by the name of החכמים, or “the wise men.” It also denoted the powerful men,

Matt. xxvi. 3., or the men of influence and authority^r.

From this general meaning of the word the Sanhedrin was called the Presbytery, Acts xxii. 5. Age was peculiarly honored among the ancient Jews^s: and the word which expressed seniors, or elders, was consequently used as an appellation of dignity.

Such were the significations of the word “elder” among the ancient Jews: we shall see that the word was never used in this very extensive sense to denote those persons who were set apart for the service of the primitive Church. The Christian elders were persons appointed to fulfil certain specific duties, of a very different kind and nature. They were prophets, evangelists, teachers, interpreters of tongues; they had been endued, for the most part, with that great diversity of spiritual gifts, which must have fitted them for the infinitely higher duties than the Jewish elders ever fulfilled, even if they had not been further dedicated to the service of Christ by the laying on of the hands of the apostles. As the word *presbyter* designated the most honorable class among the Jews, it was transferred to the Christians, as the most significant and appropriate appellation for pious, holy, and gifted men. Their offices were different; their names the same.

One custom among Christians is more evidently derived from the synagogue. The Jews ordained elders by a triumvirate, or by three elders; with imposition of hands, prayer, and fasting. In the same manner, three bishops are necessary to consecrate a bishop; a circumstance which seems to confirm the opinion, that the episcopal polity was established in large towns. Every synagogue was required to have its consistory of twenty-three or twenty-four elders. But a synagogue was to be built wherever only ten men of leisure could be found to form a congregation. Some synagogues therefore would not be able to supply the consistory. It appears not improbable, therefore, that the consistory would be established in the principal synagogue of a city, and the smaller synagogues refer their civil and ecclesiastical causes to this tribunal. The apostles followed this plan, and ordained in every city those who might ordain others.

As the Christian presbyters were endued with miraculous powers, with the gift of tongues and of healing, with the spirit of prophecy, &c., it would be absurd to imagine that they were to form a council in every Church, as assistant lay counsellors to the officiating minister or presbyter. Dr. Ham-

^p Schoetgen. *Hore Hebraice*, vol. i. p. 1089.

^q Sallust says, the deliberative part of the Roman legislature were called fathers—*vel atate, vel curæ similitudine*.—See Note 15, Part X. of this Arrangement.

^r See, on this point, Vitrina, *De Nominibus Prefectorum Synagoga et Ecclesie—De Synag. Veteri*, lib. iii. pars i. cap. 1, p. 614.

^s Fleury's *Manners of the ancient Israelites*, by Clarke, p. 162, and Schleusner on the word πρεσβύτερος.

mond's hypothesis is more probable than this. He thinks "that the apostles ordained only the two orders of bishop and deacon; of whom the bishop was placed in every city, with power to ordain presbyters under him, as occasion required." When we remember the wonderful gifts with which the early converts were honored—the exceeding dignity attached to the word *presbyter*—and the rapid increase of converts in the first three centuries, which the Holy Spirit would have foreseen and provided for, it cannot appear impossible, but rather probable, that the apostles ordained both bishops and presbyters, although the distinct and strict meaning of these words was not originally attached to them.

The apostles, for instance, set apart Timothy and Titus, with power to ordain elders; that is, with powers which were granted exclusively to bishops; but it does not appear that this appellation was assigned to either of these eminent disciples. The persons to whom the power of ordaining was committed, did not themselves assume any title, but were indiscriminately called presbyters, bishops, evangelists, or disciples. Their office, however, was eminently superior to those to whom the power of ordaining had not been committed; and in the following age, after the death of the apostles, they were distinguished by the peculiar appellation of bishop, as the power and authority of the apostles seemed to devolve upon them. At this time an evident distinction was made between bishop and presbyter; and here we clearly trace the three orders of the Christian ministry; first in the apostles—bishops, or presbyters, and deacons—and, after the death of the apostles, in bishops, presbyters, and deacons. And as these three orders were so evidently set apart by the Holy Spirit of God for the service of the Christian Church, it is advisable to look for the origin of the Christian priesthood from God, and not from man. It was appointed by the delegated ambassadors of Christ, and not from the customs of the synagogue.

The subject is too extensive to be further discussed in a note. The reader who has leisure is referred to the laborious and learned volumes of Vitranga, Lightfoot, and Grotius. It is, however, well worthy the attention of the theological student.

NOTE 6.—PART IX.

THIS oration of St. Paul, the last he addressed peculiarly to the former objects of his patriotic affection, is most worthy the attention of the sons of Israel at present. Nothing can be added to the arguments which the apostles have addressed in their reported sermons and their invaluable epistles, to their beloved coun-

trymen: and their doctrines seem to be all comprised in this address of St. Paul. He reminds them of the former mercies of God to the family of Abraham, and the prediction that their Messiah should be descended from David; and asserts that this Messiah was Jesus of Nazareth. He appeals to the well-known fact of the resurrection of Christ from the dead, as the principal evidence of the truth of his declaration, and concludes with enforcing that one important truth, in which the whole human race are so immediately interested, that forgiveness of sins is to be proclaimed through Him alone; and that Christ alone can justify the Christian, not only from those offences, from which they were typically purified by the ceremonial Law, but from those sins also for which that Law had made no provision. For we have now the comfortable hope that all manner of sin and blasphemy shall be forgiven to men, through the mercy and intercession of Christ, on the condition of sincere repentance, amendment of life, and faith in the great atonement.

NOTE 7.—PART XI.

THE word in the original ought rather to have been rendered, for forty years "he carried them in his arms, in the wilderness, as a nurse." It is used in a similar sense in the Alexandrian septuagint version, Deut. i. 31., *ἐτροφοφόρησαι σε Κύριος, ὡς εἴ τις τροφοφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ*. "The LORD thy God bare thee, as a man doth bear his son," is the translation in the authorized version. For *ἐτροποφόρησεν*, the common reading which our translators have rendered "He bare their manners," Griesbach would insert *ἐτροφοφόρησεν*, as the undoubted reading. He is supported by the authority of Pfafflus, Casaubon, Hammond, Mill, Matthai, Ernesti, Rosenmüller, and Valckenaer. Ap. Kuinoel, *In Lib. Hist. N. T. Comment.* vol. iv. p. 445. See, however, Whitby in loc., who does not consider the alteration necessary; and interprets the words in the present Greek Vulgate, in the same manner as if Griesbach's reading had been adopted. He quotes Origen as explaining *ἐτροποφόρησεν*, by *ἀναδέξασθαι σὲ πρὸς τὸ ἀσθενεῖς*, "to accommodate himself to the infirmities of children."

NOTE 8.—PART XI.

THE Apostle seems here to contradict the account in 1 Kings vi. 1. "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is

the second month, that he began to build the house of the LORD."

Sir Norton Knatchbull, in his *Annotations upon difficult Texts*, has considered the various solutions proposed by learned men of the difficulty before us; and concludes, that the words of the Apostle should not be understood as meaning how long God gave them judges, but when he gave them; and therefore proposes that the first words of this verse, *Καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα*, should be referred to the words going before, ver. 17., that is, to the time when the God of the children of Israel chose their fathers.

Now this time, wherein God may properly be said to have chosen their fathers, about four hundred and fifty years before he gave them judges, is to be computed from the birth of Isaac, in whom God may properly be said to have chosen their fathers; for God, who had chosen Abraham out of all the people of the earth, chose Isaac at this time out of the children of Abraham, in whose family the covenant was to rest. To make this computation evident, let us observe, that from the birth of Isaac to the birth of Jacob are sixty years; from thence to their going into Egypt, one hundred and thirty; from thence to the Exodus, two hundred and ten; from thence to their entrance into Canaan, forty; from that to the division of the land (about which time it is probable they began to settle their government by judges), seven years; which sums make four hundred and forty-seven, viz. $60+130+210+40+7=447$. And should this be reckoned from the year before the birth of Isaac, when God established his covenant between himself and Abraham, and all his seed after him, Gen. xvii. 19., at which time God properly chose their fathers, then there will be four hundred and forty-eight years, which brings it to within two years of the four hundred and fifty; which is sufficiently exact to bring it within the Apostle's ὡς, "about," or "nearly."

Some have made the period four hundred and fifty-two years; which, though two years more than the Apostle's round number, is still sufficiently reconcilable with his qualifying particle ὡς, "about." And, it may be added, that the most correct writers often express a sum totally, but not exactly.

Calmet has paraphrased these passages nearly to the same sense; the text may be thus connected, ver. 19. And having destroyed seven nations in the land of Canaan, he divided their land to them by lot, about one hundred and fifty years after. And afterwards he gave them judges, to the time of Samuel the prophet. The paraphrase of Calmet is the following:—"The God of this people of Israel chose our fathers in the person of Abraham; he promised him the land of Canaan, and four hundred and

fifty years after this promise, and the birth of Isaac, who was the son and heir of the promise, he put them in possession of that land, which he had promised so long before."

Lightfoot remarks on this passage:—"Amongst the many things that are offered upon this difficulty, I would choose this; that in this number are reckoned the years of the judges, and the years of those tyrants that oppressed Israel, computing them disjunctly and singly: which, at first sight, any one would think ought to be so reckoned, but that 1 Kings vi. 1. gives a check to a too large computation. "The years of the judges and tyrants, thus distinguished, answer the sum exactly:—

<i>The Judges.</i>	<i>The Tyrants.</i>
Othniel.... 40	Chushan..... 8
Ehud..... 80	Eglon..... 18
Deborah... 40	Sisera..... 20
Gideon.... 40	Midian..... 7
Abimelech.. 3	Ammon..... 18
Tola..... 23	The Philistines 40
Jair..... 22	—
Jephthah... 6	In all.. 111
Ibsan..... 7	—
Elon..... 10	
Abdon..... 8	
Samson ... 20	
Eli..... 40	
—	
In all.. 339	
—	

So that reckoning three hundred and thirty-nine, and one hundred and eleven together, the sum amounts exactly to four hundred and fifty." vol. ii. p. 689. fol. ed.

NOTE 9.—PART XI.

THE construction of this verse is difficult. The word *καθίσταντες* should be taken with *τοῦτον*, and *ἀγροῦσαντες*, with *τὰς φωνὰς*. In which case it would run thus—They that dwell at Jerusalem, in condemning Him, not having known the voices of the prophets, which are read every Sabbath day, have fulfilled (the prophecies). But see more on the passage in Knatchbull, Hammond, and the references and discussion in Kuinoel, *In Lib. Hist. N. T. Comment.* vol. iv. p. 455.

NOTE 10.—PART XI.

THE sure mercies of David are everlasting life, of which the resurrection was a pledge,

^t *Hebrew and Talmudical Exerc. on the Acts*, Lightfoot, vol. viii. p. 466. See Dr. A. Clarke in loc.—Whitby—Doddridge—Bowyer's *Crit. Conj.* and particularly the *Critici Sacri* on 1 Kings vi. 18.

and the blessings of the redemption of Christ an earnest, even in this world. The expression *τὰ ὅσια*, "holy," or "just things," is the word used by the LXX in Isa. lv. 3. and in other places, for the word *חַסְדִּים*, "mercies." The covenant which God established with David, 2 Sam. vii. 11, 12., which is explained by Ps. lxxxix. 3, 4, 28, 29, 36., implies that the house of David should never be extinct. It should endure as the days of heaven, and as the sun, to all generations. As far as relates to this earth, his family has long been extinct; the prophecy must therefore receive another interpretation.

NOTE 11.—PART XI.

IN this verse there is a great number of various readings; instead of "when the Jews were going out of the synagogue," several manuscripts of great repute, with all the Syriac, the Coptic, Ethiopic, Armenian, Vulgate, and Italian, read, "As they were going out, they entreated that these words should be preached unto them in the course of the week," or the next Sabbath, so that, according to this well-accredited reading, the words *ἐκ τῆς συναγωγῆς αὐτῶν Ἰουδαίων*, are left out in the first clause, *αὐτῶν* being put in their place, and *τὰ ἔθνη*, "the Gentiles," is wholly omitted in the second clause. The most eminent critics approve of this reading; indeed, it stands on such authority, as to render it almost indubitable. Of the *αὐτῶν*, "them," which is substituted for the first clause, Professor White says, *lectio indubie genuina*; this reading is undoubtedly genuine—and of the *τὰ ἔθνη εἰς*, he says, *certissime delenda*; they should certainly be expunged. We are therefore to understand the words thus: that "as they were going out," on the breaking up of the assembly, some of them desired that they might have these doctrines preached to them on the ensuing week, or Sabbath.

NOTE 12.—PART XI.

ON THE SYSTEMS OF CALVIN AND ARMINIUS.

"As many as were ordained to eternal life believed." The word *τεταγμένοι*, here rendered by our translators "ordained," has been more accurately interpreted by Dr. Hammond "disposed." The word properly signifies to marshal (as for a fight), to constitute, order, appoint, &c. See the very learned note of Dr. Hammond in loc. Mr. Scott defends the common translation. Dr. Doddridge selects the word "determined," or "resolved," to obtain eternal life. Mede translates the word as denoting the Proselytes of the Gate. Limborch and Mains

(apud Elsner, *Critici Sacri*, vol. xiii. p. 621), would render it "predestined" or "preordained." Elsner would interpret it by "destined," or, "appointed before."

Sir Norton Knatchbull would connect the words *εἰς ζωὴν* with the verb, not the participle, and read the passage *ἐπιστευσαν, ὅσοι ᾗσαν τεταγμένοι, εἰς ζωὴν αἰώνιον*, "and as many as were collected together believed in everlasting life." *γῆ*, which is translated by the LXX, *συνάγω*, is rendered by others *τάξις*, as Exod. xxix. 33. This interpretation, Kuinoel justly observes, is unwarranted and unsupported by authority; neither is *ζωὴν αἰώνιον* ever used to denote the Christian doctrine; nor *πιστεύειν εἰς ζωὴν αἰώνιον*, to become a Christian.

It is certainly time that the great question which once absorbed all other points of theology, the Aaron's rod of divinity, should be considered in its true light. Prone to extremes, we seem determined to avoid one error by flying to another. The horror with which the Calvinist and Arminian regarded each other, about the time of the Synod of Dort, however ludicrous, in some measure still continues to prevail in existing Christian societies. Both parties are agreed in the same principles, or premises, both err in their conclusions. Both acknowledge that the future must be known to the Deity, and that man must have sufficient possession of the powers of his will to make him an accountable being. If God foresees all things, he must foreknow the eventual destinies of men—further than this we cannot penetrate; the difficulties that crowd upon us are utterly inexplicable if we permit ourselves to speculate on the subject. We can only arrive at some few very general conclusions, and there we must rest. We may be assured that every man who is admitted into the visible Church on earth will be hereafter received into a future state of happiness, unless he wilfully renders himself unfit for it. No man will be condemned to misery because God has decreed it. The truth is, that we call upon our reason to comprehend God, and we are soon bewildered. Our guide is revelation. Our plan of studying that revelation must be to believe in the facts recorded, and make those facts the interpreters of the doctrines. We have had Calvinistic systems, and Arminian systems, deduced by forcing passages from their context, and by the most violent perversions of the simplest texts, of which the peculiar primary meaning has never once been regarded. The Scripture is appealed to with confidence by both the Pelagian and the Calvinist, and both are confuted from the same book. The formularies of the Church of England are appealed to with equal confidence by both classes of religionists; and nothing, perhaps, can more fully prove the Scriptural nature of its services, than the same result to both of these contending parties.

All who are received into heaven are elected and predestinated, as it were, by the foreknowledge of God, to that end; and all are received into heaven who accept the Gospel of Christ; all are enabled to accept it by the same plan of mercy which proposed the system of redemption to mankind. The Gospel is offered to all; the same grace is promised to all. Those who resist its influences gradually quench the Divine Spirit, while those who are led by it, to them is imparted grace upon grace. Thus the salvation of man proceeds from God, who is the Author of it, and who in his infinite mercy vouchsafes the assistance of his Holy Spirit, and appeals to him by every motive which can affect the will or influence the heart. The atonement of Christ is the *condition* of our acceptance, and the Spirit of God is the *means* of our acceptance; working in us a complete change of nature, subduing the flesh with its affections and lusts, till the old man or the inferior nature dies in us, and all things become new, Christ living in us, (Gal. ii. 20.) Thus neither the Calvinist nor the Pelagian can claim Scriptural authority in favor of their tenets, without admitting the deductions of his opponent. Both are right in their premises, both are wrong in their conclusions; because both exclude a great part of truth to favor a preconceived hypothesis.

NOTE 13.—PART XI.

It is difficult to ascertain what this language or dialect might have been. Jablonski, who has written a very learned treatise on the subject, reprinted in the thirteenth volume of the *Critici Sacri*, and more lately in the first number of the new edition of Stephens's *Thesaurus*, endeavours to prove that it was a Greek dialect, in great measure derived from the Assyrian, and mingled with Syriac. Guhlingius (ap. Kuinoel) wishes to show that it was originally derived from the Greek: but by intermingling with the surrounding nations, the language, in the course of time, and by negligence, became corrupted. Grotius thinks it was the same as that of the Cappadocians.—See the treatise of Jablonski, and Kuinoel, *In Lib. N. T. Historicis Comment.* vol. iv. p. 482.

NOTE 14.—PART XI.

THE various particulars of this remarkable narrative; the opinions of the ancients on the incarnations of their gods; the reason why Barnabas was considered as Jupiter, and Paul as Mercury; the opinion of Chrysostom on the vehement and effectual manner in which the apostles repressed the intended homage of these

people, &c., are discussed at length in two treatises of the *Critici Sacri*, vol. xiii. by Christoph. Frederic. Boerner and Jo. Jacob. Pfizer, to which the reader is referred.

NOTE 15.—PART XI.

It is probable that the Jews persuaded the people that the apostles were magicians.

The account which Mr. Faber has given in his valuable treatise *On the Origin of Idolatry*, of the rise of the superstition here alluded to, is confirmed by all the researches I have been able to make.

NOTE 16.—PART XI.

THE original is χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν. The word χειροτονέω, literally interpreted, signifies "to stretch forth the hand;" and it was used to denote the action by which the ancient Greeks, in their military councils, expressed their approbation or disapprobation. Thus we read in Xenophon, *Anab.* lib. iii. 3, 22, καὶ οὕτω δοκεῖ ταῦτα ἀνατείνειν τὴν χεῖρα. Ἀνέτεινον ἅπαντες—From this signification of the word it was afterwards used, as in this passage, in the derived sense, "to appoint, constitute, or ordain."—See Dr. Hammond's learned and conclusive note on this subject. Hesychius, ap. Schleusner, renders the word in this sense χειροτονεῖν καθιστᾶν. ψηφίσειν: and Suidas interprets χειροτονήσαντες, by the synonym ἐκλεξάμενοι. See also Wetstein, *N. T.* tom. ii. p. 198.

NOTE 17.—PART XI.

THIS verse is not to be read parenthetically, but as a continuation of the declaration of St. Paul and Barnabas—"They declared what great things God had done to them; but (said they) there have risen up some of the sect of the Pharisees who have professed their faith in Jesus," &c. Beza was probably the first who observed this; and his ancient manuscript gives a hint of it. Nothing, says Markland (ap. Bowyer) is more certain. At the end of verse 4, after μετ' αὐτῶν, put only a comma.

NOTE 18.—PART XI.

ON THE TIME OF THE COUNCIL OF JERUSALEM.

IN Gal. ii. 11, 12, &c. we read that Peter was reproved by Paul for consenting, at the

instigation of the Judaizing converts, to press upon the Gentiles the observance of the ceremonial Law.

Doddridge would place this occurrence after the present council of Jerusalem; Dr. Hales, relying on the ingenious remark of Basnage, before that event. Peter (says Basnage) would in all probability have opposed every attempt to establish the works of the Law among the idolatrous Gentiles, if the present apostolic decree had been then enacted. In this point of view the speech of Peter on this occasion may be considered as a noble retraction of his former conduct. It is probable that St. Peter came to Antioch from Rome, Antioch being peculiarly under Roman protection. The general tradition is, that St. Peter was bishop of Antioch seven years.

The efforts of the false brethren (Gal. ii. 4.) who endeavoured to persuade the faithful of the Gentiles, that unless they were circumcised they could not be saved, occasioned the council of Jerusalem, to which St. Paul and Barnabas were sent. (Gal. ii. 1.) Titus accompanied them. (Gal. ii. 1.) We have reason for thinking that they took him with them in the room of John, surnamed Mark (Acts xiii. 13.), whom they had left in Pamphylia.

This third voyage of St. Paul to Jerusalem (Acts xv. 4.) is placed about the forty-ninth year of Christ, and ninth of Claudius; it being evidently the voyage of which the Apostle speaks (Gal. ii. 1.), "fourteen years after I went up again to Jerusalem." The epocha of fourteen years being dated from his conversion.

This "fundamental date," as Dr. Hales very justly calls it, has been adopted by Petavius, Pearson, Barrington, Lardner, Paley, Michaelis, Hales, and the great majority of commentators. All of whom unite in referring the apostolic council to the year 49.

It has, however, been much disputed, upon the grounds of the ambiguity of the original expression,—*ἐπειτα διὰ δεκατεσσάρων ἔτων πάλιν ἀρέβην εἰς Ἱερουσόλυμα*, Gal. ii. 1.

It has been contended that these "fourteen years" are rather to be counted from Paul's visit to Jerusalem, three years after his conversion, A.D. 35+3=A.D. 38 (Gal. i. 18.), which would give the date of the council, A.D. 38+14=A.D. 52, three years later. And this has been adopted by Jerome, Usher, and others, and A.D. 51, by the Bible Chronology.

But it is more natural to refer them to the fundamental date of his conversion; especially as another *ἐπειτα* intervenes (Gal. i. 21.), to break the connexion with the first visit to Jerusalem, (Gal. i. 18.)

Lardner observes, that the expression *διὰ*, signifies "about," or "during," and that the fourteen years are current, not complete. If so, the date of the council should be A.D. 35+13=A.D. 48, which, perhaps, is rather more correct.

But Paley doubts whether the visit to Jerusalem might not have been different from that at the time of the council, from the following differences in the circumstances of both. (*Horæ Paulinæ*, p. 195–207.)

1. Titus is mentioned as accompanying Paul and Barnabas, in the Epistle, but not in the Acts.

But Titus is plainly included in the definite expression of their attendants, and "certain other of them," (Acts xv. 2.) The name of Titus is nowhere found in the Acts.

2. Paul is said to have gone up to Jerusalem by revelation (Gal. ii. 2.), whereas he is represented as deputed by the Church of Antioch in the Acts.

Both these accounts are consistent; thus Peter was sent for by Cornelius, but the Holy Spirit directed him to go with the messengers, (Acts x. 20.)

3. Paul communicated his Gospel to the Gentiles, "privately to them which were of reputation," or the pillars of the Church, Peter, James, and John (Gal. ii. 2–9.), for which there seemed to be no occasion, since this formed the subject of his public mission, (Acts xv. 4.)

But Paul's particular mission, as an extraordinary apostle to the remote Gentiles, Acts xxii. 21. (*μακρὰν εξαποστειλῶ*), would have been offensive to the mother Church in general. The public avowal of it afterwards, at Jerusalem, occasioned great offence to the Jewish zealots, and much persecution to the Apostle, (Acts xxii. 22., &c. and xxvi. 21.)

4. The last and chief difficulty is, that in the Epistle no notice is taken of the deliberation and decree of the council of Jerusalem, which formed the business for the sake of which they were sent thither from Antioch.

But Paley himself has furnished satisfactory answers to this:—

1. It was not agreeable to St. Paul's manner to defer much to the authority of the apostles, with the chief of whom he reckoned himself equal; as receiving his commission not from man, but immediately from Christ himself, (Gal. i. 1.)

2. The authority of the council of Jerusalem would have little weight with the Gentile Galatians. He, therefore, argues the point with them upon principle.

3. The decree did not go the length of the Epistle, for the latter abrogated the Mosaic institution, even to the Jews themselves, in the case of justification by faith.—See Hales's *Anal. of Chron.* vol. ii. part ii. p. 1110.

NOTE 19.—PART XI.

THIS quotation seems to be taken from the LXX's version of Amos ix. 11, 12., which reads,

"the residue of אֶדוֹם," or "Edom," which latter word is used to this day by the Jews, as a convertible term with אֲדָמָה, to express the pagan, heathen, or Gentile world. Many references to prove this point might be selected from the Jewish prayers which are now used in their synagogues.

NOTE 20.—PART XI.

ON THE APOSTOLIC DECREE RESPECTING BLOOD, &c.

To eat things offered to idols was a Gentile rite^a. To eat the flesh of animals, without pouring off the blood, and to partake of the blood, were also common observances^v. The expression, *πρωτόν γεύας*, alludes to the manner in which the Gentiles prepared their food. They were accustomed either to enclose the carcase of the lamb, or animal, in an oven, or vessel, and dress it in its own vapor or steam; or otherwise so to kill it, that the blood should not be shed, but remain in it. They were sometimes (Cic. pro Muræna) accustomed to kill fowls by suffocation.

With respect to the last command, it is evident that offences of this kind were regarded as of no consequence among the heathen. I interpret the word *πορνεία*, with our translators of the Bible, not thinking it worth while to consider here Michaelis's criticism on the passage.

The writer who has paid more attention to this subject during the last century than any other, is Lord Barrington, who supposes that the decree was made for the Proselytes of the Gate alone: that is, as we have already observed, for those Gentiles by birth, who quitted the heathen idolatry, but did not fully embrace the Jewish religion; and who, on account of their forsaking paganism, and abstaining from the four things here mentioned, were permitted to dwell in Palestine, and had several civil privileges allowed them, with liberty to join in all acts of worship in use before the Law, on condition only that they conformed to the laws of society, and those laws here enjoined.

In the fourth essay of the *Miscellanea Sacra*, Lord Barrington endeavours to prove that the decree was not binding upon any but Christians, who had been Proselytes of the Gate, and to them only, while the Jewish polity lasted; and therefore it abridges no other Gentile Christians

of the liberty which the Gospel intended to give.

By things offered to idols, which are prohibited in the first article, he understands any meat or drink offered to an image or idol, but especially such as had been offered in the idol's temple.

By blood is meant the blood separated from the flesh, which was generally done with the greater beasts, and either drunk by itself, or mixed with other liquors, or flour, or spice, &c.

By the third proposition is understood creatures strangled or suffocated, with design to keep the blood in them, in order to be eaten; which was generally done in fowls, birds, and game: and I imagine every animal was understood to be strangled, which was not slain in such a manner as to have its blood "poured out," (Levit. xvii. 13.)

And by the last article Lord Barrington understands uncleanness of every kind, the abominations practised by the heathen in their worship to their idols.

That these things are forbidden to the Proselytes of the Gate will appear from the 17th and 18th chapters of Leviticus.

The address of the letter is not to all Gentiles indiscriminately, but to the Gentiles which are turned unto God in Antioch, Syria, and Cilicia.

The direction would probably have included the Gentiles also in Pamphylia, Pisidia, &c. had they not been brethren of another sort, and that the decree did not concern them. St. Paul delivered the decree to the Churches in Lystra and Derbe, to be kept by them: but though it was intended as a general rule for Proselytes of the Gate, wherever they might happen to be scattered abroad, yet it was only *addressed* to the brethren in Syria and Cilicia. But Lord Barrington supposes that there is a transposition, and that the 5th and 6th verses of the 16th chapter should be added to the end of the 15th; being thus read, the order of narration will appear more proper. However, even if this is not the case, and the decree were addressed to all the Gentiles, it is extraordinary that it was not carried farther on to Rome, Greece, &c.

Why are these things forbidden, he observes, more than eating swine's flesh, or other unclean things, but because they were forbidden to the Proselytes of the Gate? even the order of the decree is the same as the prohibition in Leviticus, and it is not the order in which they are mentioned by St. James. Why forbid to the Gentile converts at Antioch what was allowed to the Corinthians? (1 Cor. x. 25, 27, 31. vii. 10, 28.) Thus it is evident that *all* Gentile Christians are not bound to observe the decree, and therefore it is not probable that it should be more necessary for the Gentiles of Antioch than those of Corinth.

As Christ's kingdom is not of this world, his

^a See Homer, *Odyss.* l. 473, and N 26. Virg. *Ecl.* 3. 77, &c.

^v Hom. *Odyss.* l. 8. v. 25.—Schoetgen. *Horæ Hebr.* vol. i. p. 461, quotes—Apicius, *De Arte Coquin.* l. viii. c. 8.—See, too, Tacit. *Annal.* xii. 47. The instance of Catiline's practical allusion to customs of this nature is well known.

doctrine and laws make no difference in civil regulations. He that is subject to heathen powers must be so still. He that is married must not seek to be loosed. Christian parents must love heathen children. Christian children must obey heathen parents, &c. Also (1 Cor. vii. 18, 20.) the principal character of the Christian religion is an entire freedom to comply with all customs in which there is no moral turpitude. In this the decree agrees, for it is only a list of abstinences that were enjoined on Proselytes of the Gate, in virtue of the obedience they owed to the civil law of Palestine.

St. Paul, so far from enjoining these abstinences to the idolatrous Gentiles, expressly declares that nothing is unclean of itself (Rom. xiv. 14, 20. Tit. i. 15. 1 Cor. x. 25, 27.); and no where, in *any* Epistle to the idolatrous Gentiles, does he insist upon or even mention the decree: indeed, his argument (Gal. v. 2.) expressly forbids a compliance with the Jewish customs. His reasoning is, that if a Gentile considered circumcision to be necessary to salvation, he laid a weight upon an obedience to the Law of Moses, which was in effect renouncing the mediation of Christ, and seeking to be justified by an observance of that Law by which "no flesh living could be justified." A Jew might be circumcised, and obey all the Laws of Moses, and yet not renounce Christianity; indeed, St. Paul bids the Jews continue Jews; that is, obey the laws of their country *as the laws* of their country, but not seek justification from an observance of them. If this hypothesis be true, the authority of this decree only lasted as a civil regulation, while the Jewish polity lasted, and therefore the advice founded upon it must cease with the existence of the Jewish nation, and, indeed, never could have been addressed to the idolatrous Gentiles.

Origen (continues Lord Barrington) was of opinion that the four prohibitions contained in the decree were particularly addressed to Proselytes of the Gate, though he imagined the *decree* itself to be addressed to all Christians.

The reason why these things were forbidden to the Proselytes of the Gate was, that they were at that time the chief enticements to and concomitants of idolatry. And as renouncing idolatry was the only reason why any one should desire to become a proselyte, and the only reason the Jews should grant it (as an idolator being guilty of high treason under a theocracy *was not* to be suffered to live), Moses expressly forbid those things which accompanied idolatry, and were likely to tempt them to a commission of the crime.

That the decree only related to the Proselytes of the Gate is attempted to be proved by many other considerations, to which the reader is referred.

Lord Barrington further considers the Church at Antioch to have been at first designed by

God, in his Providence, and continued all along as a Church made up of Proselytes of the Gate, to prepare Paul and Barnabas for preaching to the idolatrous Gentiles; and the Jewish Christians for receiving the news of whole churches being composed of those who had been idolatrous Gentiles; and to be in some sort, if I may so express it, the mother Church of the idolatrous Gentiles, as Jerusalem was of the Jews. For as the apostles and apostolic men were sent from the Church at Jerusalem to convert Jews, Samaritans, and Proselytes of the Gate, to which, afterwards, they returned to give an account of their success; so were the Apostles Barnabas and Saul sent on their first peregrination by the Church at Antioch, to convert the idolatrous Gentiles to the faith (Acts xiii. 2, 3, 5.), and return thither at the end of it, and "rehearse all that God had done with them." (Acts xiv. 26, 27.) Moreover it is to be observed, that Paul set out from Antioch on his second and third peregrination (Acts xv. 22.), and perhaps Barnabas and Mark did so likewise, (Acts xv. 39.) It is also highly probable, that after his first imprisonment at Rome, when he went up to Jerusalem, he might from thence go again to Antioch, as his custom was every other time he went up to Jerusalem after his becoming an apostle; in which case we have grounds for inferring that he set out again from that place on his fifth journey which he undertook as we learn from other passages of Scripture; though St. Luke does not carry the history of St. Paul so far.

Before having written this note, from the unassisted study of Scripture, I had come to the same conclusion, in opposition to those who would refer the Apostle's journeyings from Jerusalem. Antioch was a city extremely well suited to these designs of Providence. It was situated in Syria, a country that was thought by the Jews to be of a sort of middle nature, between the holiness they ascribed to Palestine, and the pollution of other countries; and like the Proselytes of the Gate, being neither holy nor profane, it became consequently a region fit for a great Church of the Proselytes of the Gate converted to the faith. If this should be allowed, it accounts for the rise of the question—For it does not seem probable that Jews should require heathen Gentiles, who had never dwelt or sojourned in Palestine, to be bound by Moses' Law—which they considered as obligatory only on themselves, or on those who would become Jews. And, indeed, I have some doubt whether at any time the zealots insisted on the necessity of the idolatrous Gentiles observing the Laws of Moses, as they did in relation to the Proselytes of the Gate. This hypothesis agrees with Peter's argument, which is entirely taken from the case of Cornelius, from which

^a See Reland's *Sacred Antiquities of the Hebrews*.

he deduces that as the Holy Ghost was given to this devout proselyte, on the observance only of these four precepts, and not of any of the other Laws of Moses; in like manner the same conditions, and no others, should be required of the Proselytes of the Gate, who had been converted to Christianity at Antioch. There was a famous Jewish university at Antioch, and we learn both from Josephus^x, and the Roman laws^y, that it was full of Jews, and of Proselytes of the Gate, who were always numerous where there were many Jews, and comprehended generally most of the well-disposed Gentiles, who did not go entirely over to the Jewish religion. The Proselytes of the Gate at Antioch had been first converted to Christianity by the men of Cyprus and Cyrene, who were among those dispersed at the first persecution that ensued upon Stephen's martyrdom, and are called Grecians, which should be rather rendered Gentiles, reading *Ἕλληνας*, and not *Ἑλληνιστίας*. And that they were devout Gentiles is further evident from the phrase, that, on the preaching of the men of Cyprus and Cyrene, they are said "to turn unto the Lord," they having been turned unto God already.

However correct and ingenious this system of Lord Barrington may be, and the opinion of the majority of commentators, who justly suppose that the abstaining from the four things was made to conciliate the Jews to their newly-adopted brethren of the Gentiles; it appears to me highly probable that a more spiritual meaning also may have been intended in the prohibition. It may be that the Apostle had a higher object in view, by instituting these four laws for their Gentile converts, and that these enactments contain a complete summary of Christian doctrine and practice.

The prohibition against idolatry does not seem to me to have been designed merely to forbid the offering of idolatrous worship to images of wood and stone; but to condemn also the indulgence of those vices which were sanctioned by the heathens, who had appointed a god or a goddess as the presiding patron of every vice.

The prohibition to eat the blood of the animal that was permitted to be used for food, might have been designed not only against luxury, as Delaney imagines; nor to prevent certain idolatrous practices, as Spencer and Young have represented. It is well known, that the blood of the animal that was to be offered in sacrifice, and afterwards eaten by the worshipper, was poured out at the altar; so was it necessary that he who would approach to God with acceptance, must sacrifice the inferior and animal nature, and offer unto God a spiritual homage. The blood aptly typified

also that Divine Sacrifice, whose blood was poured out, and who gave his life as a sacrifice for many; and thus the meaning of the prohibition to abstain from blood would be, "Remember Him who shed his blood for you; and die unto the world, with its affections and lusts, drawing near to God with a pure and contrite heart."

The abstaining from things strangled might have had a similar meaning. In these the blood was not poured out, and the sacrifice could not be accepted. This still declared, that without the shedding of blood there is no remission of sin—that the sacrifice of flesh is required of all of us that we may become new creatures.

The last command to abstain from impurity requires no observation.

I am confirmed in this view of the meaning of the apostolic decree, by the consideration that all the rites and ceremonies of the Mosaic Law had a spiritual as well as a typical signification. They were designed to keep the Jews as a distinct people, and to serve as a wall or partition between the Gentiles and themselves; but they all afforded, likewise, a moral instruction, and thus became the school-master to bring them to the Christ, who was to come: in the same way these enactments might have been formed to enforce the remembrance of that Messiah who had now appeared, and was exalted to the right hand of God.

It cannot be necessary to stop here to refute the conjecture of Bentley, that instead of *πορνείας* in this passage, we should read *χοιρῆτας*, as this emendation is unsupported by the authority of any manuscript. Neither does the interpretation of the word *πορνεία*, by Michaelis, who refers it to flesh offered to idols, and sold in the shambles, appear worthy of farther notice.

Dr. Delaney has endeavoured to prove that the prohibition to eat blood is still binding upon the Churches of Christ; and Dr. A. Clarke has embraced his opinion. I cannot say their reasoning appears to be conclusive. The arguments of Dr. Hammond, Dean Graves, and others, appear much more supported—that the prohibition has ceased upon this principle, that laws are no longer binding, when the reasons for their enactment cease to exist. If at some future day, when it shall please God to bring about the accomplishment of his prophecies, and receive the Jews into his Church again, the eating of blood and of things strangled shall prove a stumblingblock to the converts, it will then, perhaps, and not before that time, become the duty of Christians to obey the decree of the apostolic council.

Grotius^z asserts that the converts were

^x *De Bell. Judaic.* lib. vii. cap. iii. sect. 3.

^y Grotius in proleg. ad Luc.

^z In the treatise, *De Sanguine et Suffocato*, of J. Geo. Dorschæus, ap. *Critici Sacri*, vol. xiii. p. 451–460. Spencer, *De Legibus Hebræorum*.—Delaney's

bound to abstain from blood, because it was so ordained to all the sons of Noah. He quotes from Tertullian, that the Emperor Leo considered it unwholesome, and prohibited it by an edict. He further argues, that the observance of a command so easy was not liable to the charge of superstition, and that the eating blood made men fierce and savage.

He then endeavours to prove that the Christians were not commanded to abstain from blood, merely lest the Jews should be offended, which he would prove from the fact, that the converts abstained from blood, where no Jews were present, a circumstance which rests upon the authority of Eusebius and Tertullian. Grotius proceeds to demonstrate this point from the apostolical constitutions.

Dorschæus replies to these assertions, that the precepts of Noah obliged only the Proselytes of the Gate—that it is even doubtful if these precepts are other than a rabbinical tradition—it is doubtful if all the precepts of Adam and Noah were binding on mankind in general. He asserts, it is not true that Christ took nothing from the precepts of Adam and Noah, and only added to them new precepts. He then invalidates the authority of Tertullian, and the Emperor Leo; and in reply to the two last observes, that the facility of obedience is no criterion of the reasonableness of a command, and ridicules the opinion that eating blood in a state prepared by cookery can be injurious.

Dorschæus then attempts to show that it was by no means an universal opinion among Christians, that they were to abstain from blood, and refuses to depend on arguments drawn exclusively from the apostolical constitutions.

Witsius has shown, in his discussion on the council at Jerusalem, that the more reflecting Jews believed that the pious among the heathen might be saved without circumcision. And he observes, that the discussion at the council of Jerusalem does not weaken the claim of the apostles to inspiration. They were unanimous, but it was necessary to satisfy the consciences of their converts.

NOTE 21.—PART XI.

ON THE SPIRITUAL GIFTS, TITLES, AND OFFICES, IN THE CHURCH OF ANTIOCH.

THE Part of this Arrangement of the New Testament, which we have now concluded, contains an account of the first preaching of the Gospel to the Gentiles by St. Paul, who was

Treatise in *Revelation examined with Candor*.—Young's *Religion designed to prevent Superstition*, 2 vols. 8vo.—Barrington's *Miscellanea Sacra*.—Witsius, *De Vita Pauli Melctem. Leidens.* cap. iv. sect. iv. and vi.

miraculously elected from his brethren for that particular purpose. In the former stages of the infant Church, we have hitherto found that an authority was exercised by one instructor over another, and that the higher order possessed powers which were not enjoyed by the lower. The *Gentile Churches* were principally founded by the Apostle St. Paul; and the question therefore respecting the constitution of these Churches divides itself into several branches, first, whether any or what control was exercised by the Apostle himself over the Churches in general under his jurisdiction; and, secondly, whether there are any proofs that he delegated to others the powers he had himself exerted. These points appear to be at once decided by two passages of Scripture, the one in Acts xiv. 23., where we read that the apostles Barnabas and Saul ordained them elders in every Church; and the other in Titus i. 5., where St. Paul tells Titus—"I left thee in Crete, that thou shouldest ordain elders in every city, as I had appointed thee;" and he then proceeds to descant on the necessary qualifications of him, on whom the honor of ordination should be conferred.

The Church at this time was one society, and it was subject throughout to the superintendence of the apostles.

The apostles at Jerusalem till this time took care to superintend all the converts: they commissioned Barnabas to go as far as Antioch, where the greatest number of proselytes was assembled. He obeyed, and visited the several Churches as far as Antioch, and confirmed the converts in their faith. The account of his mission is so briefly related, that we are informed only in the most general terms of the manner in which he exerted his authority. But this instance proves that the apostles possessed the right of superintendence over the Churches out of Judæa, as well as those in their own country, or they could have had no authority to send one of their number to the Church of Antioch.

The title "Prophets," which is given in this passage to Judas and Silas, and is applied to a class of teachers inferior to the apostles, naturally leads us to inquire concerning the nature of the gifts that were imparted to the Church at this time, as well as the consequent gradations in the ministry which those gifts were intended to produce.

Even in the bestowment of these holy gifts an order and distinction was observed, which clearly points out a distinct gradation of rank in ecclesiastical government. We will begin with the apostles, who were distinguished above all the others by the most excellent gifts and powers: next to whom were placed the prophets, who were inspired men, foretold future events, and were also preachers of the Gospel: while others, from the portion of grace they had received, necessarily were considered of subordinate rank.

There is ever an harmonious uniformity in the plans of Providence enforcing the same divine truths.

"As at the first settling of the Church of Israel in the wilderness," says the deeply-learned Lightfoot, "so it was in the first settling of the Gospel. The first fathers of the Sanhedrin in the wilderness were endued with divine gifts, such as we are speaking of; but when that generation was expired, those that were to succeed in that function and employment were such as were qualified for it by education, study, and parts acquired. So was it with this first age of the Gospel and the ages succeeding. At the first dispersing of the Gospel, it was absolutely needful that the first planters should be furnished with such extraordinary gifts, or else it was not possible it should be planted, as may appear by a plain instance—Paul comes to a place where the Gospel had never come: he stays a month or two and begets a Church; and then he is to go his way and to leave them. Who now in this Church is fit to be their minister? they being all alike but very children in the Gospel: but Paul is directed by the Holy Ghost to lay his hands upon such and such of them; and that bestows upon them the gift of tongues and prophesying; and now they are able to be ministers, and to teach the congregation. But after that generation, when the Gospel was settled in all the world, and committed to writing, and written to be read and studied, then was study of the Scriptures the way to enable men to unfold the Scriptures, and fit them to be ministers to instruct others; and revelations and inspirations neither needful nor safe to be looked after, nor hopeful to be attained unto. And this was the reason why Paul, coming but newly out of Ephesus and Crete, when he could have ordained and qualified ministers with abilities by the imposition of his hands, would not do it, but left Timothy and Titus to ordain, though they could not bestow these gifts; because he knew the way that the Lord had appointed ministers thenceforward to be enabled for the ministry, not by extraordinary infusions of the Spirit, but by serious study of the Scriptures; not by a miraculous but by an ordinary ordination."

1. The apostles, then, were expressly chosen and appointed by our Lord himself, John xvii. 18. xx. 21. Acts i. 24, 25.

2. They had all seen Christ in the flesh,

αὐτόπται (Acts i. 8.), and so became witnesses of his resurrection, 1 Cor. xv. 5, 7.

3. They were personally instructed by our Lord, Luke xxiv. 45. John xx. 22. Acts ix. 4, &c.

4. They were infallible in their teaching, John xiv. 26. and xvi. 13. Luke xii. 11, 12. Matt. x. 19, 20.

5. They were the common instructors of the world, Matt. xxviii. 19. Mark xvi. 15.

6. They had the power of imparting to others the gifts of the Holy Spirit, Acts vi. 6. and viii. 15, 17.

7. They were endowed with miraculous powers, Matt. x. 1. Acts iii. 6.

8. They had miraculous power to punish offenders, Acts v. 8, 9.

9. Their wonderful success in their ministry was miraculous, Acts xi. 14, &c.

In all these respects St. Paul was equal to either of the apostles.

1. He was called by Christ himself, Gal. i. 1.

2. He saw Christ, 1 Cor. ix. 1.

3. Was taught by Christ, Gal. i. 12.

4. Was infallible, 2 Cor. xiii. 3. 1 Thess. ii 13. and iv. 8.

5. Teacher of the world, Acts xiv. 27. 1 Tim. ii. 7.

6. Imparted the Spirit, Acts xix. 6. 1 Tim. iv. 14.

7. Miraculous powers, Acts xix. 11, 12. and xxii. 9.

8. Power to inflict punishment, 2 Cor. x. 8. Acts xiii. 11.

9. And no apostle was more successful in his ministry, Acts xxvi. 20, 22. 1 Thess. i. 5, &c. Rom. xv. 17–19.

It is exceedingly difficult to define with accuracy the precise powers of the miraculous gifts, and the exact titles of the ministers who were severally endowed with them, and the functions which they individually performed in the Church. Grotius, Vitranga, Lightfoot, and many others of the most learned, have discussed the subject, and have come to different conclusions. The principal theologian of later days, who has written on this part of the sacred narrative, is Lord Barrington, with whom Dr. Hales, with the exception of some trifling differences of opinion, is generally agreed.

The former has arranged the gifts of the Spirit, the offices of those persons on whom they were confirmed, and their different titles, in the following manner:—

T A B L E.

1 Cor. xii. ver. 8, 9, 10. To one is given	Ver. 23. The possessors of which he re- spectively appointed	Ver. 29, 30. They are repeated with some variation, are all
1. <i>Λόγος σοφίας^a</i> , the word of wisdom.	1. <i>Πρῶτον ἀποστόλους</i> , apostles.	1. <i>Ἀπόστολοι</i> , apostles.
2. <i>Λόγος γνώσεως^b</i> , the word of knowledge.	2. <i>Δεύτερον προφήτας</i> , prophets.	2. <i>Προφῆται</i> , prophets; that is, such prophets as were at the same time apostles.
3. <i>Πίστις^c</i> , faith.	3. <i>Τρίτον διδασκάλους</i> , teachers.	3. <i>Διδάσκαλοι</i> , teachers.
4. <i>Χαρίσματα ἰαμάτων</i> , the gifts of healing ^d .	4. <i>Ἑπεὶτα δυνάμεις</i> , miracles.	4. <i>Δυνάμεις</i> , workers of miracles.
5. <i>Ἔνεργήματα, δυνάμεων</i> , working of miracles ^e .	5. <i>Εἶτα χαρίσματα ἰαμάτων</i> , healing.	5. <i>Χαρίσματα ἰαμάτων</i> , healing.
6. <i>Προφητεία^f</i> , prophecy.	6. <i>Ἀντιλήψεις^h</i> , helps.	} 6. <i>Γλώσσαις λαλοῦντεςⁱ</i> , speakers of tongues.
7. <i>Διακρίσεις πνευμάτων^g</i> , discerning of spirits.	7. <i>Κυβερνήσεις^k</i> , govern-ments.	
8. <i>Γένη γλωσσῶν</i> , divers kinds of tongues.	} 8. <i>Γένη γλωσσῶν^k</i> , diversities of tongues.	} 7. <i>Διερμηνεύοντες</i> , interpreters.
9. <i>Ἑρμηνεία γλωσσῶν</i> , the interpretation of tongues.		

^a That *λόγος σοφίας* signifies the knowledge that was the peculiar gift of an apostle, see the second Essay in the *Miscellanea Sacra*.

^b That *λόγος γνώσεως* signifies the knowledge peculiar to the highest rank of prophets, see the second Essay.

^c By *πίστις*, Mr. Locke here understands such a full persuasion of the truths which the teacher taught, as enabled him to speak with the assurance and authority that became a teacher or a doctor, (Locke in loc.) ; and that faith stands for a firm persuasion or assurance may be seen in many other places; see 1 Cor. xiii. 2. Matt. xvii. 20. Mark iv. 40. Luke xvii. 6. Rom. xiv. 22, 23. James v. 15.

^d Gifts of healing, ver. 30., may signify the gifts that were beneficial to men's bodies, as teaching was to their minds; and might, perhaps, be exercised on the illuminating prayer of faith. The reason of the gift of healing being given may have been—1. That it had been sometimes given to prophets under the Old Testament. 2. That it was beneficial. 3. That it was necessary to cure the distemper inflicted by the power of the apostles in the exercise of discipline in the Church.

^e Working of miracles being distinguished here from the gifts of healing, may signify something that implies a greater power; as raising the dead; laying storms; turning water into wine; feeding multitudes with a small quantity of provisions, &c. These two gifts are evidently transposed in the three lists.

^f By *προφητεία* here may be understood, that lower sort of prophecy, of which St. Paul chiefly treats (1 Cor. xiv.), and which Lord Barrington considers as branched out into lower revelations, exhorting, praying, and singing in the Spirit. Though I apprehend the same word, namely, *προφητεία*, Rom. xii. 6. and Eph. iv. 11., means the higher sort of prophecy, as it stands there before the gift of teaching; whereas here it is placed after it.

^g As prophecy takes in lower revelations, exhortation, praying, and singing in the Spirit; so, perhaps, *διακρίσεις πνευμάτων* may signify the

particular gift which those had who were most able to judge, whether those several performances proceeded from the Spirit or no; see 1 Cor. xiv. 29. where the Apostle says, "Let the prophets speak, two or three *at a time*, and let the others judge," (or discern), *διακρινέτωσαν*. Where judging, or discerning, follows prophesying, as *διακρίσεις πνευμάτων* follows *προφητεία* here; see also 1 Cor. ii. 15. where the spiritual man is said to judge, or discern, even the things revealed by the higher prophets.

^h *Ἀντιλήψεις* in the second list (helps) may answer to prophecy; inasmuch as those who had the gift of lower prophecy were the persons that chiefly assisted, or helped the Christians in the public devotions.

ⁱ *Κυβερνήσεις* stands here, as I suppose, for discerners, or triers of spirits.

^k Perhaps the apostle makes *γένη γλωσσῶν*, in the second list, answer both to tongues and to the interpretation of tongues in the first.

^l And perhaps *γλώσσαις λαλοῦντες*, in the third list, may comprehend prophecy, discernment of spirits, and the gift of tongues in the first list; inasmuch as these were generally the subjects those spoke of who had the gift of tongues. For we may always observe, throughout the history of the Acts, that those who had the gift of tongues prophesied, or spoke, the wonderful things of God, or magnified God: and St. Paul, in the fourteenth chapter, seems to intimate, that at least many of those who had the gift of tongues, could prophesy, in the sense I have explained it; because he bids them prophesy rather than use the gift of tongues. St. Mark uses the gift of tongues even in something a larger sense than this; and puts it for all the illumination which was ever uttered by the gift of tongues (Mark xvi. 17.), as is plain from his not mentioning any other gift of illumination there. St. Paul places this gift last, except the interpretation of tongues, because it was of the least use and benefit in the Church, 1 Cor. xiv. 19–23., and in order to beat down the folly of the Corinthians, who prided themselves so extravagantly in it.

the literal interpretation, and translates the passage "I will also grant their prayer for peace and truth." He defends this rendering by observing, "עָרַר signifies to pray in a devout, fervent manner. Hence עֵרַר may well be construed a devout and fervent prayer; and to manifest to any one his petition seems to be the granting of it." The learned author should have been fully warranted in thus interpreting the phrase גָּלִיתִי עֵרַרְתִּי, "to grant a prayer." It is not sufficient, in endeavouring to ascertain the meaning of a passage in Scripture, to inquire what *may* be the possible sense; but what is first the literal, and then the secondary meaning. If we render the word עֵרַר by "fervent prayer," instead of "abundance," we are still unwarranted in rendering the word גָּלִיתִי "I will grant," which is unsupported by any authority. Even if we adopt its usual primary meaning "I will reveal," and translate the rest of the passage as Dr. Blayney proposes, we shall obtain only a probable signification. The prophet is predicting the future prosperity of Jerusalem, and its temporal recovery of wealth

and prosperity. From this prediction he passes, as is usual, to a more spiritual promise, and prophesies the full manifestation of their devout prayer for peace and truth in the latter days. Peace and truth were spiritual blessings, of which the restoration of the Jews from their captivity was highly typical and illustrative. Neither is it improbable that the apostle alluded to this prediction when he used the word *χαρίσματα*, which is only found twice in the New Testament, in the Epistles to the Corinthians, 1 Cor. xii. 7. 2 Cor. iv. 2. I cannot, however, remember any authority for thus rendering the word עֵרַר. Buxtorf supports the sense given by our translators, who, it should ever be remembered by the proposers of new meanings, were among the most eminent Hebrew scholars of a very learned age.

The gifts which are thus represented as bestowed for the common benefit are first arranged under three general heads, (1 Cor. xii. 4-6.) and are then divided into nine particulars. The three general heads are—

διαφέσεις	{	χαρισμάτων διακονιῶν ἐνεργημάτων	{	differences or diversities	{	of	{	gifts administrations operations	{	but the	{	same Spirit. same Lord. same God.
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Διαφέσεις is only used in the New Testament in this passage. It frequently occurs in the Septuagint in the same sense in which our translators have rendered it. It corresponds with the Hebrew word כִּחְלָקָה 1 Par. xxiv. 1. and xxvi. 1, 12, 19. "The divisions," or "classes," which would be possibly a better word to express the meaning of the apostle than either "differences" or "diversities."

The word *χάρισμα* does not occur in the Septuagint. It is, however, derived from *χαριτόδομα*, which is frequently used. Its evident meaning is a spiritual gift, or endowment of the mind, which could not be mistaken for the natural or cultivated talent of the teacher, upon whom it was conferred.—See Rom. i. 11. 2 Cor. i. 11.

Διακονία does not occur in the Septuagint, but it is found in 1 Maccabees, xi. 58., where it is used to describe the service or furniture which Antiochus sent to Jonathan the high priest, for the service of the temple, in addition to the golden vessels—ἀπέστειλεν αὐτῷ χρυσῶματα καὶ διακονίας. Schleusner quotes from Athenæus, lib. v. t. ii. p. 342, a passage in which *διακονία* is used to denote the instruments which are in daily use.

In the New Testament the word is repeatedly used to describe the general office or ministry consigned by our Lord to the apostles and teachers of the Church, (Acts i. 17. xx. 24. xxi. 18. Rom. xi. 13.) The services they were commanded to perform were the appointed means of grace, for the perpetual and common service of the Church.

Ἐνεργημα is not to be found in the Old Tes-

tament, but in the Apocrypha only, Ecclus. xvi. 16. see Compl. It is derived from *ἐνεργέω*, and is well translated by Macknight, "In-workings." It is used but twice in the New Testament. Is it not possible, as these in-workings are ascribed to God the Father, that they may mean both those ordinary influences which proceed from the Holy Spirit of God, by which we alone can become the children of God, and say, "Abba, Father," and the right efforts of reasoning and the natural powers of the mind, which God, as the Creator, has implanted in all human beings? They appear to be different from the *χαρίσματα* of the Spirit, and to be distinguished from them.

It will be observed that the various gifts which build up the Christian Church, though they are all called the gifts of the Spirit, are ascribed in their arrangement by St. Paul, to the three Persons of the Holy Trinity. This is done, however, in such a manner, that the character under which each has been revealed to mankind is carefully preserved. The Father is the Creator of man; to him is assigned the internal, natural energy or operations which he originally implanted in the human creation, or creature, and *upon* which, and *with* which the Spirit of God acts. The Son of God is the Redeemer; to him are ascribed the ministrations or offices which himself established as the appointed means of grace. The Spirit of God is the Sanctifier; to him are assigned the gifts which produce holiness within, and convince the world of the truth of the Gospel, of righteousness, and judgment. And all these are

rightly said to be the gifts of the Spirit, as it is the Spirit of God alone, which, by its sacred office, overrules and changes the natural energies of will, understanding, and all the powers of mind which God has given us, and which makes all the means of grace appointed by Christ effectual; and by pouring into the soul of man its own purifying, consoling, peaceful influences, makes us spiritually fit to become for ever the companions of superior beings.

From this general classification of the gifts of the Holy Spirit, or of the Holy Trinity, we proceed to the particulars.

The first is *λόγος σοφίας*, which seems to have been peculiar to the apostles. The word *σοφία* is repeatedly used in the LXX. It corresponds to *בִּינָה*, Prov. ii. 3. and iii. 5. *understanding*—to *דַּעַת*, *knowledge*, Prov. i. 7. and to *חִכְמָה*, *wisdom*, Isa. xi. 2. where *σοφία* is described as one of those gifts of the Spirit which should rest upon Christ. In the enumeration in the passage in Isaiah, are three words, which in various other passages of the LXX are rendered by *σοφία*, *חִכְמָה*, *בִּינָה*, *דַּעַת*, and which are in this place respectively rendered by the LXX, *σοφία*, *σύρεσις*, and *γνώσις*. This circumstance might appear, at first sight, to destroy the validity of any argument as to the meaning of the word *σοφίας* from the LXX, if we did not take into consideration the difficulty which the Septuagint translators unavoidably found in discovering a variety of phrases to express the synonymous terms in the Hebrew.

Some further light may be thrown upon the meaning of the word *σοφία*, in this passage, if we consider the use of the word *חִכְמָה*, to which it corresponds in Isa. xi. 2., in the description of the Sephiroth of the Jewish Cabbala¹. The learned Vitringa is of opinion, that the Sephiroth was an emblematical description of the Messiah. Whether this hypothesis be tenable, we cannot now stop to inquire. The first of the

ten Sephiroth was the *כֶּתֶר*, or crown, which was placed on the head of the personage, whom Vitringa has represented as the emblem of the Messiah. The two next were *חִכְמָה* and *בִּינָה*, *wisdom* and *prudence* or *knowledge*.

The word *σοφία* is likewise used in the Apocryphal book of *The Wisdom of Solomon*, to express, as Schleusner conjectures, the art of governing: in which sense it is peculiarly applicable to the apostles. *Πρὸς ὑμᾶς οὖν, ὦ τύραννοι, οἱ λόγοι μου, ἵνα μάθητε σοφίαν*—"Unto you, O rulers! my words are addressed, that ye may learn wisdom." As the word is used in these various significations, each of them so peculiarly applicable to the powers and gifts with which the apostles were endued, we may conclude that each sense was intended to be combined by the apostle in the passage before us. "The word of wisdom," therefore, would imply all supernatural intelligence, and the highest endowments of mind, by whatever name they may be distinguished; together with the skill, talent, and power of governing, as wise men, the Churches they had already planted.

The next gift of the Spirit is *γνώσις*. This is a gift inferior to wisdom^m. It corresponds to *דַּעַת*. As it was the gift possessed by the prophets of the New Testament, it must denote the knowledge of future events; and, as they were teachers also, it probably included the learning that was usually acquired by industry, the experience given by time, age, and long intercourse with the world, and other talents, demanded by the circumstances of difficulty or danger in which they were placed. Lord Barington supposes that these prophets were likewise apostles. It does not appear that his proofs are decisive.

The third gift of the Spirit is *πίστις*, *faith*, and it was that which was imparted to the *διδάσκαλοι*, or *teachers*. The word *πίστις* is too well known to require explanation. In the New Testament it is variously used to denote conviction, firm belief, or unfeigned assent to the truth of Revelation. It denotes also the profession of religion, 1 Cor. ii. 5. and xv. 14. 2 Pet. i. 5, &c. and the mass or collected body of truths and doctrines taught by the apostles, Acts vi. 7, &c. 2 Tim. ii. 18. and iii. 8. Titus i. 4. 2 Pet. i. 1. Jude 3.

All these we may justly assign to the first teachers of Christianity, who were neither honored with the apostolic nor prophetic gifts. They would all firmly believe, profess, and practise the doctrines and the duties of their new religion. The *διδάσκαλοι* were not endowed with the same degree of inspiration as the prophets.

Πίστις, in the LXX, corresponds to the word

^m Etymol. ined. ap. Schleusner, *Lexicon in N. T.*—*γνώσις σοφίας διαφέρεται, γνώσις μὲν ἐστὶ τὸ εἰδέναι τὰ ὄντα, σοφία δὲ καὶ τὸ τὰ ὄντα γινώσκειν, καὶ τὸ τῇ τῶν ἀντιπλητόντων λύσει ἐπίστασθαι.*

¹ Lib. i. cap. cxi. p. 151. 3. "כֶּתֶר coronam sequuntur ordine חִכְמָה et בִּינָה sapientia et intelligentia, quas ad caput referendas esse, res ipsa loquitur. Quis ignorat, binas hasce virtutes Domino nostro Jesu Christo frequenter admodum attribui in Codice sacro? En verba Jesaiæ, וְנָחָה עָלָיו רוּחַ יְהוָה רוּחַ חִכְמָה וְבִינָה, *et quiescet super ipso spiritus Jehoræ: spiritus sapientiæ et intelligentiæ*. חִכְמָה solet jungi בִּינָה, vel תְּבוּנָה aut דַּעַת, ut et Paulus *σοφία καὶ γνῶσις* aut *γνῶσις* sæpe conjungit. Sapientiæ comes est prudentia et circumspectio, qua secundum sapientiæ regulas per amorem et timorem Dei, reprobatur malum, et eligitur, quod optimum est, in bonâ conscientia. Et alibi: בִּיחָן est *prudentia, γνῶσις*. Dexteritas judicandi et eligendi secundum veri et boni conscientiam. Nam prudentia utitur sapientia, ἐν πηλατοῖς. Hinc junguntur חִכְמָה וְבִינָה, *σοφία καὶ γνῶσις*. Prudentia mater est sapientiæ. Sapientia est virtus intellectus, qua res intelligimus in causis et finibus: prudentia judicii, qua res et actus ad fines illis convenientes disponimus, et dirigimus."—Vitringæ *Dissert. secunda de Sephiroth Cabbalitarum. Observ. Sacr.* lib. i. cap. x. vol. i. p. 128, &c. See also Burnet's *Archæologia Philos.* p. 48.

אמן; see Deut. xxxii. 20. where it is rendered "faith" by our translators. The primary meaning of the word אמן, is *steadiness*, or *firmness*, *constancy* and *stability*. God is called in Isa. lxx. 16. אלהי אמן, "The God of truth," or "faithfulness."

Another meaning is given to the word אמן, in Nehem. ix. 38ⁿ, where it seems to signify "a sure or firm treaty." The Septuagint translate the phrase διατιθέμεθα πίστιν. Our translators render the word אמן, adjectively. Their version of the passage is, "we make a sure covenant." In the book of Ecclesiasticus (chap. i. 33. and xl. 12, &c.) we meet with πίστις, in the same sense in which it is used in the New Testament. In these senses the word may be considered applicable to the passage before us. It was necessary that the teachers of the new religion should have "stability and constancy," as well as belief and purity; neither was it less necessary that they should enter into covenant with God, in consideration of the fulfilment of his promises in Christ; as the legislator of Israel had done, when he had recapitulated the mercies of God to himself, his people, and their common ancestors.

The fourth of these sacred gifts requires no discussion: the gift of healing was the power of curing diseases; the most common, though at the same time not the least wonderful of these mighty powers. Some confusion has been occasioned by the word δυνάμεις, which is used in two different senses, in verses 28 and 29. But on referring to the Septuagint, it will be seen that the word is there used in the same manner. It corresponds to כח, *strength*, *power*, &c. 1 Paral. xxix. 2. 2 Par. xxii. 9. and Esther ii. 18. to עֶבֶד, *a servant*. The persons invited by the king of Persia to his banquet, mentioned in this passage, were the great officers of his court, his higher and confidential servants. The officers of the Christian Church were peculiarly honored, and received the same appellation which designated the companions of a sovereign.

The fifth is evidently transposed in the three lists. The word ἐνέργεια does not occur in the LXX, though it is found in Ecclus. xvi. 16. as we have observed. It seems to refer to the highest possible enlargement of the natural faculties, by which the teachers of Christianity were enabled to perform wonderful cures. They were supernaturally instructed, perhaps, to anticipate the knowledge and discoveries of a future age; and to effect, likewise, wonderful healings of disease, by an agency superior to any efforts of medical science, past, present, or future.

In the next division of the miraculous gifts,

ⁿ In Arias Montanus' Bible, in the Septuagint, and in our own Bibles, this passage is chap. ix. ver. 38. But in Bagster's small Hebrew Bibles it is Nehem. x. ver. 1.

"prophecy," προφητεία, and "the discerning of spirits," are classed together with Ἀντιλήψεις, "helps," and Κυβερνήσεις, "governments;" which titles are equivalent, according to the arrangement in the third list, with Γλώσσαις λαλῶντες, "speakers of tongues." This division, as we may judge from the order which has hitherto proceeded regularly from the apostles to the lower gradations of the ministry, and the inferior gifts imparted to them, ought to signify something inferior to the gifts and titles which have been already enumerated. If we may, as we propose, fix the meaning of these much-controverted words from the LXX, we shall find this opinion most singularly confirmed. The word προφητεία is used in the LXX for the Hebrew וִיזוֹן, "vision," or "ecstasy," 2 Paral. xxxii. 32. Dan. xi. 14., which was a lower degree of inspiration than that which was given to Moses, who talked with the Divine Leader of Israel "face to face;" and consequently lower than was imparted to the apostles, who were honored in the same manner by the Sacred Oracle himself. Lord Barrington's opinion, therefore, though derived from other considerations, that a lower degree of prophecy is here understood, appears to be correct; as is, likewise, his additional remark, that in the word *prophecy* must be included the gift of teaching. As a necessary consequence, or as the inseparable attendant of this gift, was the power of discerning of spirits; which was the talent or faculty of discerning both the truth and certainty of what was spoken by other prophets, and likewise of ascertaining the thoughts and secrets of the hearts of those who might enter the Christian assemblies, and consequently of knowing the precise mode of teaching which his circumstances might demand.

The persons who possessed these lesser gifts of prophecy, and knowledge of the thoughts of men, are called ἀντιλήψεις, and κυβερνήσεις. The first of which answers to עֲזָרָה, "help," Ps. xxi. 19. (ap. LXX) and xxii. 19. of the English version.

"The word κυβερνήσεις," says Lightfoot, "is used by the LXX to translate תַּחְבִּלִּית (Prov. i. 5. xi. 14. xx. 18. and xxiv. 6.), which word imports not the act, but the ability to govern; and the words ἀντιλήψεις and κυβερνήσεις, in 1 Cor. xii. 28, 29, 30., imply helps to interpret the languages and sense of those who spake with tongues".

^o "Alter Revelationis internæ modus est.—quo vigilantes rapiuntur in ecstasi. cessante ad tempus usu sensoriorum exteriorum, dum a spiritu divino, aut Angelo Dei jussu imaginationi exhibentur et alte infiguntur imagines quædam, sive figuræ rerum mysticæ et propheticæ; aut Deus ipse, vel angelus, verba veluti cum iis faciens, eos de præsentibus aut futuris edocet. Hæc specie Deus se præcipue prophetis, certe illustrioribus, manifestum fecit, diciturque ea stylo Scripturæ V. T. וִיזוֹן visio ἀποκάλυψις."—Vitranga, *Obserr. Sacra*, lib. vii. cap. ii. p. 7.

^p *Life of Lightfoot*, by Strype. The Assembly

The speaking with tongues was the gift more commonly imparted than any other, as we read in the narrative of the conversion of Cornelius and his household. It was, therefore, of inferior estimation to those which were more rare. This consideration harmonizes with the rest of this perplexing division both of the miraculous gifts, and of those on whom they were conferred. The speakers with tongues were the assistants to the higher ministers, and were often of inferior degree; they possessed the ability to govern, and were thus prepared for the higher offices in the Church; they received the lower gift of prophecy, and the discerning of spirits.

The last of these miraculous gifts requires no discussion. It appears to refer to a further division of a still lower and inferior miraculous endowment. The converts who were baptized with Cornelius spake with tongues. I should conclude, from this division of the miraculous gifts, not that every convert was able to speak every known language, but only a certain number: and, with respect to the interpreters here mentioned, we may conclude that they were persons who repeated to some of the people, in their own language, those addresses of the apostles which were spoken to another portion of the congregation, in their native tongue. As the Jews were every where dispersed, the congregations of the primitive Christians must have generally consisted of the Israelites who spake the Aramaic or Syriac dialects, and of the natives of the countries where they sojourned. In commercial towns there would be frequently assemblies, composed of strangers from the most opposite quarters of the world, to whom these divisions of the miraculous gifts would be the most convincing of all arguments.

Whatever might have been the nature of the miraculous gifts which were imparted by the Spirit of God to the first teachers of the Gospel, it is certain they were all subject to the apostles, and the apostles to each other, in council. Their powers were not derived from the people, though they were imparted for the instruction of the poorest, and meanest, and most despised among them. They were accountable to God and to his apostles. The caprice of the multitude was not their rule of action: and while they sedulously labored for the common benefit, they never derived their doctrines from those whom they were ordained to superintend and teach; nor did they allow their separate congregations to dictate to them as to the doctrines they were to inculcate.

The flocks did not then choose their shepherds; the children did not ordain their spiritual fathers. Free from all inferior motives, unam-

bitious of honor and popularity, careless of wealth, undaunted by persecution, unsubdued by danger and difficulty, the first teachers of the Gospel regarded with equal affection the favor or the hatred of the rich and poor. Bold, zealous, firm, and holy, their lips preserved knowledge, and the people learned the Law from their mouth. Happy is that Church whose clergy are thus devoted to the service of the people committed to their charge—who are faithful in the discharge of their sacred duties, “not with eyeservice, as men pleasers, but with singleness of heart, as unto God.”

Such were the gifts, titles, and offices, by which the Christian Church was now united. It formed, at this time, wherever it was dispersed, one large society. The persons who presided over it (and no society can exist without some order or form of government), derived their authority not from the people, but from God. These divinely-appointed heads, in the process of time, ordained fit persons, who were generally known to and approved by the people, among whom they lived, to the office of teacher. If these teachers deviated from the form of sound words and the apostolic doctrine, they were responsible to the authority which had empowered and commissioned them to teach: and the apostles themselves, as in the instance of St. Peter, were controlled by their equals in power. Christ was the invisible Head of the Church, and the supremacy of Peter, or of Rome, was unknown; all was rightly and efficiently organized for the building up, in this evil world, the outward and visible Church of Christ, by which the invisible and the spiritual Church, as in the days of Noah, might be conducted safely to the kingdom of Christ and God. Wicked and inconsistent Christians, as we learn from the Epistles, were members of the visible Church even in the apostolic age—it is so at present. God alone can separate the good from the bad at the last. It is our duty, while we are in the body, to continue to build up the visible Church; to establish and to insist upon external religion, the means of grace, the right administration of the sacraments, the purity, honor, and independence of the Christian priesthood; and to maintain, “in spite of scorn,” its scriptural government in the world. Thus, by obedience to the example of the apostles of God, we may bring many millions of our forsaken brethren of mankind from among every nation under heaven, within the visible Church on earth, and lead them, by the power of the Spirit of God, to the spiritual Church above⁹.

of Divines wished to justify the lay eldership of the Presbyterians from the word *ἐπὶ τοῖς αἵματι*, in this passage, which Lightfoot answered by the above criticism.

⁹ Lord Barrington's *Miscellanea Sacra*, vol. i. p. 166, 167. This treatise is one of the tracts in the collection of Bishop Watson.—Hales's *Analysis of Chronology*, vol. ii. part ii. p. 968.—Doddridge's *Family Expositor*, vol. iv. p. 67.—Morgan's *Plat-form of the Christian Church*.

PART XII.

NOTE 1.—PART XII.

THE principal reason which prompted St. Paul to commence his second apostolical journey at this time, was probably his learning that the Churches in the provinces were divided in opinion; and that the harmony of the infant Church was disturbed on account of the controversies on the subject of conformity to the Mosaic Law. They were anxious to ascertain, *πῶς ἔχουσιν, quomodo se habeant, ac constantes sint in profitenda doctrina.*

NOTE 2.—PART XII.

THEIR dispute about John Mark, is a proof of human infirmity, which cannot be justified, though it admits of extenuation. There was some breach of charity between them; on one side it may be said that Paul's zeal carried him too far, and on the other that Barnabas was too indulgent to his kinsman—ὁ Παῦλος ἐζήτει τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλόανθρωπον. This rupture, however, did not end in hatred, as appears from the manner in which Barnabas is mentioned by Paul in his Epistles. Barnabas went to Cyprus, and Paul into Syria and Cilicia.—Witsius, *Meletem. Leidens. de Vitâ Pauli*, cap. iv. sect. 15.

NOTE 3.—PART XII.

IT is probable that St. Paul went from Cilicia to Crete, and having preached there, left Titus to complete his work, and to ordain elders.—See Witsius, *Meletem. Leidens. de Vitâ Pauli*, cap. v.

NOTE 4.—PART XII.

THE fourth and fifth verses of chap. xvi. are added to the end of chap. xv. on the authority of Lord Barrington, whose opinion is advocated by Dr. Paley and Dr. Clarke.—See *Miscellanea Sacra*, Paley's *Horæ Paulinæ*, and Dr. Clarke's *Commentary*.

NOTE 5.—PART XII.

IN order to judge rightly of Paul's conduct in this affair, which some have censured (as they

do other things in Christianity), because they did not understand it, we must recollect that he always openly avowed, "That the Gentiles were free from the yoke of the Mosaic ceremonies, and that the Jews were not to expect salvation by them:" and he also taught, that they were not in conscience obliged to observe them at all, except in cases where an omission of them would give offence. But because his enemies represented him as teaching people to despise the Law of Moses, and even as blaspheming it, he therefore took some opportunities of conforming to it publicly himself, to show how far he was from condemning it as evil; an extravagance into which some Christian heretics early ran. And though, when the Jewish zealots would have imposed upon him, to compel Titus, who was a Greek, to be circumcised, even while he was at Jerusalem, he resolutely refused it (Gal. ii. 3-5.), yet here he voluntarily persuaded Timothy to submit to that rite, knowing the omission of it in him, who was a Jew by the mother's side, would have given offence; and being the more desirous to obviate any prejudices against this excellent youth, whose early acquaintance with the Scriptures of the Old Testament (2 Tim. iii. 15.) might render him peculiarly capable of preaching in the synagogues with advantage; which, had he been uncircumcised, would not have been permitted. Grotius observes, "This was probably the beginning of Luke's acquaintance with Timothy, though Paul knew him long before."—See Doddridge's *Family Expositor*, in loc.

NOTE 6.—PART XII.

MUCH service would be rendered to the world by any student who would write a history of Samothrace. This island was the earliest European seat of the ancient idolatry which over-spread Europe from India, Canaan, and Egypt. Mr. Faber has prepared the way for the successful prosecution of all researches of this nature. I have not the means of ascertaining what progress has been made of late years in those branches of knowledge, which were so successfully cultivated by Sir William Jones, and various members of the society over which he presided. It is, however, to be hoped, that great additions will eventually be made to our present information on the early history of the world, from the Sanscrit records.

NOTE 7.—PART XII.

“THIS passage,” says Mr. Horne, “has greatly exercised the ingenuity of critics and commentators. It may, more correctly, be thus rendered:—*Philippi, a city of the first part of Macedonia*, or of *Macedonia Prima*; and this is an instance of minute accuracy which shows that the author of the Acts of the Apostles actually lived and wrote at that time. The province of Macedonia, it is well known, had undergone various changes, and had been divided into various portions, and particularly four, while under the Roman government. There are extant many medals of the first province, or *Macedonia Prima*, mostly of silver, with the inscription, *ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ*, or, *the first part of Macedonia*, which confirms the accuracy of Luke, and at the same time shows his attention to the minutest particulars. It is further worthy of remark, that the historian terms Philippi *a colony*. By using the word *κωλονία* (which was originally a Latin word, *colonia*), instead of the corresponding Greek word *αποικία*, he plainly intimates that it was a Roman colony, which the twenty-first verse plainly proves it to have been. And though the critics were for a long time puzzled to find any express mention of it as such, yet some coins have been discovered, in which it is recorded under this character, particularly one, which explicitly states that Julius Cæsar himself bestowed the dignity and privilege of a colony on the city of Philippi, which were afterwards confirmed and augmented by Augustus.”—*Introduction to the Critical Study of the Scriptures*, vol. i. p. 227.

NOTE 8.—PART XII.

ON THE NATURE OF THE SPIRIT OF DIVINATION
IN THE PYTHONESS.

I HAVE already observed upon the folly of making our present experience the criterion of truth. The age in which we live is undoubtedly, for the most part, by God’s mercy, delivered from the terrible spectacle of human beings evidently possessed by evil spirits. But evil still exists amongst us, although in a less avowed and terrible form, and it still but too frequently and too effectually withdraws our hearts from the service of our Maker.

If it appeared to me to be warranted by the sacred text, I would willingly interpret this passage with Michaelis, Heinrich, Kuinoel, Benson, and many others, and believe that the damsel at Philippi was either an impostor, a ventriloquist, insane, diseased with melancholy, or overpowered with her own fancies; but I cannot render the plain language of St. Luke in any but the literal manner. My reason shall

always submit to Scripture; and I cannot wrest the words of this Scripture to any other meaning than the usual one, that an evil spirit had influence over the mind and body of this person, enabling her to utter oracular responses.

The priestess of Apollo at Delphos, when placed on the tripod, uttered confused words and phrases, among strange contortions and gesticulations. Her words were interpreted by the priests, and were considered prophetic. The damsel at Philippi, when agitated by the evil spirit, by which she was possessed, was probably much convulsed, uttered her oracular responses with various contortions and gesticulations. It was either on account of this parallel between her actions, appearance, and language, and those of the Pythian priestess, that she is here said to have the spirit of Python; or because the evil spirit by which she was actuated was of the same nature and power as that which prompted the priestess of the pagan deity. The damsel at Philippi is generally supposed to have been one of the *ἐγγαστριμυθοί*—that is, she spoke from the inside, as a ventriloquist, in the same manner as the priestess of Apollo spoke from the tripod.

Biscoe has reasoned with much justice on the question, Whether this narrative proves that an evil spirit possessed this damsel or not? He sufficiently shows that it cannot be considered as a trick on the part of the girl, or that the apostles discovered the imposture, and reprovèd the deceiver.

“Supposing this woman’s speaking inwardly,” he observes, “as from her belly or breast, were a trick of her own acquiring, and no ways owing to any demon or spirit that spake from within her, how could St. Paul’s saying those words, ‘I command thee to come out of her,’ discover the trick, reveal the secret, and convince the by-standers that she was a mere impostor, and had no spirit of divination within her: would it not rather convince them, that, in his opinion, she had such a spirit within her? But let us suppose, what is not so much as hinted in the text, that St. Paul spent much time in preaching to the people, and showing them that this woman, by a particular formation of the organ of speech, and by long practice, had gained a habit of speaking so as no one should see her lips move, and the voice should seem to come from her breast; I am yet at a loss to know how this could deprive her masters of their gain: for surely this would go but a little way towards convincing the people, that she could not really predict things future. Her reputation was established; there was a general belief that she did foretell things, and a great concourse of people after her to make inquiry into their future fortunes. It is expressly said, that ‘she brought her masters much gain by soothsaying.’ The showing that it was possible for her, by long practice, to attain the art of speaking inwardly, would no ways dissuade

persons from following her, so long as they retained a notion that she really prophesied. We will advance, therefore, one step further, and suppose that St. Paul not only discovered her 'trick' of speaking inwardly, but that he also argued against her being a diviner or prophetess, and plainly laid before them, that she usually made her answers in ambiguous and general terms; that they much oftener proved false than true; and that it was owing to mere accident, if at any time there seemed to be truth in what she had said. If we judge of the experience we have of mankind, we cannot reasonably suppose that these arguments should immediately prevail with all the by-standers, or indeed any considerable part of them, to lay aside the opinion they had entertained of this woman's gift. However, we will suppose that all the by-standers were at once convinced of the truth and weight of the Apostle's argument. Would they immediately be able to spread the same persuasion among all the inhabitants of Philippi? And if all Philippi had believed her an impostor, might not her masters have sent her to another city, where, by the practice of the same arts, she might still have brought them much gain. The plain truth therefore is, St. Paul prevented her future prophesying; or, if the word 'trick' pleases better, he wholly disabled her from doing the 'trick' any more. He cast out the spirit which spake within her, so that she was heard no more to speak as from her belly or breast. Her masters soon perceived that she was no longer inspired or possessed, that she could now utter no more divinations or prophecies; and therefore, all hopes of their gains from her, whether in Philippi, or any other city, were wholly gone."

After all, it is a dispute among learned men, whether she did speak inwardly, as from her belly or breast^a. They say the words do not necessarily imply this meaning, but only in general, that she was possessed of a spirit of divination or foretelling things to come. And they urge, that when she followed St. Paul, and said, "These men are the servants of the Most High God, which show unto us the way of salvation," she spake out with a loud and distinct voice. If this were the case, what "trick" had the woman, that St. Paul could discover to the people? Vid. Wolfii Cur. in loc.

Another thing, which demonstrates the absurdity of this interpretation, is the rage of the

multitude against St. Paul. For no sooner had the masters of the girl accused him and Silas to the magistrates, but, it is said, "that the multitude rose up together against them," v. 22. Had he, as this interpretation supposes him to have done, convinced the whole city of Philippi that this maid-servant was an impostor, and could foretell things future no more than any other person, no doubt they would have taken part with St. Paul, and not with the masters of the girl. They would have thought themselves obliged to him for having discovered the cheat, and preventing their future expense in needless and fruitless applications to one who could only amuse and deceive them, but not foretell any thing future. If they were incensed against any person, it is natural to suppose it should have been against the girl and her masters, for having imposed upon them, and tricked them out of their money. But that they should take part with the masters of this impostor against the person who had discovered the fraud, is so contrary to all the experience we have of mankind, that it is a demonstration of the absurdity of this comment. On the other hand, if we take the story in the plain and literal sense, how natural is it, that the multitude of the city should side with the masters, as being fully persuaded that it was not only a great piece of injustice done to them by the Apostle, but a public injury of a very heinous nature; as they had hereby lost what they esteemed an oracle, to which they might apply upon all urgent and doubtful occasions! Nor is there any the least hint in the text of a change in the multitude, as though they had been first for St. Paul, and afterwards, by some secret management, brought over to side with the masters.

We may justly, therefore, conclude with the majority of commentators, and the concurrent testimony of the Church, that this also was a demoniacal possession, and being so, that it afforded another instance of the influence the evil spirit maintained over mankind, till the power and mercy of the Saviour delivered us from the bondage and tyranny of the destroyer.

The object of the evil spirit, in bearing testimony to the truth of the Apostle's preaching, is well explained by a modern commentator. "The evil spirit," he observes, "well knew that the Jewish Law abhorred all magic, incantations, magical rites, and dealings with familiar spirits; he therefore bore what was in itself a true testimony to the apostles, that by it he might destroy their credit, and ruin their usefulness. The Jews, by this testimony, would be led at once to believe that the apostles were in compact with these demons; and that the miracles they wrought were done by the agency of these wicked spirits; and that the whole was the effect of magic; and this of course would harden their hearts against the preaching of the Gospel. The Gentiles again, when they

^a Probabilis tamen est sententia Delingii *Obs. Sac.* part ii. p. 201. Wolfii curis ad h. l. Walchius observat—"Feminam illam ἐγγαστριμύθοις numero non esse adscribendam, cum Lucas v. 17. verba distincte prolata ei tribuat, cum eam secutam esse dicat Paulum ejusque comites, atque adeo per id significet eam per plateas et cursitando vaticinatam esse: ἐγγαστριμύθοι vero vel insidentes cuidam loco, vel prostrati in terra oracula sua ediderint."—V. Walchii Diss. 1. De Servis, etc. sect. 7. Kuinoel, vol. iv. p. 540.

saw that their own demon bore testimony to the apostles, would naturally consider that the whole was one system; that they had nothing to learn, nothing to correct; and thus the preaching of the apostles must be useless to them. In this situation, nothing could have saved the credit of the apostles, but their dispossessing this woman of her familiar spirit; and that in the most incontestable manner: for, what could have saved the credit of Moses and Aaron, when the magicians of Egypt turned their rods into serpents, had not Aaron's devoured theirs? And what could have saved the credit of these apostles, but the casting out of this spirit of divination, with which, otherwise, both Jews and Gentiles would have believed them incompetent^b?"

NOTE 9.—PART XII.

THIS passage is generally quoted as one of those which prove the identity of the service of the primitive Church with that of the synagogue. In the instance of reading the Scriptures in both, the parallel certainly exists. This subject, however, having been already in some measure considered, I shall merely observe, in this place, that we never read that any one of the primitive churches had such an officer as the Archisynagogus, or were governed by the ten, the twenty-three, &c., neither were the primitive churches built by the side of rivers; and many other points of dissimilarity might be shown.

Some writers, indeed, have gone to the opposite extreme, and derived the principal customs which prevailed among the early Christians from the heathen institutions established among them. The fact seems to be, that as the Jewish synagogues were necessarily the first places of worship, very many useful customs were derived from the Jewish synagogue-service: and, as the number of the Gentile converts increased from the heathen worship, some customs might be derived from them also. The Churches, in things indifferent, were left to their own discretion: there was, however, a general similarity of worship, as well as an unity of faith, among all the primitive Churches. As at the Reformation, our church-service was not formed upon the model of the service of the Romish Church, yet our Reformers wisely retained whatever was useful; so were many customs of the synagogues preserved. The worship of God was placed upon a right founda-

tion: there was neither a servile deference paid to antiquity, neither was there any capricious, or useless, or jealous removal of ancient customs, merely because they were established.

NOTE 10.—PART XII.

GENERAL INTRODUCTION TO THE EPISTLES,
AND ON THE EPISTLE TO THE GALATIANS.

REVELATION is the language of heaven spoken by the lips of men; and no where through the volume of Scripture do we more legibly read its characters of light, than in the portion to which we have now arrived—the Epistles of St. Paul. It is here that the discoveries are made which complete the perfection of the Christian dispensation. The preaching of Christ was past—the generation of witnesses who heard him speak “as man never spake,” was rapidly dying away; the reign of the Holy Spirit had begun, and the divine teaching was recalled to the minds of the Evangelists, and the deepest mysteries of God were imparted to the apostles. In the Gospels we read what Christ in his humiliation declared on earth—in the Epistles are recorded what Christ on his throne of glory spake through the Spirit from heaven. Why should it excite our surprise, therefore, that all those who passionately long, or serenely hope, for their eventual attainment of the promises of God, should be so much attached to this portion of their holy Revelation; when others again, of a different character, who seem unable to appreciate their sublime excellencies, would altogether exclude them, as abounding with observations and directions which were primarily of a temporary nature only, and consequently, as they assert, irrelevant to the Christians of the present age? On this principle nearly the whole of our Scriptures may be rejected as useless; for all the sacred books, either wholly, or in part, were first written to answer some temporary object, however profitable they may have been for instruction, reproof, and doctrine to the catholic Church for ever. Man is the same in all countries. However his customs and habits may differ, the same principle of evil within him every where prevails—as the body is the same in one nation as in another, though the manner of his clothing and the ornaments of his dress may vary. It is to the principle within, “to the inner man,” that the Scripture is addressed; and if, therefore, we meet, either in the Old or New Testament, with any passages which refer to customs that are now obsolete, we may consider the appeal of inspiration as directed to the motives of action; and we shall then find that all Scripture is of universal application, and is written for our instruction in

^b See on the subject of this note, Dickinson's *Delphi Phanicizantes*—the beginning of Faber's *Origin of Pagan Idolatry*—the references in Kuinoel—Biscoe *On the Acts*, vol. i. p. 128, &c.—Whitby—Hammond—Dr. A. Clarke, and on the manner in which the Pythian priestesses received their inspiration, and the treatise on Saul and the Witch of Endor, in the *Critici Sacri*.

righteousness. It proceeds from the Father of spirits, and is by him revealed to the spirit of man within him.

Here it is that we are presented with a picture of the heart of man, and of the human nature with which we are born into the world, so faithful, that when we look within us, we acknowledge its justice with indignation, with sorrow, or remorse; yet so vivid, so animated in its coloring—its impression so powerful, that we never cease to remember the terrible portrait of ourselves which is drawn by the inspired pencil. Here it is that the supernatural energy of inspiration triumphs. We may call in to our aid the flatteries of our self-love, and arm ourselves with speculations on the dignity of human nature, and the infinite, uncovenanted mercy of God—We may palliate vice, and endeavour to satisfy ourselves that the natural or animal man may become a participator of a spiritual existence without change or repentance, or divine influence: if, however, we contemplate the likeness of ourselves as the character of the heart is drawn in these divine compositions, we shall deeply feel the absolute necessity of the same Spirit of God, which inspired these holy writers, to cleanse the thoughts of our hearts within us, that we may perfectly love and worthily magnify Him. Here it is that we read in a clearer and fuller manner, than in any other part of the Sacred Volume, the mysteries of the world to come—the nature of our future existence—the recesses of the human heart—the majesty of the Son of God—the intimate union which may be formed, while we are still on earth, between the human soul and God its Creator—and the unspeakable consolations which Christianity alone can afford us in the prospect of death, and the hour of our most painful sufferings. It would be easy to detail these at great length: each of them appeals to the heart, as the Angel Jehovah, when he followed our first parents in the recesses of the garden, and exclaimed, “Where art thou?” In the devotional parts of St. Paul’s Epistles, a voice from heaven, as the trumpet of the archangel, seems to appeal to the reader, “Where art thou? what are thy employments? to what world art thou going?”

The errors which distracted the Church in the apostolic age, are the same in principle as those which have always flourished, and which are abundantly prevalent in our own day. Even now the advocates of natural religion, and the assertors of human reason, like the Gnostics of the apostolic age, embarrass themselves and their readers with vain philosophy, and crude speculations on the existence of God, the nature of the soul, the origin of the world, or the eternity of matter. Antichristian metaphysicians still deserve the censure of “profane and vain babblings.” The Greek, the Oriental, and Jewish philosophy, united all their jargon

to oppose a system of spiritual religion, which did not, and could not, amalgamate with their metaphysical theories; and every deistical dream which has been since invented is uniformly opposed to the same object. Revelation is the only guide to the reason of man; when its bright light is obscured or disregarded, man must always stumble on the dark mountains of error.

Did the Gnostics “forbid to marry, and command to abstain from meats?” The Apostle, in condemning them, passes his censure upon those corrupters of Christianity, who still in the Church of Rome inculcate the same doctrines. Did any profess to consider Christ as inferior to the Father? The Apostle is more especially urgent upon this fundamental point to enforce on the Church: That the Christ who took upon him our nature, is over all God blessed for ever. Did others maintain that Christ came into the world not to expiate the sins of man, or to appease the wrath of an offended Deity, but only to communicate to the human race the long-lost knowledge of the Supreme Being? The Epistle to the Hebrews satisfied the ancient Church of the folly, absurdity, and wickedness of this wilful blindness, and condemns, in language which modern courtesy would shrink from as illiberal and bigotted, the presumption of the German speculatist, and the blasphemy of the half-reasoning Unitarian. All metaphysical inventions which clash with the common-sense opinions which have originated in Scripture respecting God, the soul, and the compound nature of man, the origin, continuance, and eventual conquest of evil, are alike condemned by the inspired Epistles.

Among the various errors of the apostolic age, which are censured in their different compositions, we meet with no traces of that fatal error which has been reserved only for modern presumption: we find no denial of the miraculous evidences upon which Christianity is founded, or of the facts which it records, as the basis of the doctrines it enforces. This effort of the enemy of the Church was reserved for the present critical and enlightened age, in which that reasoner is considered the most wise, who departs farthest from the only true wisdom; and who, bewildered in the clouds and mists of error, “puts darkness for light, and light for darkness.”

If we turn to those subjects in which man may imagine himself to be more personally interested, as an immortal being, to the discoveries which it has pleased the Spirit of God to make to us by his apostles concerning the Saviour of the world, we might transcribe at great length the lofty titles and magnificent descriptions with which the inspired language of the apostles describes Him, “who is the brightness of his Father’s glory, and the express

image of his person"—"the exact impression of his manner of existence"—"the image of the invisible God, in whom dwelleth the fulness of the Deity"—"who is highly exalted"—"at whose name all created things shall bow, whether in heaven or in earth; visible or invisible"—"the object of the worship of angels"—"the Judge of the world." He is here described as "The One who was before all things:" as "the manifested Saviour, from the creation to the judgment."

In these Epistles we are confirmed in the belief of our own resurrection—in the assurance that "this corruptible must put on incorruption." They corroborate the events related in the Gospels, and are the most decisive evidences we can possess of the rapid increase of Christianity. In them we hear, as it were, the angel of God declare, that "time shall be no more." We see the Saviour of the world resign his mediatorial kingdom to his Father, that God may be all in all—the harvest of the Church gathered in—the eternity that is past united to the eternity that is to come, and man made partaker of a heavenly and glorious immortality.

With respect to the crime of dividing or disturbing the Churches, the apostolic Epistles every where abound with the most explicit injunctions on this point—"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment: for it hath been declared unto me, of you, my brethren, that there are contentions among you. Submit to those that have the rule over you, for they watch for your souls, as those that must give an account;" with many other passages to the same purpose.

Still farther: there are various portions of the Epistles, which incontrovertibly relate to our own times, and to times yet to arrive: those portions, namely, which are predictive. Of this description are the Epistle of St. Jude; a part of the Second Epistle of St. Peter; of St. Paul's Second Epistle to the Thessalonians, and of both his Epistles to Timothy; and of the Epistles of St. John. It is needless to name other passages, or to enlarge on those prophecies which have been specified; for who will deny them to pertain to the faith and the practice of the present age?

We must not, however, regard the Epistles as communications of religious doctrines not disclosed before: as displaying the perfection of a system, of which merely the rude elements had been indicated in the writings of the four Evangelists. The object of the Gospels seems supposed to be almost exclusively this:—to prove, by a genuine narrative of miraculous facts, that Jesus Christ was the promised Re-

deemer: and thus to lay ground for the belief of the doctrinal truths, which he should afterwards reveal by the Holy Ghost in the Epistles.

"Is this opinion," says a learned modern^c, "consistent with antecedent probability? Does it appear a natural expectation, that our blessed Redeemer 'in whom dwelt all the fulness of the Godhead bodily,' to whom the 'Holy Ghost was given without measure,' should restrict within such scanty limits his personal communications of divine truths to his disciples; that he should thus restrict such communications to his apostles during the whole period of his public ministry, before his crucifixion and after his resurrection? Is this opinion easily reconcilable with the declarations of the inspired writers, that, while our Lord 'dwelt among them, they beheld his glory, as the glory of the Only-begotten of the Father, full of grace and truth' (John i. 14.), and that 'after his passion he was seen of them forty days, speaking of the things pertaining to the kingdom of God?' " (Acts i. 3.)

To bring the point in debate to the speediest issue, we will inquire, what are the new articles, what is the new article, of faith revealed for the first time in any one of the Epistles? What are the articles of faith, what is the solitary article, on which any one of the Epistles throws such additional light, as in any degree to warrant an assertion, even with any ordinary benefit of hyperbole, that the Epistle imparts a religious doctrine not previously and clearly revealed in the Gospels, nor in the antecedent Scriptures of the Old Testament, which are continually receiving in the Gospels the plainest and the strongest sanction of our Lord?

Is it the doctrine of the unity of God? A claim will not be advanced as to that article.

Is it the doctrine of the union of three Divine Persons in one Godhead? Has the Old Testament, then, maintained silence on that article of faith? Have the Gospels maintained silence? I mean not to multiply testimonies. But is there no passage in the writings of Isaiah, which styles the predicted Saviour "the Mighty God," "God with us?" is there no passage in the Gospels which avers, that "In the beginning was the Word," that "the Word was with God," that "the Word was God?" Is there no passage in which our Lord affirms concerning himself, "Before Abraham was, I am;" "I and my Father are one?" Does no Gospel pronounce blasphemy against the Holy Ghost unpardonable; or unite that Divine Spirit with the Father and the Son as the God to whom we are dedicated in baptism?

Is it the agency of our Lord in creating the universe? The first chapter of St. John's Gospel answers the question.

^c See Gisborne's *First Sermon on the Epistle to the Colossians*, p. 13, &c.

Is it the propitiatory sacrifice of our Saviour? Have our copies, then, of the Old Testament lost the fifty-third chapter of Isaiah? Do our copies of the Gospels no longer speak of "the Lamb of God that taketh away the sins of the world?" of "the good Shepherd who came to lay down his life for the sheep," "to give his life a ransom for many?" of one who "came down from heaven to give his flesh for the life of the world?"

Is it the universality of the offer of redemption? If the references in the preceding paragraph have not rendered an answer superfluous; does no Gospel instruct us that Christ "was lifted up" on the cross, "that whosoever believeth in Him should not perish, but have everlasting life?" Is there no Gospel still recording his final command to his apostles to "go into all the world, and preach the Gospel to every creature? Is there no Gospel still recording his accompanying assurance—"He that believeth, and is baptized, shall be saved?"

Is it our Lord's exaltation in his human nature to glory? He replies, by his Evangelists, "I ascend to my Father;"—"All power is given unto me in heaven and in earth."

Is the deficient article, the corruption of human nature? Not while the Old Testament emphatically records, that after the fall, the sons of Adam were born in *his* image—no longer that of God. Not while it records the declarations of the Most High, before the deluge and after it, that "the imagination of man's heart is evil from his youth;" or his averment by the lips of Jeremiah, that "the heart is deceitful above all things, and desperately wicked." Not while the fifteenth chapter of St. Matthew's Gospel, or the seventh chapter of that of St. Mark, retains the catalogue of sins pronounced by our Saviour to be the offspring of the heart. Not while St. John's Gospel produces his words: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me:"—"without me ye can do nothing."

Is it the necessity of the entire renewal of the heart by the Holy Spirit? Not if the third chapter of St. John's Gospel be part of the canon of Scripture.

Is it justification by faith in the blood of Christ? Not while the corruption of human nature, and the necessity of a complete renewal of the heart by the Holy Spirit, are doctrines of the Old Testament and of the Gospels. Not while the Old Testament continues to exhibit the example of the father of the faithful, who "believed God, and it was counted to him for righteousness;" who "saw by faith the day of Christ, and rejoiced to see it." Not while the Almighty proclaims by the Prophet Habakkuk, that "the just shall live by his faith." Not while the passages already noticed respecting the atoning sacrifice of the Son of God, and the consequences of believing in Him, shall be found in the Old Testament and the Gospels.

Is it the resurrection of the dead, the final judgment, the glory of heaven, the damnation of hell? On each of these points the Gospels are acknowledged to speak with decisive clearness.

Can it be necessary to pursue the inquiry further? There is yet a topic, the omission of which would expose me to the charge of keeping out of sight the example, held, in the estimation of many pious men, to be the most adverse to my present argument. By certain of our brethren, the Calvinistic tenets are deemed to be signally developed in parts of the Epistles. And it is natural that persons regarding those tenets, not merely as religious verities, but as the basis of Christian comfort and of Christian usefulness, should be led to think and to speak of the Epistles as containing the previously undisplayed perfection of Christianity. A deliberate, and, as I would humbly hope, an honest comparison of "spiritual things with spiritual" (1 Cor. ii. 13.), has not discovered to me Calvinistic tenets in any part of the Sacred Volume. But our brethren, who have formed an opposite conclusion concerning the divine plan of redemption, may be the more easily induced to an exact appreciation of the Epistles, when they recollect that there are various passages in the Old Testament and in the Gospels which the Calvinistic divines consider as satisfactory proofs of their own system.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth," (John xvi. 12, 13.) This address of our Lord to his apostles is commonly alledged in support of the assertion, that additional doctrines were to be propounded in the Epistles. That such cannot be the meaning of the passage, the preceding inquiry as to the several articles of Christian belief has proved. If the Epistles do not contain any new article of faith, to new articles our Saviour did not allude. Nor in the articles of faith stated in the Epistles does there appear to be any point, which would be offensive to the known prepossessions and inclinations of the disciples. To what particulars, then, did our Saviour allude? To truths not indeed new, for the Scriptures of the Old Testament had announced them, for repeatedly had he inculcated them himself; truths which, like his predictions of his own sufferings, and death, and resurrection, the apostles had frequently heard from him, and still disbelieved; truths in the highest degree offensive to their prejudices and their desires: that Christ was to be a light to lighten the Gentiles, no less than the glory of the people of Israel: that the peculiar privileges of the Jews were at an end: that the Samaritan, the Greek, and the Barbarian, were to stand on a level with the Israelite in the Christian Church, in the grace of the Gospel, in the kingdom of God. Allusion appears also to be intended to other very unexpected and unwel-

come facts ; that Christ did not purpose to enthroned himself in worldly sovereignty, and to constitute his apostles the great men of the earth : that it was not His will to restore at that time the kingdom to Israel.

On the subject of the former class of particulars the narrative of the Acts of the Apostles proves how great was the need of the instructive interposition of the Holy Ghost ; and with what energy the instruction was imparted. When the persecution, commencing with the death of Stephen, scattered the Christians from Judæa as far as Phœnicia, Cyprus, and Antioch, they “went every where preaching the word to none (however, as it is emphatically added) but unto the Jews only,” (Acts viii. 1, 4. and xi. 19.) When the Ethiopian was to be converted, it was *the Spirit* that *said* unto Philip, “Go near, and join thyself to this chariot,” (Acts viii. 29.) When the messengers of Cornelius came for Peter, “the Spirit said unto him, ‘Go with them, doubting nothing: for I have sent them,’” (Acts x. 20.) The language of Peter to Cornelius was that of a man recently overruled and enlightened. “God hath showed me that I should not call any man common or unclean.”—“Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth Him and worketh righteousness is accepted with Him,” (Acts x. 28, 34, 35.) On his return to Jerusalem, when the Jewish converts reproved him for having associated with the household of a Gentile, how did he vindicate himself? “The Spirit bade me go with them.”—“What was I, that I could withstand God?” (Acts xi. 12, 17.) When the hearers confessed the decisiveness of the authority, their expressions of submission were equally those of surprise: “Then hath God also to the Gentiles granted repentance unto life,” (Acts xi. 18.) With respect to the speedy restoration of the kingdom to Israel, an event connected in the minds of the apostles with an earthly sovereignty on the part of Christ, and with earthly aggrandizement on their own; though they pressed our Lord on the point to the very time of his ascension, and then received from Him a reply, which, while it denied precise information, left them in suspense, (Acts i. 6, 7.): yet after the descent of the Holy Ghost on the day of Pentecost, we hear no more of the expectation. On the contrary, we hear the Holy Ghost negating it by the inspired writings of the apostles. St. James, in his concluding chapter, apparently alludes to the impending destruction of Jerusalem. St. Paul anticipates the downfall, when he describes the Jews as “filling up their sins;” and the wrath of God as “coming upon them to the uttermost.” (1 Thess. ii. 16.) And the same Apostle, when led by his argument to dilate on their approaching dispersion and their subsequent restoration, treats of the two events in a manner which

implies, that it was by a long interval that they were to be separated, (Rom. xi.)

The post, then, which the Epistles occupy in the sacred depository of Revelation is not that of communications of new doctrines. They fill their station as additional records, as inspired corroborations, as argumentative concentrations, as instructive expositions, of truths already revealed—of commandments already promulgated. In some few instances a new circumstance, collateral to an established doctrine, is added: as when St. Paul, in applying to the consolation of the Thessalonians the future resurrection of their departed friends, subjoins the intelligence, that the dead in Christ shall rise first to meet the Lord in the air, before the generation alive at the coming of our Saviour shall exchange mortal life for immortality. In the explication of moral precepts, the Epistles frequently enter into large and highly beneficial details. And as one of their principal objects at the time of their publication was to settle controversial dissensions, to refute heresies, and to expose perversions of scriptural truth, they in consequence abound in discussions illustrating the nature and the scope of sound doctrine; and guarding it against the false and mischievous interpretations of the ignorant, of the subtle, of the unholy. So he who rejects one portion of Scripture rejects all, for “all Scripture is given by inspiration of God.”

The New Testament contains twenty-one Epistles, which are generally divided into two classes, those of St. Paul, and the Catholic Epistles. The latter are seven in number, and consist of the letters of St. James, Peter, John, and Jude; these, as their title implies, were addressed to Christians in general. The remaining fourteen were written by the Great Apostle of the Gentiles; and they have been religiously preserved and enrolled from the earliest periods among the number of the Sacred Writings. It has been a matter of doubt, whether St. Paul be the author of the Epistle to the Hebrews; but there are so many forcible reasons for attributing it to this Apostle, at least the matter of it, that its authenticity seems to be fully substantiated. With respect to the other thirteen, they are incontestably acknowledged as St. Paul’s.

It is true they have been rejected by various ancient heretics, by the Cerinthians^d, and particularly by the Ebionites, who looked upon this Apostle as an apostate and forsaker of the Law; but this is not surprising, as they were the disciples of some false teachers, who maintained the necessity of the ceremonial Law. Marcion^e

^d Iren. lib. i. c. 26. Origen. *Adver. Cels.* l. 8. in fine. Euseb. *Hist. Eccl.* l. 3. c. 27. Epiphani. *Hæres.* 30. sect. xvi. and xxv. Euseb. *Hist. Eccl.* l. 4. c. 29.

^e Tertul. *Contr. Marc.* l. 5. Epiph. *Hæres.* 42.

received only ten epistles of St. Paul, and destroyed many passages of them that overturned his impiety. The Gnostics rejected the two Epistles to Timothy^f, because the Apostle evidently alluded to these teachers in these words—“That they had erred concerning the faith,” (1 Tim. vi. 20, 21.) But although each of these heretics have rejected the Epistles of St. Paul, either wholly or in part, they have not ventured to deny that they were his; so that their testimony is united to that of the whole Church, in attributing them to this Apostle. Moreover the same style, the same doctrine, the same spirit, though they have been written after the space of fifteen or sixteen years, are throughout perceivable.

Antiquity has made mention of some other works attributed to St. Paul. Eusebius speaks of a book entitled, *The Acts of St. Paul*, which in one place he ranks among the doubtful^g Scriptures, and in another among the supposed^h Scriptures. There was likewise an *Epistle to the Laodiceans*, which was in existence in St. Jerome's time, and which he affirms to be rejected by every oneⁱ. Marcion had one of them of the same title; but there is no doubt but that was the Epistle to the Ephesians, which was inscribed to the Laodiceans, in his Apostolic, that is to say, in his Collection of St. Paul's Epistles. There has also been brought from Asia, in these^j latter ages, a *Letter from the Church of Corinth to St. Paul*, and an Epistle of St. Paul to the Corinthians. But the Armenians, through whom these two compositions have come down to us^k, acknowledge themselves that they are apocryphal. There are also the *Epistles of St. Paul to Seneca*, and of *Seneca to St. Paul*, which St. Jerome^l, contrary to his usual discrimination, seems willing to receive, although they are generally deemed spurious, and are without any marks of veracity. Eusebius was either not acquainted with them, or it is imagined did not consider them as worthy of mention. But with respect to the Epistles of St. Paul^m, the same

^f Clem. Alexand. Strom. l. 2. p. 383.

^g Euseb. Hist. Ecc. l. 3. c. 3.

^h Ibid. c. 25—*ἐν τοῖς ῥηθούτοις*. We have nothing remaining of this book but a fragment of a line or two, in the Latin version of a work of Origen, entitled *Principles*, lib. i. c. 2.

ⁱ Hieron. De Scrip. Ecc. in Paulo. We have even at this present day an Epistle of St. Paul to the Laodiceans, which is nearly of the size of the Epistle to Philemon; but it is doubtful whether it be that which St. Jerome had seen.

^j Usser in Notis ad Epis. Ign. ad Tral. pag. 70.

^k Cotel in Notis ad Const. Apost. lib. vi. c. 26. p. 554. These two Epistles were printed in Armenia, and translated into Latin by Mr. Wilkins, a learned Englishman. They are very short, and bear manifest marks of being suppositions.

^l Hieron. De Scrip. Eccl. in Seneca.

^m Hist. Ecc. lib. iii. c. 25.—*καὶ ταῦτα κέρ ἐν ὁμο-λογουμένοις*. Eusebius in this place speaks of four Gospels, of the Acts of the Apostles, of thirteen Epistles of St. Paul (for we must not here include the Epistle to the Hebrews), of one of St. John, and of one of St. Peter.

historian testifies, that they were universally acknowledged to be the work of that Apostle.

The Epistles of St. Paul are addressed to some Churches or to some individuals with the view of instruction and edification, as Providence furnished the occasion or the subjects. They record the doctrine the apostles preached; the first heresies that arose in the Church; the decision of various questions proposed to St. Paul; some prophecies relative to future events; excellent precepts of morality; a sublime system of divinity; the government of the apostolic Church; the progress of the Gospel throughout the world; the gifts that the Holy Ghost infused on its ministers, or rather on the faithful; lastly, fine examples of zeal, courage, patience, disinterestedness, humility, charity, hope, and faith. It must also be remarked, that the Epistles of St. Paul, as Dr. Paley has proved at large, serve to authenticate the history of the Acts, as the history of the Acts in their turn corroborate the Epistles; which is of no trifling consequence in establishing the veracity and authority of these sacred writings.

The excellent Epistles of St. Paul have been preserved for us with great integrity, as may be seen by comparing the ancient versions, and the quotations of the old fathers, with the original text. The several readings or variations that have been collected from different manuscripts, are not by any means so numerous as those that are found in the manuscripts of the Gospels; which perhaps may be attributed to the copyists, who having in mind the expressions of a different Evangelist, might easily refer them to that which they were transcribing. They seem indeed to have done it sometimes designedly, in order to clear one passage by another. This has less frequently happened in St. Paul's Epistles; and among these various readings that remain, we dare assert, that there are none of them that can do any injury, either to the authenticity of those divine writings, or to the apostolic doctrine which they inculcate.

These Epistles have been long ranked in the order in which they at present stand. Epiphaniusⁿ, who censures Marcion for having overturned this order, informs us that in his time the Epistle to the Romans was the first in all the authentic copies. He remarks only, that the Epistle to Philemon, which was the last in most of the manuscripts, was placed the thirteenth in some others; and that in some the Epistle to the Hebrews was the tenth, and preceded the Epistles to Timothy, Titus, and Philemon. It is certain that the Epistles are not chrono-

ⁿ Epiph. Hæres. 42. The Epistle to the Galatians was the first in the Apostolic of Marcion: the Epistle to the Romans was the fourth only. It is not known what order this heretic pursued, for he placed the Second Epistle to the Thessalonians after the Epistle to the Romans, though they are certainly more ancient.

logically arranged°. The Epistle to the Galatians appears to have been the first written of them all: the Epistle to the Romans the eighth or ninth. The latter has probably been placed first, either on account of the preëminence of the city of Rome, or on account of the excellency of the Epistle itself, which has always been looked upon as St. Paul's masterpiece, and the most polished of the apostolic monuments.

The Epistles were spread by slow degrees from one Church to another. St. Paul commands the Colossians (Coloss. iv. 16.) to send to the Laodiceans what he wrote to them, in order to be there read in the Church, and to cause to be read in theirs those they should receive from Laodicea. There is no doubt but that the Churches of the metropolitan cities sent authentic copies of the letters addressed to them from the apostles, to others of their province. Hence these letters passed to Churches more remote. The Christians, who diligently sought after those of the martyrs, did not assuredly neglect those of the apostles. It is evident, from the letter that Polycarp wrote to the Philippians, that they asked him for those of St. Ignatius. "I send you," says Polycarp, "the letters that Ignatius has written to me, and in general all those that I have, as you have commanded me". He means the letters that Polycarp, who was at Smyrna in Asia, might have collected, either from the apostles, or from the disciples of the apostles; for he adds, "that they might be of use in strengthening them in patience and faith."

With respect to the time in which the Epistles of St. Paul began to be dispersed, it is very difficult to mark it precisely, since there are very few complete records of that time remaining. Clement of Rome, who was contemporary with the Apostle, has written a letter to the Church of Corinth, which is preserved, in which he speaks of the first Epistle of St. Paul to the same Church. "Receive," says he, "the Epistle of the happy Apostle St. Paul, what he has written to you at the time that you were only beginning to receive the Gospel". He afterwards mentions the divisions with which the Apostle reproaches the Corinthians on account of Cephas, Apollos, and himself. There

are, moreover, in this letter of St. Clement, some quotations, or manifest imitations of the Epistle to the Hebrews, which prove, doubtless, that he had seen that Epistle.

St. Ignatius, bishop of Antioch, and a disciple of the apostles, has written more letters, which Eusebius^s mentions, and of which, in these later ages, we have found the MSS., which do not appear to have been at all altered. Writing to the Ephesians, he tells them, "You are the companions" of the faith of Paul, who has been sanctified, who has suffered martyrdom, who has obtained the highest happiness, and who, throughout his Epistle, makes honorable mention^v of you in Jesus Christ." There is also another letter of St. Polycarp, the disciple of St. John, where he quotes this remarkable passage of 1 Cor. vi. 2. "Do ye not know that the saints shall judge the world?" There are moreover in it some instructions for the deacons and deaconesses, evidently copied from those which St. Paul gave to Timothy and Titus respecting those persons. In general, Polycarp speaks of St. Paul's Epistles to the Churches that knew God, at a time^x when there was not as yet any Christian Church at Smyrna. This is what he sends to the Philippians respecting the Apostle, "Neither I, nor any of my equals, were able to obtain the knowledge of the happy and glorious Apostle Paul who has been aforetime among you, those who lived then have seen him in person; who has taught you the clear and true doctrine most exactly; and who being absent wrote some letters to you, all which can now edify you in the faith, if you attentively consider them." These testimonies evince the Epistles of St. Paul to have been propagated at the period here spoken of. There is also a very decisive proof that they were dispersed before this period, as St. Peter, writing to the faithful Jews who were scattered through Asia Minor, speaks to them not only of the Epistles that the Apostle had addressed to the Churches of Asia, but even of those that he had written to others^y, as of works that were known, and

^r Sect. xii. xvii. xxxvi. and compare them with Heb. ix. 31, 37. and i. 3-7.

^s Euseb. *Ecc. Hist.* lib. iii. c. 36.

^t Ignatius ad Ephes. sect. xii.

^u Σίμματα.

^v What is here translated by *making an honorable mention*, is in the original *μνημονεύει ὑμῶν*. Moreover there is to be found in the same Epistle some quotations from 1 Cor. and among others these words (chap. i.) *ποῦ σοφός; ποῦ συνέτις;* "Where is the Scribe? where is the profound and subtle reasoner?"

^w Epist. Polycarp. ad Philip. sect. iii. See also sect. i. iv. vi. in the same Epistle; and compare Eph. ii. 8. and 1 Tim. vi. 7, 10. Gal. iv. 7. Rom. xii. 17. and xiv. 10, 12.

^x The Latin version has (the Greek text of a part of this letter being lost.) *Nos autem non noveramus*, which is understood of the Church of Smyrna, of others of Polycarp himself.

^y 2 Pet. iii. 15, 16. St. Peter appears in partic-

° St. Chrysostom has also remarked the same, in his Preface to the Epistle to the Romans; and he adds, that, in the arrangement of the prophets, the chronological order has not been pursued.

^r Polycarp. *Epis. ad Philip.* This passage of Polycarp's letter is mentioned by Euseb. *Ecc. Hist.* lib. iii. c. 36.

^s Clem. *Ep. ad Corinth.* sect. xlvii. The Greek expression is *ἐν ἀρχῇ τοῦ εὐαγγελίου*, which I understand to mean, "From the beginning of the preaching of the Gospel at Corinth." St. Paul makes use of the same expression in the like sense, (Phil. iv. 15.) See also the 37th and 49th sections of St. Clement's Epist. and compare 1 Cor. xii. and xiii.

which they might then peruse. It is likewise evident, in reading these compositions of the first ages of Christianity, that the Epistles of the apostles were communicated immediately to the neighbouring Churches by those who had received them, and passed slowly to the Churches more remote. Eusebius has observed^z, that Papias, bishop of Jerusalem, has quoted the earliest Epistles of St. Peter and St. John. Polycarp refers often to the first Epistle of St. Peter. Each of them was in Asia. There are, however, no evident quotations from the Epistle to the Romans, which having been sent into the west, passed very late into the east, and therefore could not have been so early recognised.

The eloquence of St. Paul does not consist in the style only. It consists in the sublimity of thoughts, in the force of reasoning, in the admirable use he makes of the Scriptures, in the boldness and brilliancy of expression, in the justness of images, and in the multiplicity and beauty of figures. He is animated, cogent, rapid, compact; frequently abrupt; often led away from his subject by an accidental word or expression, and returning to it again without the usual forms of connection: in other places he is pathetic, affecting, moving, and ever displaying that tender love and unction of the Holy Spirit, with which he was affected. He knew how to unite authority with complacency, and all the meekness of the Apostle St. John, with the severity of the Baptist; but, as has been remarked, his style is in many places extremely negligent^a. St. Jerome speaks on this point with great freedom^b; he gives him, nevertheless, in other respects, the greatest praise; as well as Eusebius^c, who does not hesitate to declare that St. Paul has surpassed all the other apostles, both in thought and expression. His excessive zeal leads him into many particularities. He abounds in broken sentences, and the most constrained metaphors, which occasion many and repeated difficulties. To account for his own declaration of himself, that when he should be rude and as an idiot with respect to speech, he was not with respect to knowledge^d, it must be remembered that he

ular to mean the Epistle to the Hebrews in the 15th verse; for though it were addressed to the Hebrews of Judæa, it related, in general, to all the faithful of that nation. He speaks in the 16th verse of some other Epistles of St. Paul—"In all his Epistles," &c.

^z Euseb. *Hist. Ecc.* lib. iii. c. 39. in fine.

^a See some examples of it—Rom. ii. 26. xi. 16. Eph. ii. 1-5, &c.

^b Hieron. *Comment. in Ep. ad Ephes.* cap. 3 initio Epist. 151. ad Algas. Quæst. 10.

^c Euseb. *Hist. Ecc.* lib. iii. c. 24. πάντων ἐν παρασκευῇ λόγων δυνατώτατος, νοήμασι τε ἱκανώτατος. Clement of Alexandria often gives the title of "this Illustrious Apostle," "this Divine Apostle," to St. Paul—γενναῖος Ἀποστόλος, θεοπρόσωπος Ἀποστόλος. Strom. lib. i. p. 316. ii. p. 420, &c.

^d 2 Cor. xi. 6. Indeed, St. Jerome observes on

was born in the city of Tarsus^e, where the Greek language was not very pure, and that the Hebrew, or Syriac language, being as familiar to him as the Greek, his style was consequently less polished; and is frequently mixed with Hebraisms, which render it a little harsh. He makes use also of some Greek particles in a sense we may term Hebraic, on which account they have not always determinate significations.

Many of the illustrations of St. Paul are traceable to his private life and circumstances. Tarsus, where he was born, was one of the most celebrated places of exercise then in Asia; and, as Dr. Powell observes, apud Bowyer, p. 432, there is no matter from which the Apostle borrows his words and images more than from the public exercises. He frequently considers the life of a Christian as a race, a wrestling, or a boxing; the reward which good men expect hereafter, he calls the prize, the victor's crown; and when he exhorts his disciples to the practice of virtue, he does it usually in the very same terms in which he would have encouraged the combatants. From the Apostle's *country* we descend to his *family*, and here we find another source of his figurative expressions. His parents being Roman citizens, words or sentiments, derived from the laws of Rome, would easily creep into their conversation. No wonder then that their son sometimes uses forms of speech peculiar to the Roman lawyers, and applies many of the rules of adoption, manumission, and testaments, to illustrate the counsels of God in our redemption. Nor are there wanting in St. Paul's style some marks of his *occupation*. To a man employed in making tents, the ideas of making camps, arms, armor, warfare, military pay, would be familiar; and he introduces these and their concomitants so frequently, that his language seems to be such as might rather have been expected from a soldier, than from one who lived in quiet times, and was a preacher of the Gospel of peace. When we consider these things, with the others that have been already mentioned, there will remain nothing that is peculiar in St. Paul's manner of writing, of which the origin may not easily be discovered.

He pursues an idea that presents itself, and leaves for a moment the main one to return to it again afterwards. With this, there are frequent ellipses, or words understood, which must be supplied either by what has preceded, or by what follows. In the parallel which he

this passage—"Illud, quod crebro diximus, etsi imperitus sermone, non tamen scientia, nequaquam Paulum de humilitate, sed de conscientie veritate dixisse, etiam nunc approbamus." Hieron. ubi supra. He allows, nevertheless, St. Paul to possess Syrian or Hebrew eloquence.

^e "Quem sermonem cum in vernacula lingua habeat disertissimum, quippe Hebræus ex Hebræis, et eruditus ad pedes Gamalielis, viri in lege doctissimi, se ipsum interpretari cupiens involvitur." &c.

draws, in the fifth chapter of the Epistle to the Romans, between Adam, the author of sin and condemnation, and Jesus Christ, the Author of justification and life, his style is so concise and so elliptic, that a mere literal translation, without any supplement, would be not only barbarous but unintelligible. It is the same in the fourteenth chapter of the First Epistle to the Corinthians, where the turn and the construction of the original is obliged to be changed, and some words added in italics (that the reader may be able to distinguish what does not belong to the text), before the Apostle's meaning can be properly understood.

The subjects of which he treats add also to the obscurity of the Epistles of St. Paul. He discusses things which were only known at his time, and he answers some objections, which he sometimes only mentions. All this, however, is no reason why the meaning of St. Paul may not be sufficiently clear in every essential point. The only thing necessary, is to find out whether every interpretation that can be given to the words is true in the end, and agrees with the doctrine of Christianity. The obscurity again that is met with in these Epistles arises, very often, from commentators, who press some words too far, which they lay as foundations on which they build ill-founded systems, because they do not pay sufficient attention to the design of the author, and to the general system of religion, which ought to serve as a light to clear up dark passages.

St. Paul had been brought up in the school of Gamaliel, and had been instructed in all the learning of the Jewish theology. This was the knowledge in highest esteem among the nation. "We reckon as wise among us," says Josephus^f, "those only who have acquired so thorough a knowledge of our Laws, and the Holy Writings, as to be capable of explaining them; which is a circumstance so rare, that scarcely two or three have succeeded in it, and deserved that honor." This knowledge, however, is what St. Paul has termed Judaism, in which he testifies himself, that he had made very great progress, Gal. i. 14. Hence it is that so many more vestiges of this theology are visible in his writings, than in those of the other apostles; and that many of his arguments against the Jews are drawn from their own books^g, and from their own expositions of Scripture.

His quotations from the Old Testament are, for the most part, taken from the Septuagint version. This version was received by the Jews, who were called Hellenists, and who were dispersed among the Greeks, speaking their language. It is to these Jews, and the Gentiles

who had embraced the Gospel, that St. Paul has written all his Epistles, except the Epistle to the Hebrews. But besides the quotations from Scripture, there are some others that, according to the testimony of the ancients, are taken from some apocryphal book of the Jews. The apostles having a "spirit of discrimination," had the power of separating the true from the false, that was to be met with in those books, and they quoted them without mentioning the books themselves. However, we may here make use of a very wise observation of St. Jerome^h, that it is by no means necessary to refer always to those apocryphal books, in order to find out St. Paul's allegations; that it cannot be found in the same terms in the canonical books, because in quoting Scripture he sometimes unites many passages together, without distinguishing what is taken from one prophet from that which is taken from another, and because he rather relates the sense than the words. His interpretation of the Old Testament is most commonly mystical, and what St. Jerome calls *sensus reconditi*, hidden meanings. The Jews, who studied the Holy Scriptures, were persuaded that beside the sense that naturally presented itself to the understanding, there was a concealed sense, a spiritual sense, which was the principal object of their study. They were consequently very much infatuated with allegories, in which they were initiated in a dangerous degree by some of the Christian teachers and fathers. This method of explaining the Scriptures being authorized, the Apostle has made use of it under the divine direction. The Jews could apply only to their Sacred Books their own particular and ordinary knowledge, whereas the apostles had received the spirit of prophecy, that is to say, the gift of explaining the ancient oracles, and they trusted their interpretations less to reason, than to a demonstration of spirit and power. They had the key of those sacred sayings, those "hidden mysteries," whose mystical senses, however vague and uncertain before, were made valid in the mouths of the apostles, on account of the gifts of prophecy and miracles.

We must discriminate in the passages which St. Paul quotes from the Old Testament, between those that are only allusions and applications, and those which are mentioned as oracles, which serve as proofs. Thus, when the Apostle applies to Gospel justification, what Moses has said respecting the Law, "Say not

^h "Hoc autem totum nunc ideo observavimus, ut etiam in ceteris locis sicubi testimonia quasi de prophetis et de veteri testamento ab apostolis usurpata sint, et in nostris codicibus non habentur, nequaquam statim ad Apocryphorum ineptias et deliramenta recuramus; sed sciamus ea quidem scripta esse in veteri testamento, sed non ita ab apostolis edita, et sensum magis usurpatum, nec facile nisi a studiosis posse ubi scripta sunt inveniri."—Hieron. *Comm. in Ep. ad Eph.* ch. v. b. i.

^f Joseph. *Antiq.* lib. xxii. last chapter.

^g "Haud inusitata res est passim in Novo Instrumento, quin Christus et Apostoli Judæos à suis ipsorum Scriptis et concessionibus redarguant." Lightfoot, tom. ii. p. 117.

in your hearts, or in yourselves, Who shall ascend to heaven?" it cannot be imagined that this is a prophecy, of which he discovers the profound and concealed sense. It is a mere application of what has been said of the Law, to the Gospel: but a very beautiful and just application. The same may be observed of these words of the nineteenth Psalm, "Their words are gone out to the ends of the earth," which were said of the stars, and which St. Paul applies to the ministers of the Gospel.

From the internal evidence afforded by the Epistle itself—from the general testimony of antiquity—and the arguments both of Michaelis and Macknight, I am induced to place this Epistle to the Galatians before the others; and assign the year 49 or 50 as its date. Semler quotes and approves the opinion of another German writer, that the Epistle was written before the council of Jerusalem. I have not been able to procure the work to which he alludes, neither can I discover sufficient arguments to confirm his opinion.

Various opinions have been entertained by the learned, as to the date of this Epistle. Theodoret thought it one of those epistles which the Apostle wrote during his first confinement at Rome, in which he is followed by Lightfoot and others. But seeing in the other epistles which the Apostle wrote during his first confinement, he hath often mentioned his bonds, but hath not said a word concerning them in this, the opinion of Theodoret cannot be admitted; because there is nothing said in the Epistle to the Galatians of St. Paul's having been in Galatia more than once. L'Enfant and Beausobre think it was written during his long abode at Corinth, mentioned Acts xviii. 11., and between his first and second journey into Galatia.

This opinion Lardner espouses, and assigns the year 52 as the date of this Epistle. The author of the *Miscellanea Sacra*, who is followed by Benson, supposes it to have been written from Corinth. Capel, Witsius, and Wall, say it was written at Ephesus, after Paul had been a second time in Galatia. See Acts xviii. 23. and xix. 1. Fabricius thought it was written from Corinth during the Apostle's second abode there, and not long after he wrote his Epistle to the Romans. This likewise was the opinion of Grotius.

Mill places it after the Epistle to the Romans, but supposes it to have been written from Troas, while the Apostle was on his way to Jerusalem with the collections; to which he fancies the Apostle refers, Gal. ii. 10., and that the brethren who joined him in writing to the Galatians (i. 2.) were those mentioned Acts xiii. 1. Beza, in his note on Gal. i. 2., gives it as his opinion, that the brethren who joined St. Paul in his letter to the Galatians, were the eldership of the Church at Antioch, and that it was written

in that city, in the interval between Paul and Barnabas's return from Paul's first apostolical journey, and their going up to Jerusalem to consult the apostles and elders concerning the circumcision of the Gentiles. Tertullian, as Grotius informs us in his Preface to the Galatians, reckoned this one of Paul's first epistles. Macknight's opinion is, that St. Paul's Epistle to the Galatians was written from Antioch, after the council of Jerusalem, and before Paul and Silas undertook the journey in which they delivered to the Gentile Churches the decrees of the council, as related Acts xvi. 4. To this date of the Epistle he is led by the following circumstances:—the earnestness with which St. Paul established his apostleship in the first and second chapters of this Epistle, and the things which he advanced for that purpose show that the Judaizers, who urged the Galatians to receive circumcision, denied his apostleship; and, in support of their denial, alleged that he was made an apostle only by the Church at Antioch, and that he had received all his knowledge of the Gospel from the apostles. This the Judaizers might allege with some plausibility, before Paul's apostleship was recognised at Jerusalem. But after Peter, James, and John, in the time of the council, gave him the right hand of fellowship, as an apostle of equal authority with themselves, and agreed that he should go among the Gentiles, and they among the Jews, his apostleship would be called in question no longer in any Church, than while the brethren of that Church were ignorant of what had happened at Jerusalem.

We may therefore believe, that immediately after the council, the Apostle would write his Epistle to the Galatians, in which he not only gave them an account of his having been acknowledged by the three chief apostles, but related many other particulars, by which his apostleship was raised beyond all doubt.

This argument, however, does not prove that the Epistle was necessarily written, as the learned author supposes, at Antioch, though it might be written not long after the council.

Macknight's second reason is taken from the inscription of the Epistle, in which it is said, that all the brethren who were with St. Paul joined him in writing it. For as the only view which any of the brethren could join the Apostle in writing to the Galatians, was to attest the facts which he advanced in the first and second chapters, for proving his apostleship, the brethren who joined him in writing it must have been such as knew the truth of these facts. Wherefore they could be neither the brethren of Corinth, nor of Ephesus, nor of Rome, nor of Troas, nor of any other Gentile city, where this Epistle has been dated, except Antioch. As little could they be the brethren who accompanied the Apostle in his travels among the Gentiles, as Hammond conjectures. For none of them, except Silas,

had any notice of the facts advanced in this Epistle, but what they received from the Apostle himself; so that their testimony was, in reality, the Apostle's own testimony. The only brethren who could bear effectual testimony to these things were those who lived in Judæa and its neighbourhood, particularly the brethren of Antioch, who, by their intercourse with those of Jerusalem, must have known what happened to St. Paul there, as fully as they knew what happened to him in their own city, where he had resided often and long. I therefore have no doubt that the Epistle to the Galatians was written from Antioch, and that the brethren who joined St. Paul in writing it, were the brethren there, whose testimony merited the highest credit. For, among them were various prophets and teachers, whose names are mentioned, Acts xiii. 1., with others of respectable characters, whose place of residence, early conversion, eminent station in the Church, and intercourse with the brethren in Jerusalem, gave them an opportunity of knowing St. Paul's manner of life before his conversion. His being made an apostle by Christ himself—his being acknowledged as an apostle by his brethren in Jerusalem—his teaching uniformly that men are saved by faith, without obedience to the Law of Moses—his having strenuously maintained that doctrine in the hearing of the Church at Antioch—his having publicly reproved St. Peter for seeming to depart from it, by refusing to eat with the converted Gentiles; and that on being reproved by St. Paul, St. Peter acknowledged his misconduct, by making no reply. All these things the brethren of Antioch could attest, as matters which they knew and believed; so that, with the greatest propriety, they joined the Apostle in writing the letter wherein they are asserted.

Dr. Macknight, however, has omitted to observe that the circumstances of St. Paul's conversion, preaching, and call to the apostleship, were known to all the brethren, whether of Rome, Corinth, Ephesus, or any other place; and therefore the testimony of any who were well acquainted with these facts would be sufficiently satisfactory to the Galatian converts. It is not necessary therefore to suppose that the brethren who are mentioned in the inscription of the Epistle, must have been of Antioch.

Dr. Macknight's third argument for the early date is derived from the omission by St. Paul of his usual command, that the persons to whom he wrote should "remember the poor." This is evidently an unsafe mode of reasoning.

When the Apostle wrote his Epistle to the Galatians, he had heard of the defection of some of them from the true doctrine of the Gospel. This defection he represents as having happened soon after they were converted, Gal. i. 6. "I marvel that ye are so soon removed from Him who called you into the grace of Christ." But if the Epistle to the Galatians was written

either from Rome, during the Apostle's first confinement there; or from Corinth, during his eighteen months' abode in that city; or from Ephesus, where he abode three years; or from Troas, in his way to Jerusalem with the collections, the defection of the Galatians must have happened a considerable time after their conversion, on the supposition that they were first called when Paul and Barnabas went into their country from Lycaonia. Wherefore if the Apostle's expression, "I marvel that ye are so soon removed," is proper, the Epistle to the Galatians could not be written later than the interval between the council of Jerusalem and the Apostle's second journey into the Gentile countries with Silas, when they delivered to the Churches the decrees of the council.

These arguments seem to prove, that the Epistle to the Galatians was written soon after the council of Jerusalem: the exact time seems, however, to be more satisfactorily ascertained by Michaelis, who has assigned it to some part of this second apostolical journey, before St. Paul came to Berea, where the brethren appear to have left him. St. Paul's first visit to the Galatians was not long after the council which had been held in Jerusalem, as appears from Acts xvi. 4, 5, 6. "And as they (namely, Paul and Silas) went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the Churches established in the faith, and increased in number daily. Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia," &c. From this passage we see that St. Paul preached the Gospel in Galatia; for the prohibition was confined to the Roman proconsular province of Asia, to which Galatia is here opposed. This is further confirmed by Acts xviii. 23., where St. Luke relates, that St. Paul again visited Galatia, strengthening his disciples, so that converts must have been made on his first visitⁱ. Now let us follow St. Paul on his first journey from Galatia to Berea, in Macedonia, where he seems to have arrived in the same year, and we shall be convinced that he wrote his Epistle to the Galatians upon this journey.

When he left the Galatians he was accompanied by several brethren, namely, by Silas (or Silvanus), Acts xv. 40. by Timothy, chap. xvi. 3., and perhaps by others. This circumstance is particularly to be noted. They travelled through Mysia to Troas, ver. 8., where St. Paul had a remarkable dream, which induced him to go into Macedonia. Before he left Troas, St. Luke was added to St. Paul's other companions, and in their company he travelled

ⁱ Macknight's Preface to the Galatians, vol. iii. p. 84, &c.—Marsh's *Michaelis*, vol. iv. p. 9. chap. xi.—Hales's *Analysis of Chronology*, vol. ii. part ii. p. 1117.

to Philippi, ver. 11, 12., where he preached the Gospel, ver. 13-40., and thence to Thessalonica, chap. xvii. 1-9.; here some of the brethren appear to have left St. Paul, and he travelled with Silas alone to Berea, ver. 19.

When he was no longer in safety here, he left Galatia, Silas remaining, and went to Athens, so that when he arrived in that city, none of the brethren were with him, in whose company he had travelled from Galatia.

Now St. Paul's Epistle to the Galatians is written not only in his own name, but in the name of all the brethren who were with him. Who, then, were these brethren? Were they known or unknown to the Galatians? St. Paul would hardly have written to them in the name of the brethren who were with him, without determining who those brethren were, unless they had been the same who attended when he left Galatia, and who therefore were known to the Galatians without any farther description.

Consequently this Epistle must have been written before St. Paul separated from these brethren, that is, before he left Thessalonica. "Whether it was written in this city, or before he arrived there, I will not," says Michaelis, "attempt to determine; but it certainly was written during the interval which elapsed between St. Paul's departure from Galatia, and his departure from Thessalonica."

Again, St. Paul, in the two first chapters, gives the Galatians a general review of his life and conduct from his conversion, to the apostolic council in Jerusalem, and at the farthest to his return to Antioch. Here he breaks off his narrative. It is probable, therefore, that from that time to the time of his writing to the Galatians, nothing remarkable had happened except their conversion. Lastly the supposition that St. Paul wrote to the Galatians at the period which I have assigned, accounts more easily than any other for St. Paul's mentioning to the Galatians, that he had not obliged Titus to undergo the rite of circumcision, namely, because he had obliged Timothy to submit to it immediately before his first visit to the Galatians; and St. Paul's adversaries had appealed, perhaps, to this, in support of their doctrine, that the Levitical Law should be retained.

"The particular year of the Christian æra," continues Michaelis, "in which the Epistle to the Galatians was written, it is difficult to determine with precision; though we are especially interested in the date of this Epistle, because it appears from chap. iv. 10., that the Galatians were on the point of celebrating the Jewish sabbatical year, and in that of their seduction by the Jewish zealots, of leaving their lands uncultivated for a whole year, though the Law of Moses on this article could not possibly extend to Galatia."

"What Michaelis conjectured," says Dr. Hales, "but was not able to establish, from the

discordant systems of chronology in his time, may be now proved. The first year of our Lord's public ministry, A. D. 28, was a sabbatical year, and also a jubilee." Therefore A. D. 49, which was $3 \times 7 = 21$ years after, was also a sabbatical year. It is more probable, however, that the Epistle was not written during the sabbatical year itself, in which Paul attended the council of Jerusalem, (Acts xv. 2.) but rather the year after, A. D. 50, during the Apostle's circuit through the Churches of Syria and Cilicia, to confirm them in the faith, and to communicate to them the apostolical decree, (Acts xv. 36-41. and xvi. 4.) and to this year I have assigned it.

To understand the design of this Epistle, we must take into consideration certain opinions which were prevalent in the apostolic age.

The Jews believed that God demanded implicit obedience to the Law of Moses—that this obedience would justify them, or place them, with respect to God, in the same situation in which they would have been, if they had not transgressed; and it had the power of obtaining for them also eternal life. They thought that man was not so fallen, but that he was of himself able to obey the Law, and thus fulfil the conditions on which eternal life was promised. These opinions were so blended in the minds of the Jews with undoubted truths, that it would have been difficult to have answered them satisfactorily, unless by divine inspiration. The Apostle, however, proves by irrefragable arguments, both here, in his Epistle to the Galatians, and in his Epistle to the Romans—that the justification of man could not be accomplished by his own obedience. It was utterly impossible that man could fully and satisfactorily obey the demands of a law, which was designed rather to convince men of sin, and enforce upon them the conviction that something more was necessary to obtain the favor of God, and that the ceremonies of their Levitical Law were only typical of some better and more perfect salvation: the Law was as a servant, leading them as children from the painfulness and bondage of school, to the glorious liberty of the sons of God and heirs of heaven.

In opposition to this Judaizing heresy, St. Paul addresses the Galatians, and endeavours to convince them, by a masterly train of argument, that the doctrine of salvation by faith alone is the doctrine of Scripture. After having established his apostolical commission against the attacks of the false teachers, he asserts, that as the Law has no power to give life, it is useless to compel the Gentiles, or the Christian converts, to conform to the full observance of the ceremonial Law. He assures them no flesh can be justified by the Law, but by the faith of Christ Jesus, for if righteousness come by the Law, then Christ shall be dead in vain; and he proves the superiority of the new covenant, by

referring to those gifts they had received from the Holy Spirit since their admission into the Christian dispensation.

He further assures them, that the Christian covenant was founded on the promise given to Abraham and to his seed, which was made and confirmed by God in Christ, four hundred and thirty years before the Law; therefore it was not possible that the Law should disannul or make the promise of a redeeming Saviour of Isaac's line of none effect. If, then, the Gospel was preached before unto Abraham, and we through him (and not through the Law are to be blessed), we must inquire into that faith which rendered this eminent father acceptable in the sight of his Almighty Creator. "He believed God, and it was accounted to him for righteousness." Christ himself declares, that Abraham saw his day afar off, and was glad—like the holy martyrs of the Christian dispensation, the faithful Abraham was called to give an evidence of his integrity, by the most painful of all human sacrifices—he was required not indeed to offer up himself, but his son, his only son, the beloved companion of his age, in whom all the blessings and promises of God were to be fulfilled, and from whom the Saviour of the world was to be born—without any revelation as to the manner in which this apparently contradictory command could be made to agree with the former important predictions. His faith was "the substance of things hoped for—the evidence of things not seen." He understood the promise conveyed in those gracious words—"In thee shall all nations be blessed." He knew that the same Almighty Being who gave life could restore it: and in this faith he acted; he took the knife, and in the full assurance of faith, the father prepared to become the slayer of his only son, "accounting," as the Apostle tells us, "that God was able to raise him up even from the dead," (Heb. xi. 19.) Abraham was justified by his faith, and by works was his faith made perfect; and if we would become his children, we must give the same evidence of our sincerity and faith. We must declare our faith by our works.

Macknight remarks on this subject, referring to the Epistle of St. James, that faith and works are inseparably connected as cause and effect; that faith, as the cause, necessarily produces good works as its effect, and that good works must flow from faith, as their principle; that neither of them, separately, is the means of our justification, but that, when joined, they become effectual for that end. Wherefore, when in Scripture we are said to be "justified by faith," it is a faith accompanied by good works. On the other hand, when we are said to be justified by works, it is works "proceeding from faith." Therefore, in this Epistle, St. Paul must be considered as arguing against the possibility of salvation or justification by works of the Law,

while he enforces, by the example of Abraham, the necessity of good works on the principle of a well-grounded or justifying faith on the Son of God. This doctrine of justification, however, has been infinitely discussed and controverted—many depreciating good works in favor of faith alone; but this error frequently arises through want of a proper consideration of the Apostle's arguments. It is dangerous, so far as it checks exertions, and insidiously draws men from those outward forms which are the landmarks of religion. Under the pretence of encouraging, it destroys internal religion; by representing it as a system of pious feelings, which are independent of those outward ordinances which were ordained by Christ himself. The whole system of revelation corroborates the view here taken of "justification by faith." It is illustrated by all the eminent characters of the Old Testament, and is confirmed in the New, by the parables and actions of our Lord himself.

It will excite surprise among those who are interested in theological studies, that I have made little or no use of the labors of two writers, who of late years have paid great attention to these Epistles—Mr. Belsham, and Dr. Semler of Halle. My reasons shall be briefly given:—

I am unwilling to occupy the time of the reader with difficulties and objections, which are not generally known, merely to refute them. Both these theologians have deviated so widely from the beaten track, that the Christianity which they have deduced from the Inspired Writings bears no similarity to that which is received, and has ever been received, by the Christian Church. The Protestant Churches have been long divided upon the question of Church government; the Church of Rome, and the Protestants in general, have been divided concerning several articles of faith and discipline; but all these have hitherto maintained, and I trust will long maintain, the doctrines of the Atonement and Divinity of Christ; the Inspiration of Scripture, and its freedom from error. Both of these writers deny the whole of these fundamental truths. Semler considers the New Testament as any other uninspired book, and expresses his surprise that we should pay regard to the Jewish mythology, which abounds in it; and Mr. Belsham reproves St. Paul for false and incorrect reasoning. It is not my wish to direct attention to these works; one quotation from each, which I now subjoin, will sufficiently justify me in saying, that as the principles upon which we proceed are so diametrically opposite, it will be better to reserve for another opportunity the discussion of the good or evil to be found in their labors.

J "Nemo porro retinet aut tuetur istam explicationem beneficii, quo Christus nos affecti. suscepto isto supplicio crucis: quo diabolus fefellisse et

NOTE 11.—PART XII.

ON ST. PAUL'S SILENCE RESPECTING THE APOSTOLIC DECREE.

THAT is, as St. Chrysostom observes, "by setting up that Law which I allow God has abolished;" for if, as the Apostle argues, the Jewish Law can give salvation, then Christ is the minister of sin, as encouraging us to seek justification through him; or, as the preceding verse (17,) may be read without an interrogation—"If we be sinners in seeking to be justified by Christ, then Christ is the minister of sin." God forbid. But as a Christian I am dead to the Jewish or ceremonial Law, and I live by the faith of the Son of God, who gave himself for me.—See also Pyle's *Paraphrase*, vol. ii. p. 14.

"As the professed design of the Epistle was to establish the exemption of the Gentile converts from the Law of Moses, and as the apostolic decree pronounced and confirmed that exemption, it may seem extraordinary," says Dr. Paley, "that no notice whatever is taken of that determination by St. Paul on the present occasion, nor any appeal made to its authority. Much, however, of the weight of this objection, which applies also to some other of the Apostle's Epistles, is removed by the following reflections:—1. It was not St. Paul's manner, nor agreeable to it, to resort or defer much to the authority of the other apostles, especially whilst he was insisting, as he does generally throughout this Epistle insist, upon his own original inspiration. He who could speak of the very chiefest of the apostles in such terms as the following—'Of those who seemed to be somewhat (whatsoever they were it maketh no matter to me), God accepteth no man's person, for they who seemed to be somewhat in conference added nothing to me'—he, I say, was not likely to support himself by their decision. 2. The Epistle argues the point upon principle; and it is not perhaps more to be wondered at, that in such an argument St. Paul should not cite the apostolic decree, than it would be that, in a discourse designed to prove the moral and religious duty of observing the Sabbath, the writer should not quote the thirteenth canon. 3. The decree did not go the length of the position maintained in the Epistle; the decree only declares that the apostles and

elders at Jerusalem did not impose the observance of the Mosaic Law upon the Gentile converts, as a condition of their being admitted into the Christian Church. One Epistle argues that the Mosaic institution itself was at an end, as to all effects upon a future state, even with respect to the Jews themselves. 4. They whose error St. Paul combated, were not persons who submitted to the Jewish law because it was imposed by the authority, or because it was made part of the law of the Christian Church; but they were persons who, having already become Christians, afterwards voluntarily took upon themselves the observance of the Mosaic code under a notion of attaining thereby to a greater perfection. This, I think, is precisely the opinion which St. Paul opposes in this Epistle. Many of his expressions apply exactly to it—'Are ye so foolish? having begun in the Spirit, are ye now made perfect in the flesh?' (chap. iii. 3.) 'Tell me, ye that desire to be under the Law, ye do not hear the Law?' (chap. iv. 21.) 'How turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage?' (chap. iv. 9.) It cannot be thought extraordinary that St. Paul should resist this opinion with earnestness; for it both changed the character of the Christian dispensation, and derogated expressly from the completeness of that redemption, which Jesus Christ had wrought for those that believed in him. But it was to no purpose to alledge to such persons the decision at Jerusalem, for that only showed they were not bound to these observances by any law of the Christian Church. Nevertheless they imagined there was an efficacy in these observances, a merit, a recommendation to favor, a ground for acceptance with God, for those who complied with them. This was a situation of thought to which the tenor of the decree did not apply. Accordingly St. Paul's address to the Galatians, which throughout is adapted to this situation, runs in a strain widely different from the language of the decree—'Christ is become of no effect unto you, whosoever of you are justified by the Law.' (chap. v. 4.), whosoever places his dependence upon any merit he may apprehend to be in legal observances. The decree had said nothing like this; therefore it would have been useless to have produced the decree, in an argument of which this was the burden. In like manner as contending with an anchorite, who should insist upon the severe holiness of a recluse, ascetic life, and the value of such mortifications in the sight of God, it would be to no purpose to prove that the laws of the Church did not require these vows, or even to prove that they expressly left every Christian to his liberty. This would avail little towards abating his estimation of their merit, or towards settling the point in controversy."

vicisse, mortisque istud tam antiquum imperium disjecisse, et primi peccati funestam pœnam sustulisse dicebatur: licet antiqua sit, et multa per secula continuata fuerit illa explicatio, multisque declamandi artificis exornata, a Græcis Latinisque rhetoribus."—Semler, *Prolegom. ad Galatas*, p. 202. —Belsham, *On the Epistles*—"Such is the train of the Apostle's reasoning, the defect of which need not be pointed out."—Vol. i. p. 112. "This argument of St Paul appears to me irrelevant and inconclusive." Vol. i. p. 105, with many others.

NOTE 12.—PART XII.

WE are all justified by a religious faith in the promises of God, like that of faithful Abraham, producing good works; and not by the rigid observances of all the rites of a typical law, which exacted an undeviating conformity, under the penalty of death, which it had not the power to redeem. Had the Jewish dispensation continued, the Gentiles could not have been united with the Jews, as the children of promise, but must have remained with them the children of law, and of bondage.

NOTE 13.—PART XII.

LORD BARRINGTON, in an ingenious dissertation on this much-discussed passage, supposes the word *Christ* here signifies “anointed,” as it does in Ps. cv. 15. “Touch not mine anointed,” (rendered *Χριστοῦς*, according to the LXX), and Heb. xi. 26. That the seed, or the one seed, Gal. vi. 16., signifies all those of the works of the law, and of faith, who are made one by being anointed with one Spirit, or by being baptized into one Spirit, as the one Spirit of the one Lord (Mediator), and of one God, even the Father. But the covenant, or the promises that God made to Abraham, he made to his seed, (Gen. xiii. 16., xvii. 7, 8., and xxii. 18.), then it cannot be two seeds; for, says he, that one seed is Christ, or the two different sorts of people, Jews and Gentiles, considered as one, being anointed with the same spirit, and therefore the promises and blessings belong to the Gentiles, who are of the one seed of faith, and have by it received the Spirit, as well as the Jews. If then it should be asked, why was the law added? St. Paul answers, it was added to show the Israelites the punishment due to transgression, that they, seeing themselves so manifestly concluded under sin, by the frequent breaches of the numerous laws they were under, which were often followed by death, might be led by the Law to the Gospel, which promised them righteousness and life. But this law was only added till that one seed should come, to whom the promise of life and blessedness is made; which one seed is composed of a body of Jews and Gentiles, by one faith in one God, through one Lord, and by one Spirit. The believing Jews receiving the Spirit first after Christ’s ascension, and afterwards the Gentiles, both idolatrous and devout. “Now,” argues the Apostle, “the law was ordained by angels in the hand of a mediator,” (v. 19.), Moses. But still, says he, the law could not vacate the promise made to Abraham, and his seed: because Moses (as Mr. Locke first showed us) was only the mediator at the giving of the Law at Sinai, therefore only one

of the parties concurred to that of Abraham’s covenant, which was between God and Abraham, and his one seed of faith in God’s promises; therefore the covenant of works entered into with Moses, and the carnal seed of Abraham, could in no way disannul the covenant of promise made unto Abraham, and his spiritual seed of all nations. If then we are one (seed) in Christ Jesus; that is, by faith in God, through Christ Jesus, then are we Abraham’s (one) seed, to whom the promise was made, (Gen. xii. 3.) as explained Gen. xvii. 7, 8. and confirmed xxii. 18., and (consequently) heirs according to that promise. If it should be objected against the sense I have given to the word *Christ*, (ver. 16, 17.) viz. *anointed*, the seed anointed by the Spirit; I answer, that it is not an uncommon thing to find St. Paul keep his term and vary his sense. But I must observe, that it is not likely that he has done so in this chapter. He here varies his term, and his sense together; for there are very good copies that give us other readings in these verses; ver. 13. some copies read *νόμος*, ver. 24. *Χριστὸν Ἰησοῦν*, ver. 27. some copies read as ver. 24., and ver. 29. is read with the same addition. “I prefer,” says Lord Barrington, “these readings to Stephens’s, which our translators followed; because I find, that whenever St. Paul designed to denote Christ’s person by the name *Christ*, in every other verse of this chapter, he adds *Jesus* to it; an addition that he does not always make elsewhere; as if he designed to reserve the word *Χριστὸς*, to denote this one seed anointed by the Spirit, whether Jews or Gentiles; and so added *Jesus* to *Christ* every where else in the chapter to prevent mistakes.”

“Mediator non est unius partis sed duarum, earumque dissidentium. Cum igitur Moses Mediatorem ageret inter Deum et populum, hoc ipso testatur—esse dissidium inter duas istas partes. Deus autem unus est. Isque semper idem, semper sibi constans. Dissidium igitur illud non Dei, sed hominis, mutationi deputandum est.”—Jac. Capellus, ap. Cradock, *Apost. Harmony*, p. 148.

NOTE 14.—PART XII.

IN the extracts from Photius, at the end of the fifth volume of Wolfius, *Curæ Philologicæ*, p. 737, is a curious illustration of this passage—*ἐνδύμα δὲ τὸ πνεῦμα τὸ ἄγιον λέγεται τῶν πιστῶν, οὐκ ὡς ἱμάτιον, ἀλλ’ ὡς ἐνδύεται σιδήρος τὸ πῦρ. οὐκ ἔξωθεν περιβαλλόμενος, ἀλλ’ ὅλος δι’ ὅλου· οὕτω γὰρ, &c.*, and it is very certain that if we, by the assistance of the grace of God, can ever be said to put on the Spirit—to put on Christ—to be clothed with the Spirit, &c. it can only be then, when the whole man is so enbued with a desire to fear God, and to love

and serve him, that the inferior or animal nature shall be conformed into that more spiritual nature, to which we are commanded to aspire.

NOTE 15.—PART XII.

By a very ingenious conjecture, which has been already alluded to, Michaelis reckons, that these years (Gal. iv. 10.) meant Jewish sabbatical years; and that the Galatians were then on the point of keeping such a year, by leaving their lands uncultivated; though the Mosaical Law, designed for the Holy Land, certainly did not extend to Galatia. But the year A. D. 49, the year of the first apostolic council held at Jerusalem, on the question, Whether the Gentile Church was bound to observe the Law of Moses? he suspected was a sabbatical year, and the same in which the Epistle itself was written.—Marsh's *Michaelis*, Introduct. vol. iv. p. 11. Hales's *Anal.* vol. ii. p. 1117.

NOTE 16.—PART XII.

THAT is, from the Christian covenant, unless you are circumcised, and follow the opinions of the Judaizing teachers.

NOTE 17.—PART XII.

"MANY," says Bishop Marsh, "have endeavoured to prove, that the Mosaic history is mere allegory, by appealing to this passage. Since an allegory is a picture of the imagination, or a fictitious narrative, they conclude that St. Paul himself has warranted, by his own declaration, that mode of allegorical interpretation, which they themselves apply to the subversion of Scripture history."

If the pretext, which infidelity thus derives from the words of our authorized version, had been afforded also by the words of the original, we might have found it difficult to reply. But as soon as we have recourse to the words of the original, the fallacy of the appeal is visible at once. If St. Paul himself had been quoted, instead of the translators of St. Paul, it would have instantly appeared, that the Apostle did not apply, as is supposed by English readers, the title of allegory to any portion of the Mosaic history. The word *Ἀλληγορία* has never been used by St. Paul, in any one instance, throughout all his Epistles, nor indeed does it occur any where in the Greek Testament, nor even in the Greek version of the Old Testament. At the place in question, St. Paul did not pronounce the history itself an allegory, he declared only

that it was allegorized. His own words are *Ἀπὸ ἑστὶν ἀλληγορούμενα*, which have a very different meaning from the interpretation of them in our authorized version.—On the subject of this passage see Schoetgen. *Hor. Hebr.* vol. i. p. 747. Vitringa, *Obser. Sacrae*, vol. i. lib. i. cap. 18. p. 215.

NOTE 18.—PART XII.

ON ST. PAUL'S PLAN OF PREACHING.

THE wisdom of St. Paul's conduct, in varying his manner of address, according to the persons to whom he spoke, and the circumstances in which he was placed, renders him the model by which every minister of God, and particularly every one who assumes the arduous office of a missionary, should form his own plans of action. When he spoke to the Jews, he reasoned with them from their own Scriptures, referring them to the Law and the Prophets; when he pleaded before Agrippa, he availed himself of the king's inward convictions (which St. Paul, as a discernor of spirits, discovered), as well as his known acquirements in the Jewish Law.

But the wisdom of the Apostle's conduct will be further conspicuous by a review of the circumstances in which he found himself at Athens.

In ver. 16. we read—"His spirit was stirred within him." The original may mean rather, "He was vehemently agitated, on beholding the idolatry of the Athenians." He did not, however, proceed rashly and unadvisedly. He made use only of all the opportunities which lawfully presented themselves. He began (ver. 17.) by endeavouring to attract the attention of the Athenians in the most gradual manner, first, by his usual custom of appealing to the Jews; then, by conversing with those devout persons, or Proselytes of Righteousness, who frequented the synagogue, and worshipped Jehovah, yet would not comply with the whole Mosaic ritual. And having thus in some measure made himself known, he proceeded to the public places of resort; where he was well assured he should meet with many persons, who, on seeing that he was a stranger, would question him on various subjects, according to their usual custom.

"The market-place" (ver. 17.) is an expression which ought rather to have been rendered "the Forum," or "Agora." Of these there were many at Athens, but the two most celebrated were the Old Forum in the Ceramicus, which extended both within and without the town on one side, and the New Forum, which was out of the Ceramicus, in the place which was called Eretria. It is probable that the Evangelist refers here to the latter. There was no forum,

except these, which was called "the Forum," as some epithet was always given to the others, to distinguish them from each other. We learn from Strabo that in the time of Augustus, that forum which was called "The Forum," was removed from the Ceramicus to Eretria, and it was there that the greatest assemblage of persons was always collected. We read, too, in the next verse, that while St. Paul was thus conversing in the forum, certain of the Stoics and Epicureans encountered him. The forum Eretria was opposite the porch in which the Stoics held their disputations.

The conversations of St. Paul having now attracted attention, some of the more distinguished philosophers of the Stoics and Epicureans were induced to question him. The Epicureans were Atheists. According to them the world was made by chance, out of materials which had existed from eternity. Acknowledging, from complaisance, the gods, who were publicly worshipped, they excluded them from any concern in human affairs; and affirmed, that regardless of the prayers and actions of men, they contented themselves with the enjoyment of indolent felicity. They pronounced pleasure to be the chief good, and the business of a wise man to consist in devising the means of spending life in ease and tranquillity. All genuine motives to the practice of virtue, and all just ideas of virtue itself, were banished from the philosophy of the Epicureans; which made self-love the sole spring of our actions, and gave loose reins to the sensual appetites.

The system of the Stoics was of a different character; they believed the existence of God, his government of the universe, and the subsistence of the soul after the death of the body. But they confounded the Deity with his own works, and supposed him to be the soul of the world. If on the subject of Providence they expressed many just and sublime sentiments, they connected with it the doctrine of fate, or of an inexplicable necessity, the immutable decrees of which, God, as well as man, was compelled to obey. Their notions respecting the soul were very different from the Christian doctrine of immortality; for they imagined, that in the future state it would lose all separate consciousness, and be resolved into the Divine Essence. Unlike the herd of Epicureans, they placed the happiness of man in the practice of virtue, and inculcated a comparatively pure and exalted morality; but the praise to which this part of their system entitled them was forfeited by a spirit of pride, strained to the most audacious impiety.

Can we be surprised that among such men the stranger Hebrew, one of a despised people, whose personal appearance is supposed to have been by no means in his favor, who ventured in his conversation to differ from the decisions of the gay and the proud, should be

treated with contempt? The word *σπερμολόγος* (*babbler*), by which they expressed their bitter ridicule, is very expressive. It is said that the term *σπερμολόγος* was originally applied to a bird that picks up seeds in the highway; it was then used of mean persons, that were used to pick up the refuse of things that had been brought to market; then it came figuratively to denote those who retailed the sayings of other men. The Apostle, we may suppose, was gradually led, from his conversing and questioning, to more lengthened discussion, for it is said he preached to them Jesus and the resurrection.

Many indeed have been of opinion that St. Paul was taken by violence to the court of Areopagus, and compelled to plead his cause before the assembled members, to whom appeal was made in all matters of religion; and capital punishment was inflicted upon all who, upon their private authority, introduced the worship of new gods. There does not, however, appear to be sufficient proof in support of this opinion. It seems more probable, that the philosophers, who crowded round him, removed him for their own convenience to an eminence on the Mars' Hill; as a higher part of the city, where the principal persons who would interest themselves in any novel philosophical discussion, might assemble, and listen without interruption. Through the whole of the narrative there is no appearance of a trial. We read neither of accusers nor judges; nor does St. Paul argue as if he was defending himself against any charge^k.

Amidst this assemblage of philosophers, disputers, senators, statesmen, and rhetoricians, stood the despised and insulted stranger; surrounded by the professed lovers of pleasure on one side, and the proud supporters of the perfectibility of human reason and wisdom on the other. St. Paul, without the smallest compromise of his personal dignity, or the least

^k Bishop Pearce, and the majority of commentators, support the general opinion, that St. Paul was taken violently (so they render the word *ἐπιλαβόμενοι*, (Acts xvii. 19) see Luke xxiii. 26. and Acts ix. 27.) to the court of Areopagus, as a teacher of strange gods, to be there tried as a criminal. Bishop Warburton, and Kuinoel, whose work is before me, and whose reasoning I have adopted, espouse the contrary opinion. It has been said that there is so little appearance of a defence in St. Paul's address, because he was not permitted to conclude, being interrupted when he had merely finished his introduction. It seems to me on the contrary, that the Apostle was permitted to conclude, as the address is complete, as we now receive it. Markland observes on the words *ἐπιλαβόμενοι τε αὐτοῦ*, not with violence or fear (*μετὰ βίας*, ver. 26.), but, in a friendly manner; probably *ἐπιλαβόμενοι τῆς χειρὸς*, as being desirous to hear what he had to say. This further appears from the language *ἔλαβον*, they conducted him, not *εἴλξαν*, they dragged him, though this is not certain; and from *δυνάμεθα γινῶναι*, may we know?—Markland ap. Bowyer's *Critical Conjectures*, p. 164.

departure from the purity of his faith, endeavours to conciliate the good will of his assembled hearers, by commencing at the points on which they are all united.

By taking advantage of the professed ignorance of the Athenians, he shields himself from the power of that law which considers the introduction of a new God into the state as a capital offence, and avails himself of that acknowledgment to declare the nature and attributes of that God, who was already sanctioned by the state, although confessedly unknown.

He offends no prejudice, makes no violent opposition—he keeps back all that was difficult or mysterious in his own beloved and holy faith, till those who heard him might be able to bear it. He appealed to them from their own principles and practice, however deficient the former, or corrupt the latter. He united at once zeal, judgment, faithfulness, and discretion. He declared the unknown God, whom the Athenians ignorantly worshipped, to be the great Creator of the world, in whom, and by whom, all things were made, and exist. From the visible proofs of his Providence in his government of the world, he leads them to the consideration of his spiritual nature; and thus condemns the idolatrous worship of the Athenians, while he gradually unfolds to his philosophical audience, the important truths of their accountableness and immortality, which were demonstrated by the fact of Christ's resurrection from the dead. The same mode of reasoning is to be observed in all St. Paul's Epistles. With the Jews, he constantly alludes to some acknowledged principles of their belief, and endeavours to overcome their prejudices against Christianity, by explaining to them the spiritual intention of their own Law; and by referring them to the declarations of their own prophets. With the Gentiles, on the contrary, he begins by asserting those simple and evident truths which must be acknowledged by all; and having once established the existence and attributes of a God, and the necessity of a moral conduct, he gradually reveals those great and important doctrines which are the very basis of Christianity. In all the pursuits of life, in all the acquirements of science, there must be some progressive initiation, some previous introduction. Is it, then, to be believed, that the highest attainments to which human intellect and human wisdom can aspire, the knowledge, both of God, and of the immortal accountable spirit, requires no such elementary preparation? Our Saviour has set the question at rest, by beautifully inculcating this system of instruction, and the gradual development of his Gospel in his parable of the man who should cast seed into the ground; in which we read, as in the usual course of vegetation, the seed of the word of God must first produce "the blade, then the ear, after that the full corn in the ear." This system of revelation

has been adopted throughout the whole economy of Providence¹, from the fall of Adam till the present day; it was acted upon by the apostles, and unless it be persisted in, the great work of evangelizing the world can never be so effectually, consistently, or advantageously carried on, and must consequently fall short of our highest and fondest hopes or expectations.

The conduct of St. Paul at Athens is a model for the missionary to foreign lands. He proves to us that whatever be the zeal, the talents, the piety, the disinterestedness, of a minister of Christ, sobriety, prudence, and discretion must direct all his actions if he would succeed in his holy warfare. The Apostle obtained the victory at Athens by the blessing of God upon these humbler means. He succeeded by reasoning with the Athenians on their own principles, and thereby directed his successors in the vineyard to proceed on a similar plan of action.

Does the self-devoted missionary hazard his life among the learned and intelligent idolators of Hindostan! would it not be possible to demonstrate to the Brahmin that the facts which are recorded in the first books of Scripture, are probably the foundation of his religion; and that the corruptions of those truths may be severally traced to various periods of a comparatively late date? Might it not be shown that their belief in the incarnations of Krishna, for instance, originated in the general expectation of the one incarnate God, who has now appeared among men, and established a pure faith? Could not the imagined atonements of their self-inflicted tortures be traced to the perversion of the great truth, that "without shedding of blood there is no remission," but that a greater and more perfect dispensation now prevails?

The Buddhist believes in the doctrine of an incarnate spiritual being: could not this truth be gradually explained without offence, and the true Incarnate be pointed out?

The Mahomedan acknowledges that Christ is a great prophet: on this confession could not another be grafted, and the infatuated follower of Mahomet be led to acknowledge the divine nature of the Son of Man?

The grossest idolator believes in his superiority to the brutes: could not even this conviction be made the means of imparting to him the great doctrines of his accountableness and immortality?

It is, however, an easy task to sit at home and form plans for the conduct of the noble-minded servants of God who have hazarded their lives unto death, and met the spiritual wickedness of the world in its own high places. Hannibal smiled with contempt when the theoretical tactician lectured on the art of war. We who

¹ See various notes on this subject in the *Arrangement of the Old Testament*, and Lord Barrington's *Essay on the Dispensations*; also, Law's *Theory of Religion*.

remain in our homes in Europe may be called the pretorian bands of Christianity. The missionary, like the legionary soldier, goes forth to the defence of the frontier, to combat with the barbarian enemy. Peace be with the ministers of God, and may the days of the kingdom of universal righteousness come! But the Scripture is the common charter, and it prescribes system, discipline, and regulation to the best, as well as conquest over the worst, feelings. The cause of missions would no longer be the source of misapprehension among many, if in the teaching of the missionary, they were all united in doing good in the appointed way. Happy too would it be for mankind, if every Christian society could be bound together, as one holy family, by one law of union—if they were subject to the same accountableness and discipline, as the best security against their own infirmities, and the errors as well as the vices of the world^m.

NOTE 19.—PART XII.

ON THE ALTAR AT ATHENS, AND THE EXISTENCE OF GOD.

WHETHER this altar at Athens was raised, as some have told us, to the unknown God, whom the philosophic Athenians invoked in the time of a pestilence, after they had uselessly paid their adorations to all the greater and lesser deities of their pantheon; or whether it was raised to Pan, whom they had hitherto neglected, or to the God of the Jews, whom the Athenians thus described from the manner in which the Jews spoke of Jehovah, as unutterable and incomprehensible—is equally uncertain.

Diogenes Laertius thus accounts for the erection of this and other altars, bearing the same inscription—"The Athenians being afflicted with pestilence, invited Epimenides to lustrate their city. The method adopted by him was to carry several sheep to the Areopagus, whence they were left to wander as they pleased, under the observation of persons sent to attend them. As each sheep lay down it was sacrificed on the spot *to the propitious God*. By this ceremony it is said the city was relieved;

^m See on this note the Dissertation, *De Gestis Pauli, in Urbe Atheniensium*, ap. *Critici Sacri*, vol. xiii. p. 651. &c. and the next to it on the same subject by J. Ludov. Schlosser, and Kuinoel, who refers to Meursii *Diss. de Ceramico gemino*, sect. xvi. and Potter's *Antiquities*. I may remark here, that it is with great satisfaction that I have observed the very high rank which the English theologians seem to bear among the continental divines. Every where among the references of Kuinoel, Wolfius, Carpozovius, Walchius, Michaelis, and others, whose names do not immediately occur to me, I have observed the respect paid to our theological writers.

but as it was still unknown what deity was propitious, an altar was erected *to the unknown God*, on every spot where a sheep had been sacrificedⁿ." Some have maintained that the inscription ought to be translated: "*To a God unknown*." Athens at this time was filled with idols; and Pausanias asserts it to have contained more than all the rest of Greece. Witsius supposes that the Athenians had obtained some obscure notions of the God of the Jews through the medium of commerce.

The doctrine of the existence of one God the Creator of the world, is the foundation of all religion: it is the immutable and solid foundation upon which the whole structure of faith must be raised. The disputes of the last century respecting matter and spirit seem to have restored much of the quibbling of the ancient schools of philosophy.

A Creator, without a creation—a king, without subjects—a God, without an object either of his wisdom or his benevolence, his love or his power—a Δημιουργός ἄρεν τῶν δημιουργημάτων, and a Παντοκράτωρ ἄρεν τῶν κρατούμενων—is certainly a mystery which overwhelms the faculties of man. But the opposite difficulty, that this beautiful frame of the visible creation is eternal, and therefore self-existent; and by unavoidable consequence, independent of a Deity, is much more incomprehensible. Ignorant as we undoubtedly are, and limited as are the powers of our reason, the weakest understanding can discover the infinitely greater probability that this magnificent and beautiful world should have been created by some wise and powerful God; rather than its suns and stars should have kindled their own lamps, or the flower have formed its own fragrance, and every proof of design visible throughout the universe, should be an effect without a first and adequate cause. If we deny the true origin of the world, that it was produced from nothing by the sovereign will of an omnipotent Being, we are reduced to the necessity of embracing one of the following hypotheses^o, each of which are alike repugnant to reason and revelation.

Either the world must have existed from eternity as it now is, or matter is eternal, though not in its present form, and the Deity has merely reduced it to order, and fashioned the creation from præexistent substance. The great argument upon which this hypothesis rests, is the celebrated axiom, *Ex nihilo nihil fit*. The difficulties involved by this hypothesis

ⁿ See Horne's *Critical Introd.* vol. i. p. 241; but on the subject of the altar erected at Athens to the unknown God, see Wolfius, *Cura Philolog.* in loc. Witsius, *Melctem. Leidens. De Vit. Pauli*, p. 84. Whitby, and the references in Kuinoel, where the quotations from Lucian, Philostratus, Diogenes Laertius, and Jerome, who all mention this altar, are collected.

^o Stillingfleet's *Origines Sacre*, b. iii. chap. 2 sect. 2. p. 266. fol. edit.

are greater than those of the other. The Deity thus introduced, as forming the visible universe from this eternal collection of matter, is limited in his power by something which is independent of himself. Either the Deity must or must not be omnipotent; if he is omnipotent, preëxistent matter is not necessary to the formation of his worlds; if he is not omnipotent, he must be subject to, and inferior to that which he cannot control; and the intelligence which can frame a world, is indebted to inert masses of which it is composed. His power must be infinite, to enable him to govern, and at the same time it is not infinite, for he is dependent upon matter, and cannot execute his will.

If matter be eternal, it must be unproduced, and therefore of necessary existence: it must have caused itself, and be possessed therefore of infinite power: it compels God to be subject to its laws, instead of receiving its laws from God, with many other absurdities.

Another hypothesis which presents itself to our choice is, that the world arose from a fortuitous concourse of atoms; an idea which appears to me as absurd as to suppose, that many thousand alphabets might be fashioned by chance into an Iliad; yet this would be easier than that they should form one limb of an animal, or one blade of grass.

If these hypotheses will not please, the last is perhaps more plausible, that the universe originated from the eternal laws of motion and matter. Such are the inconsistencies to which men are compelled to have recourse, when they forsake the fountain of living waters, and hew out to themselves the broken cisterns of false philosophy and science. If there are laws to matter, who is the lawgiver? As every house is builded by some man, so He who built all things is God: this is the only rational conclusion of Scripture and common sense, which have never yet been at variance.

Setting aside, therefore, all ideas of the eternity of matter, whether in its present or in any other state, we receive the lesser difficulty—that God reigned alone supreme before the borders of the world stood, or the innumerable company of angels were gathered together.

The Christian, then, who believes that a period has been when the Omnipotent alone existed, will not shrink from the questions of the boldest inquirer^p. He will not shrink from the question—"If the world were made by a Deity, why was it not made by him sooner? or, since it was unmade, why did He make it at all? *Cur mundi ædificator repente extiterit innumerabilia ante sæcula dormierit?*" "How came this builder and architect of the world, to start

up on a sudden, after he had slept for infinite ages, and bethink himself of making a world? Was something wanting to his happiness? Was he completely happy without this new world? Then, 'wanting nothing,' he made superfluous things?"

To these, and all such questions, we may answer—Although God was perfectly happy in himself, he created the world from his overflowing goodness, that other beings, from the archangel to the lowest scale of created life, might be happy likewise. He created all things for his own glory, and of that glory the happiness of sentient beings is permitted to form a part; if they had not been created, the sum of happiness would have been diminished. To the question, "If God's goodness were the cause of his making the world, why was it not made sooner?" we might with equal propriety inquire, Why was not the world an eternal emanation from an eternal cause? why was it not self-existent? As far as our faculties can comprehend God, we shall find that there is as great an impossibility that the world should be eternal, as that two and two should make five. If it was created, it must have had a beginning. Time, which is well defined by Locke to be only a measured portion of eternity, began at the commencement of the world; before which there was no *sooner* or *later*, which are indeed but terms to express the succession of ideas in the minds of finite beings. With the Deity is neither change, contingency, nor succession. To him the world was equally present, whether made or unmade. Space is the theatre, and eternity the duration of his agency in the universe; neither may we comprehend if any other causes may influence the divine will, than those which have been revealed to us. In this stage of our existence we are enabled to discover, both from revelation and reason, that the visible world was commanded to exist, and it existed. The curiosity of presumption which proposes the inquiry, for what reason the world was not created a millenary earlier or later, cannot be satisfied with any answers of speculative philosophy.

When, however, we have established the certainty of the creation of the world, we are taught that the world itself is one great delusion, that matter does not exist.

"The existence of bodies," says Berkeley, "out of the mind, perceiving them is not only impossible, and a contradiction in terms, but were it possible, and even real, it were impossible we should ever know it." Or, in other words, when I am not in London, London does not exist. Religion, affection, law, duty, science, and all the arts of life, are founded on facts; but of the certainty that any one single

^p Cudworth's *Intellectual System*, b. i. ch. 2. sec. 13.

^q Velleius ap. Cicer. *De Natura Deorum*, lib. i. cap. 9.

^r ἡ γὰρ οὐκ ἐλλείπειν γενεῶς ἐμείλλεν εἰσιχειρῆσαι ποταμῶσι—ap. Cudworth, where see much more on this interesting subject, b. i. ch. 5.

fact has taken place, which the mind has not perceived, we have no demonstration, and consequently our belief in their reality may be erroneous.

"Thus the wisdom of philosophy is set in opposition to the common sense of mankind. Philosophy pretends to demonstrate that there can be no material world; that every object is merely a sensation in the mind, or an image of those sensations in the memory, and imagination; having, like pain and joy, no existence, unless thought of. Common sense can conceive no otherwise of this opinion than a kind of metaphysical lunacy, and concludes that too much learning is apt to make men mad*," &c. It is, indeed, with some difficulty that men of sober judgment, unsophisticated by the delusions of these grave absurdities, can believe that men of talent and learning have been thus misled.

The arguments by which the system of Berkeley is defended are to be found in Reid's *Inquiry into the Human Mind*; Beattie *On the Immutability of Truth*; the *Philosophical Essays* of Dugald Stewart, with the Notes and Illustrations, p. 548, 549, 1st edit. 4to. and the Appendix to part second of Doddridge's *Lectures*, edited by Kippis. The subject is too extensive to be entered upon largely in this place. I shall content myself with mentioning the quibble upon which the whole controversy hinges.

"All our knowledge," says Berkeley, "is gained by the senses: but by the senses, we have knowledge of nothing, but our sensations: but our sensations are qualities of the mind, and have no resemblance therefore to any thing inanimate."

This system confounds two things, which are entirely distinct from each other; sensation and perception. Extension, figure, motion, are ideas of sensation, or they are not. If they are sensations only, Berkeley cannot be refuted, though he may be rejected; if they are, however, ideas, accompanying sensations, as Hutcheson describes them, and Reid asserts, the ideal system is the dream of a visionary.

The word *properties* is generally used to express with greater accuracy the idea we may form of the creation of the world from nothing. "Matter," says Locke, "is the adherence of certain qualities in some unknown substratum." The idea of this imagined substratum is now exploded. If we define matter to be the adherence of properties, we may understand in what manner a visible creation might be formed, where no material substance had hitherto existed. God commanded this union of properties to take place. Extension, solidity, and motion,

were combined with color, variety, and order. As modern chymistry can dissolve water into its component airs, and the hardest substances into gases invisible to the human eye, and by other processes can change that which was before invisible to the eye, and imperceptible to the touch, into hard, solid[†], and tangible bodies; so, to compare great things with small, it is easily conceivable that Omnipotence might call every object of our senses to life, without previous material, as the chymist presents to the two senses of sight and touch an object hitherto imperceptible to both. As a rustic could not comprehend how the man of science could perform this apparent miracle, neither can the most studious researches of the learned penetrate the veil which conceals the wisdom of Omnipotence. There is however some slight analogy between the manner in which the limited skill of an educated man can astonish an ignorant mind, and that incomprehensible wisdom, before which the genius of Newton, and the sagacity of Aristotle, are more inferior than the prattlings of an infant to the sublimest efforts of these lofty intellects".

NOTE 20.—PART XII.

BISHOP BARRINGTON suggests that this quotation might have been made, with a slight variation, from the beautiful hymn of Cleanthes to the Supreme Being, and not, as is generally supposed, from Aratus. He refers to H. Steph. *Poesis Philosoph.* p. 49, and Fabricii *Bibl. Græc.* vol. ii. p. 397. See also Cudworth's *Intellect. System*, vol. i. 4to. edit. (Birch's), p. 432. The passage is from the fourth line—

Κυδίστ' ἀθανάτων, πολυνώνιμε, παγκρατὲς αἰεὶ
Ζεὺς, φύσεως ἀρχὴ γὰρ νόμου μετὰ πάντα κυβερνῶν
Χαῖρε. Σὲ γὰρ πᾶσι θεῖσις θνητοῖσι προσευδῶν.
Ἐξ σοῦ γὰρ γένος ἔσμεν, ἔχου μίμημα λαχόντες
Μοῦρον, ὅσα ζῶει τε καὶ ἔρπει θνήσκει ἐπὶ γαῖαν.

Duport, the once celebrated Greek professor, who translated the Psalms into Greek verse, has translated this hymn into very elegant Latin verse. I subjoin his version of the above lines.

"Magne Pater Divum, cui nomina multa, sed una
Omnipotens semper virtus, tu Jupiter autor

[†] Hardness is the property which resists the touch with greater power. Solidity, that by which one body excludes another from the place it occupies. Gold and water are equally solid: though gold is harder than water. Vide Locke.

^u Vide the quotations from Hutcheson—Crouzaz, (the man who was so unjustly ridiculed by Pope)—Baxter's *Immateriality of the Soul*, and from D'Alembert's *Elémens de la Philosophie*, article *Metaphysique*: with the subsequent observations of Mr. Dugald Stewart, in note F. to the *Philosophical Essays*, p. 552.

* Vide Reid *On the Human Mind*, ch. v. sec. 7. On the Existence of the Material World, Reid has written an admirable book. He does not think it necessary to be a skeptic, to prove his right to the title of philosopher.

Naturæ, certū qui singula lege gubernas,
Rex salve. Te nempe licet mortalibus ægris
Cunetis compellare; omnes namque tua propago
Nos sumus, æternæ quasi imago vocis, et echo
Tantum, quotquot humi spirantes repimus."

dwelt in Rome. However it may be, St. Paul came to Corinth about the year 51: and the proconsulship of Gallio^z, before whom the Apostle appeared, agrees with this period.

NOTE 21.—PART XII.

SUETONIUS has made mention^o of this banishment, without taking notice of the time of it. Neither Tacitus, Josephus, nor Dionysius say any thing of it. It is certain Claudius was not partial to the Jews; he would have driven (Dion. lib. 60. p. 667.) them out in the beginning of his reign, had he not been in fear of a disturbance, for they were very numerous. The edicts which he at first made in their favor, were the effect of his esteem and gratitude to Agrippa. (Joseph. *Antiq.* lib. xv. c. 4.) We cannot perceive, by any means, that they excited any troubles in Rome during the reign of Claudius. There were some under the government of Cumanus, in Judæa^v, and, if it were on that account that Claudius banished them, this expulsion will have been about the year 51. If they were banished at the time the astrologers were, (Sed. Calvisi ad An. Pearson *Annal. Paul.* p. 12.) it will have been in 52. But was it not, perhaps, to appease^x the Roman citizens, oppressed by an extreme famine in Rome^y in the year 51? Under similar circumstances, the emperors obliged every foreigner to leave Rome. If this conjecture be true, we shall see the reason why neither Josephus nor Tacitus have mentioned this expulsion of the Jews. There was nothing that fixed any stigma upon them, since it was common to all other foreigners who

NOTE 22.—PART XII.

THE present reading of this passage in the Greek vulgate, is *συνέχετο τῷ πνεύματι*. Griesbach admits into the text, instead of *τῷ πνεύματι*, *τῷ λόγῳ*, on the authority of the Alexandrian and other MSS. The passage, therefore, with this reading, may mean, "He was affected with the report which Silas and Timothy had brought to him from Macedonia." The Vulgate translates it, *instabat verbo*, "pressed, or urged the word." The late Dr. Gosset would read *λόγῳ*, with Griesbach, and translate the passage with Krebsius—*magnâ orationis vi disputabat*. Bishop Pearce would paraphrase the passage thus:—"And when Silas and Timotheus were come from Macedonia, Paul set himself together with them, wholly to the word; i. e. he was fully employed now that he had their assistance in preaching the Gospel (called word, in chap. iv. 4. xvi. 6. 32. and xvii. 11.)" St. Luke seems to have intended to express here something relating to St. Paul, which was the consequence of the coming of Silas and Timotheus. We may therefore regard both these interpretations as correct. He pressed, or urged the word, after the arrival of Silas and Timothy, to the Jews in his preaching; and in his great anxiety on their account, he enforced it in his Epistle to the Thessalonians.

^v "Judæos Impulsore Chresto assidue tumultuantes Roma expulit."—Sueton. in Claudio, c. 26. If Suetonius here understood our Lord Jesus Christ, he has committed a very gross error; but if he understood any chief of the Jews, whom he named Chrestus, it is a person entirely unknown to the historians.

^w Cumanus succeeded Tiberius Alexander at the time of the death of Herod, king of Calchis. This prince died the eighth of Claudius. Joseph. *Antiq.* lib. xx. cap. 3. or the *Wars of the Jews*, lib. ii. c. 11. The troubles in Judæa must have happened in 50 or 51. Joseph. *Antiq.* lib. xxii. c. 5. But it is very hard to attribute this expulsion of the Jews to the troubles of Judæa. Josephus and Tacitus, who mention the disturbances, would have said what was the punishment of them. Tacit. *Annal.* lib. xii. c. 54. Moreover, Claudius, who punished Cumanus who sacrificed the tribune Celer to the Jews, would he have banished them from Rome for a matter which was of service to them?

^x This is the opinion of H. de Valois. Auct. in Euseb. *Hist. Eccl.* lib. ii. 2. 23. Augustus, says this author, had done the same, and his successors very often made use of the same practice, when Rome was afflicted with a famine.

^y There was an excessive famine at Rome in the year 51, insomuch that the people being very much pressed, Claudius could scarcely save himself in his palace.

NOTE 23.—PART XII.

SILAS and Timothy, with St. Paul, had preached the Gospel to the Jews at Thessalonica, in the synagogues of that place, (Acts xvii. 2-4.) They were interrupted in this work, and compelled to leave the city, by the persecution there raised against them; they then proceeded to Berea, whither they were followed by the same unbelieving Jews. St. Paul then went to Athens, but Silas and Timothy remained at Berea, till they received orders from Paul to follow him to that city, (Acts xvii. 15.) Timothy, we learn (1 Thess. iii. 2.) was then immediately despatched to Thessalonica, and it is most probable Silas accompanied him, as they generally were commissioned two and two,

^z Art. xviii. v. 12. Claudius banished Seneca, the brother of Gallio. He recalled Seneca as soon as he married Agrippina, which was in the ninth year of his reign. Tacitus, *Ann.* lib. xii. c. 8. It is very probable, indeed, that this was not till after Gallio was proconsul of Achaia, Pears. *Ann.* p. 13.

according to the first appointment of our Lord. It is not, however, expressly asserted how Silas was employed at this time; they both rejoined Paul at Corinth, (Acts xviii. 5.), and it is natural to suppose they there gave him a full account of their labors: when, as we read (Acts xviii. 5.) "he was pressed in spirit;" or, as it may be read, "he was deeply affected with the account brought to him by his coadjutors," which, from the nature of the First Epistle to the Thessalonians, and the previous occurrence which occasioned St. Paul's separation from them, it appears probable, related to the unceasing persecutions to which the Thessalonians were exposed. Under the influence of this impression, I believe the Apostle to have composed this Epistle. That it was written from Corinth, during his present residence, in the year 51, or soon after, may be considered as almost the unanimous opinion of commentators; although the particular occasion is disputed. The general object of the Epistle is certainly to confirm the Thessalonians in their faith, by enforcing the evidences of the Christian religion, while he opposes some opinions held by the heathens.

The immediate design of St. Paul in writing this Epistle, seems to have been to supply the converts with arguments against the reasonings of the philosophers and men of learning, who might have endeavoured, as mere theoretical speculatists have uniformly done, to argue against facts, by suggesting their improbability—or have called the doctrines of Christianity foolishness—its precepts severe—its discipline superstition. The exceeding utility of this Epistle to the preachers of Christianity is particularly evident. In all his Epistles, or, as they may be called, his written sermons, he uniformly enforces Christian morality, upon Christian principles; but in this Epistle he enters into the evidences on which these principles were founded.

In the Greek Vulgate, the present reading of Acts xvii. 4. is *τῶν σεβομένων Ἑλλήνων πολὺ πλῆθος*, which is rendered by our translators "Of the devout Greeks, a great multitude." The Codex Alex. and Codex Bezae, with some others, read *τῶν σεβομένων καὶ Ἑλλήνων*, which Dr. Paley would render—"those who worshipped the true God, and of the Greeks"—that is, of those who had been previously heathens, (1 Thess. i. 9.) He would infer, from the passage thus translated, that the Church at Thessalonica consisted of some few Jews, many who worshipped the one true God, and many of the heathens, and of the chief women. It was highly necessary therefore that St. Paul, under these circumstances, should strengthen the faith of these his converts, who had "turned to God from idols," by every possible argument and encouragement.

NOTE 24.—PART XII.

THE HOLY SCRIPTURES INTENDED FOR ALL.

ST. PAUL addresses himself to the whole Church in many of his Epistles—in those to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians; but here he does it in a most solemn and peculiar manner—adjuring them "by the Lord, that it should be read to all the holy brethren." From this deviation from his usual manner, it is conjectured that the Apostle might have had some cause of suspicion. It is possible that at this time the Scriptures were prohibited from the people at large, and that the adjuration of the Apostle was directed to the "mystery of iniquity which then began to work." (See 2d Epist. chap. ii.)

In the Romish Church, the Scriptures are, in general, withheld from the people; or suffered to be read under such restrictions, and with such notes, as totally subvert the sense of those passages on which this Church endeavours to build her unscriptural pretensions. It is generally allowed that the Vulgate version is the most favorable to these pretensions; and yet even that version the rulers of the Church dare not trust in the hands of any of their people, even under their general ecclesiastical restrictions, without their counteracting notes and comments. Surely truth has nothing to fear from the Bible. When the Romish Church permits the free use of this book she may be stripped, indeed, of some of her appendages, but she will lose nothing but her dross and tin, and become, what the original Church at Rome was, "beloved of God, called to be saints," and have her faith once more "spoken of throughout the whole world," Rom. i. 7, 8. She has in her own hands the means of her own restoration; and a genuine Protestant will wish, not her destruction, but her reformation: if she consent not to be reformed, her total destruction is inevitable.

It is evident, from this passage, that the Epistles of St. Paul were not designed merely for the teachers of the Churches. The Spirit of God, which gave the Scriptures of the Old Testament for the common benefit of the Jewish Church, was now completing the New Testament for the use of all mankind. Wherever, therefore, the doctrines of Christianity are to be inculcated, the Scriptures are to be in the possession of the people. Their perusal is one means of grace. In this opinion all descriptions of Protestants are united. It is curious to observe the manner in which opposite errors meet. The Romish Church prohibits the universal perusal of the Scriptures, and the learned Semler, the Unitarian theologian, has

argued that the Epistles were not designed for the people at large^a.

There has been, it is true, of late years, much discussion respecting the manner in which the Scriptures ought to be distributed. That the common people, however, should receive them, and read and study them, is the opinion of all Protestants. One class of religionists would distribute them in every way possible, whenever an opportunity presents itself; and would unite for that purpose every description of persons, whatever be their theological opinions, as in any other charitable labor. Another class, however, have decided that in all our attempts to do good, regard must be paid to the means, as well as to the end; and that the indiscriminate union, for religious purposes, of the maintainers of every opposite opinion, sanctions error. The only controversy, therefore, between Protestants is—not whether the people should read the Scriptures, but by whom they should be given to the people.

NOTE 25.—PART XII.

THE Second Epistle to the Thessalonians is generally supposed to have been written by St. Paul a few months after the former. It is dated from the same place, Corinth; and Silvanus and Titus are both mentioned in the introduction. It was most probably written a little before, or a little after, the insurrection of the Jews at Corinth, when St. Paul was dragged before Gallio (Acts xviii. 12.), as the Apostle, in 2 Thess. iii. 2., seems either to apprehend, or anticipate this violence, or else prays to be delivered from these unreasonable and unbelieving persecutors. It has been already shown, that the majority of the Church of Thessalonica had been converted from among the idolatrous Gentiles, and that the First Epistle was addressed to those who had been so, and had become Christians. It seems no less evident, that the present Epistle was sent to the same persons, from the various allusions it contains to the First Epistle.

St. Paul having been informed that some

^a “*Communis fuit doctrina, sed non fuit in omnium manibus epistolarum aut librorum aliorum exemplum: doctrina tradebatur a presbyteris, qui doctrinæ auctoritatem derivabant ex his libris, quos ab apostolo alii atque alii acceperant. Itaque recte quidem epistolæ dicuntur destinari ecclesiæ seu ecclesiis, sed intelligitur doctrina, quam presbyteri, et doctores ex libris, vel epistolis apostolorum hauriunt; et Christianis, per partes commodas, impertiunt. Manserunt igitur omnes libri sacri in manibus clericorum, seu ministrorum; quidam tradebantur lectoribus; alii presbyteris et episcopis tantum patebant. Quod vel istis narrationibus de traditoribus confirmatur; nemo ex laicis unquam traditor fuit, quia esse non potuit: nec enim libros sacros manibus suis ipse unquam usurpavit.*”—Semler, *Prolegomena ad Galatas*, p. 29.

expressions in his First Epistle had been either perverted or misunderstood by the Thessalonians, (see 1 Thess. iv. 15, 17. and v. 4, 6.), who supposed the end of the world and the coming of Christ to be at hand, immediately addresses them for the purpose of refuting this error; which, while resting on apostolical authority, would be alike injurious to his Christian converts, and to the continued propagation of the Gospel. Grotius would rather refer this Epistle to the year of our Lord 38, in the second year of the reign of Caligula; but his arguments are overthrown by the fact that Silvanus and Timothy, who joined with St. Paul in the introduction to this Epistle, were not converts to the Christian faith till long after the death of Caligula; and Timothy was but a youth (1 Tim. iv. 12.) when St. Paul wrote his First Epistle to him, in the year of Christ 57, or 58, and of Nero 4; and seems to have been converted by St. Paul and Barnabas, in the year of Christ 46, and of Claudius 6; and not to have become the companion of Paul till about four years after; at which time Silvanus also became his fellow-laborer. The same learned divine has also endeavoured to prove that this was not the Second Epistle to the Thessalonians, their order being inverted—but on this point he is sufficiently refuted by its own internal evidence.

NOTE 26.—PART XII.

IN the former Epistle (1 Thess. i. 3, 6-10. ii. 14. and iv. 9, 10.) the Apostle thanks God for the beginnings of their faith, love, and patience—in this and the following verses he mentions their increase. In 1 Thess. i. 9. he speaks of their ready reception of the Gospel. St. Paul and his fellow-laborers now glory in them.

NOTE 27.—PART XII.

DR. MACKNIGHT has very satisfactorily proved, against Grotius, Locke, and others, in his Preface to this Epistle, that St. Paul and the other apostles did not expect the day of judgment in their own age.

NOTE 28.—PART XII.

POPERY THE PREDICTED APOSTACY.

WHEN the religious opinions of a large body of the community have become the subject of frequent discussion in the legislature of a country, the judgment which the theological student may either form or express, concerning those

opinions, will unavoidably appear to connect itself with the political discussions of the day. In considering this passage of Scripture, and in adopting that interpretation which Benson and various other Protestant commentators have given of St. Paul's prophecy of the apostacy from the purity of the Church, and of the power of the Man of Sin, I have no wish to obtrude my opinion on the political question, whether the state would be justified in granting legislative privileges to a certain class of subjects; I confine myself to the religious or theological part of the question, as all Protestants ought in some measure to consider it, and cautiously avoid any further allusion to the political part of the subject.

The rapid increase of the grossest superstitions of popery within the last half century has rendered it an imperious duty on all who are convinced of its fatal tendency, to examine its pretensions, and expose their danger and fallacy. This system of error has extended so widely among mankind—it has prevailed so many centuries—its characteristics are so opposite to those which distinguished the Church of Jerusalem, the perfect model of a Church (as Churches ought to be established among every nation), that we may justly suppose the Spirit of prophecy, which instructed his servants the apostles in the things that were to take place in his Church till the second advent, would have related to them the principal features of this chief corruption of Christianity. Many passages are to be found which, in the opinion of the Protestant divines, and before them of the early opponents of the corruptions of the Church of Rome, fully and satisfactorily confirm this opinion. The objectors to the Protestant interpretation of the passages in question affirm, that they are merely descriptive of the various sects and heresies which disgraced the Church of Christ in the days of the apostles. But this solution would by no means set the controversy at rest. Even if we suppose that the Apostle did not prophesy the rise and progress of the Church of Rome, but merely of various sects of Gnostics, &c., his condemnation of the practices and opinions of those sects would be still our warning against similar customs and errors wherever they prevail. If, for instance, St. Paul, in his Epistle to Timothy, censures those teachers in a Church who forbid to marry; the Gnostics, or other heretics, who taught this absurdity, are not more certainly condemned on this account than the Church of Rome, which still enforces the same unrequired austerity: and the same mode of reasoning is applicable to various false doctrines, which need not at present be enumerated.

It is not, however, against particular errors only, that we may thus anticipate the denunciations of the Spirit of prophecy. As the ancient "dark idolatries of alienated Judah" were described and condemned as systems of

delusion and falsehood; so also has the same Spirit of prophecy described the mass of errors which characterize the corrupt and seducing superstitions of the unaltered and unalterable Church of Rome. One of the principal passages which delineates this church, is this second chapter of the Second Epistle to the Thessalonians, which has been amply discussed by Dr. Benson. This laborious writer has examined, with true liberality and candor, the various interpretations of this chapter, and concludes with embracing the general opinion of the Protestant writers, that the Church of Rome is described and condemned by the Spirit of prophecy, in the language of St. Paul. As the subject in the present, and indeed in every age, till the second coming of Christ, is of so much importance to all Christians, I shall freely subjoin a few of the principal topics of his admirable dissertation, with their corroboration from other authors.

He begins with examining the various interpretations which have been given of this prophecy. Grotius would persuade us that Caius Caligula, the Roman emperor, was here predicted; whereas this Epistle was written about twelve years after his time.

Dr. Hammond would refer it to Simon Magus and the Gnostics; but the former had already appeared, and was therefore already revealed. Others suppose it foretells the persecution of the Christians by the unbelieving Jews, before the destruction of Jerusalem. But as the other parts of the prophecy do not agree with this interpretation; the unbelieving Jews never having been united under one head, or leader, or never having been able to exalt themselves even to imperial dignity, much more above "all that is called God, sitting in the temple of God, showing himself to be God;" this explanation entirely fails.

Dr. Whitby, and some others, would have the unbelieving Jews who revolted from the Romans, and the Jewish converts who apostatized from the Jewish to the Christian religion, to be here signified. Whereas it is evident that one sort of apostacy is only here mentioned—an apostacy from the true religion—as the word *ἀποστασία* implies in other parts of Scripture. The Apostle confines himself to this point, and intimates that this apostacy would be carried on and supported by pretended miracles, and all the deceit of unrighteousness, and it would prevail among those persons "who believed not the truth," but preferred a lie, and "had pleasure in unrighteousness."

The unbelieving Jews could not have apostatized from the Christian religion, because they had never embraced it—Mahomet never professed the Christian religion, he therefore could not be called an apostate. This prediction, however, has been considered as relating

to him, as he was the cause of the apostacy of many Christians, and his religion was partly built upon the ruin and corruption of Christianity; on which account he is said by some "to sit in the temple of God." It is likewise stated that Mahomet was also a man of sin—a prophet—(and in allusion to the prophecy of St. John, which is considered the same as that of St. Paul,) that Constantinople, the residence of the Grand Turk, his successor, stands upon seven hills. To this it is answered, that Rome also stands upon seven hills—and that Constantinople is not the city which in St. John's time reigned over the kings of the earth; whereas these two marks are both united in St. John's prophetic description of the spiritual Babylon. (Rev. xvii. 9. xviii. 2.) The man of sin was also "to come after the working of Satan, with all powers, and signs, and lying wonders." That is, with open and great pretensions to miracles, whereas few miracles are ascribed to Mahomet, which are entirely renounced by their learned men; and Mahomet, in his Koran, lays no claim to the power of working miracles.

The writers in the communion of the Church of Rome would refer this prophecy to the reformation from popery, to the falling away of the Protestants from the Church of Rome; whereas it does not appear that there was a Christian Church at Rome, when St. Paul wrote his Second Epistle to the Thessalonians, nor are the Protestants united under one common and visible head upon earth; nor do they pretend to establish their doctrine by miracles.

As we have rejected these interpretations, the next thing is to point out the Apostle's meaning; and I think it may be said, that no prophecy could be more exactly accomplished than this has been in the bishop of Rome, and his adherents. This apostacy is plainly of a religious nature, and has been predicted by Daniel in the old dispensation, by St. Paul in the new, and by St. John in the Revelation, (chap. xvii. 1.) In the original it is distinguished as *the* apostacy; the article being added to give it strength, on which account it is supposed to allude to some previous prophecy, and that St. Paul referred to the prediction of Daniel (chap. vii. 25. and xi. 36.) is clear, as he has adopted the same ideas and expressions. The article is also placed before "the man of sin," (or, as it may be rendered, "the lawless one,") to give it a similar emphasis. This phrase may relate either to a single man, or a succession of men; but as it was used in Daniel in relation to the latter, there are good grounds for considering it in the same sense here. The comparison between these two prophecies of Daniel and St. Paul is well given by Macknight in the following passages.

2 Thess. ii. 3, 4. "And that man of sin be revealed, the son of perdition. Who opposeth

and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

Dan. vii. 21, 25. "And the same horn made war with the saints, and prevailed against them."—"And he shall speak great words against the Most High, and shall wear out the saints of the Most High."

Dan. xi. 36. "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods."

Dan. viii. 25. "He shall also stand up against the Prince of princes."

2 Thess. ii. 7, 8. "Only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed."

Dan. vii. 8. "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots."

1 Tim. iv. 1, 3. "Giving heed to seducing spirits, and doctrines of devils."—"Forbidding to marry."

Dan. vii. 25. "And he shall think to change times and laws: and they shall be given into his hand." See Dan. viii. 24.

Dan. xi. 38. "In his state he shall honor the God of forces" (Mauzzin), gods who are protectors, that is, tutelary angels and saints.

Dan. xi. 37. "Neither shall he regard the God of his fathers, nor the desire of women."

2 Thess. ii. 8. "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Dan. vii. 11. "I beheld then, because of the voice of the great words which the horn spake: I beheld, *even* till the beast was slain, and his body destroyed, and given to the burning flame."

Ver. 26. "And they shall take away his dominion to consume and destroy it to the end."

Dan. viii. 25. "He shall be broken without hand."

It will be now necessary to examine the particular clauses of this extraordinary prediction. The Apostle first foretells, that, before the coming of the Lord, there will be a falling away, or an apostacy. And, accordingly, we find the members of the Church of Rome, instead of relying on one Mediator between God and man, have substituted the doctrine of demons, that is, of the spirits of men, who have departed this life; and, not considering the atonement and intercession of Christ all-sufficient, they make to themselves other mediators and other advocates—invoking the Virgin Mary and the saints, more frequently than God himself. They have succeeded Rome in the seat of empire, and have also apostatized to her imagery and idolatry. When the grand apos-

tacy had arrived at its height, then was to be revealed one who should be deservedly called *the man of sin*, on account of his wickedness, and *the son of perdition*, because of the great and terrible punishment which should eventually be inflicted on him.

The man of sin began accordingly to be revealed as soon as the Roman emperors and the heathen magistrates lost their power. As soon as Constantine became a Christian, the power of heathen Rome was restrained, and the Christians ceased to be persecuted; then it was that "the man of sin" gradually exalted himself; then it was that the worship of saints and angels was introduced, robbing God of the honor due to his name. Celibacy was recommended by feigned visions of angels, and certain kinds of meats prohibited; miraculous cures were attributed to the bones and relics of the martyrs; and departed spirits returned to earth, in order to prescribe particular forms and ceremonies, for the relief or mitigation of their sufferings in purgatory. By these decrees, and by these artifices, "the man of sin" was first revealed.

The Apostle continues by describing him as opposing, and exalting himself above, all that is called God; sitting in the temple of God. The word *θεός*, used here without an article (in opposition to *ὁ Θεός*, *the supreme Deity*), signifies *a god*, a name given in Scripture to princes and magistrates (Ps. lxxxii. 6.), and particularly to the Roman emperors, whose title in the time of the Apostle was *σεβαστὸς*, and who are here signified by *σέβασμα*, as God is by the word *Θεός*. If, then, we thus interpret the word, St. Paul here declares that "the man of sin" would exalt himself above all the great of the earth, and even above the imperial dignity. And in this point of view, all history bears record of the signal fulfilment of this prophecy. The bishop of Rome has been styled a *god*, who ought not to be called to an account; the supreme deity upon earth, by whom princes reign, and upon whom the right of kings depends. The bishop of Rome has dethroned princes, absolved subjects from their allegiance, and made emperors his vassals; treading upon the neck of one king, and kicking off the imperial crown of another with his foot. He sits also in the temple of God, showing himself that he is god. The temple of God is here supposed to signify the Christian Church, as it is not probable it referred to the temple of Jerusalem, whose approaching destruction was known to the Apostle. By this prophetic intimation we are taught to expect that "the man of sin" would profess himself a Christian; and we consequently find that the bishop of Rome exalted himself above all other bishops, and centred in himself all ecclesiastical authority and influence, claiming infallibility, and anathematizing all those who did not fall into his un-

principled plans and intrigues; till at last he succeeded in establishing a spiritual and civil tyranny over the whole Christian world.

The obstacle that impeded the revealing of "the man of sin" is generally supposed by the ancient fathers to be the Roman empire. (See also Rev. xiii. and xvii.) The cautious manner in which the Apostle hints at it, avoiding even the mention of the restraining power in writing, although he had previously declared it to the Thessalonians, strengthens this suggestion. And it is a remarkable circumstance, that so much was this the general opinion of the primitive Christians, that they were accustomed to pray for the continuance of the Roman empire, being well convinced that the moment the Roman empire was dissolved, "the man of sin" would be revealed. That this part of the prophecy was not misunderstood is clear from the event; for, in proportion as the power of the empire decreased, the power of the Church increased, till at last "the man of sin" was fully revealed. The Roman empire, the obstructing power, began to be "taken out of the way," when the barbarous nations made their first incursions; after which the western empire was divided into the ten kingdoms, prefigured in Daniel's vision as the ten horns of the fourth beast, when the bishop of Rome made himself its sovereign, and became at the same time the predicted little horn which had "the eyes of a man, and a mouth speaking great things." In process of time he obtained possession of three of the divided kingdoms of the western empire; fulfilling the prophecy of the little horn plucking up by the roots three of the horns of Daniel's fourth beast; and he assumed the title of the Vicar of Christ, and pretended that Christ had transferred to him all his divine authority. But unlike his holy Master, he called down fire from heaven on all who ventured to differ from or oppose him; and by his cruel and bloody persecutions, he wore out the saints of the Most High, and was drunk with the blood of the saints and martyrs of Jesus, (Rev. xvii. 6.) He assumed uncontrollable and supreme power, inventing new ceremonies and conditions of salvation, opening the gates of heaven, and shutting them at his pleasure, according to his own avarice and caprice, or to the wealth and relative situation of the suppliant, "making the word of God of none effect by their traditions." The coming of "the man of sin," or the lawless one, is "after the working (or energy) of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness." This prediction is abundantly fulfilled by the records of every age, which fully prove the many pretences to miracles made by the Church of Rome. This Church, indeed, from its earliest infancy, has been supported by feigned miracles and visions, impostures and artifices of various kinds. Even

in our own day the miracles of the Church of Rome have revived. The mystery of iniquity, we read 2 Thess. ii. 7., began to show itself in the Apostle's time; idolatry was stealing into the Church, (1 Cor. x. 14.), and a voluntary humility and worshipping of angels, (Colos. ii. 18.), adulterating the word of God, (2 Cor. ii. 17. iv. 2.), a vain observation of festivals, and distinctions of meat, (Gal. iv. 10. 1 Cor. viii. 8.) with many other innovations and corruptions. May we not add to these beginnings, that system of ignorance which was essential to the success of the Romish superstitions and observances, which induced the necessity of keeping the Scriptures from the common people; and had not St. Paul suspected that this Epistle would not have been read to all the Church of Thessalonica, is it probable he would have commanded it to have been done in so solemn a manner? We, who have lived to see the wonderful accomplishment of this prophecy, by the concurrent testimony of history, must consider it as another evidence of the truth of Revelation, and one safeguard against the attacks and innovations of popery. It is the fashion, indeed, of the present day, to make loud boasts of liberality and candor, and to suppose that the Church of Rome is too enlightened to retain any longer the former persecuting spirit, or more irrational dogmas. A great change is said to have taken place—But in what is the Church of Rome changed? Has it abated any one of its lofty pretensions to infallibility, miracle, or the possession of exclusive truth? Has any council been called to repeal one objectionable dogma of their religious faith? Has any bull from their spiritual father commanded them to prefer their allegiance to their sovereign, as Christian subjects, to their imaginary duty to the Roman pontiff? Are the poor allowed the free use of the Scripture? Are they allowed to read and to meditate on the Word of Life? The members of the Church of Rome are still kept in the same darkness, still bound by the same spiritual tyranny, and actuated, even at the present day, by the same mad, cruel, and ferocious fanaticism. They declare their Church unalterable, and are themselves unaltered.

The causes which first compelled our ancestors to preserve their liberties and religion by vigilant jealousy of the members of the Church of Rome, exist in their original force—The Papist remains the same—the Protestant alone is changed, and has become, it is to be feared, too lukewarm and too indifferent. Under the well-meant disguise of universal charity and toleration, he welcomes the enemy to the citadel with bows and smiles. He feels himself enlightened, and supposes the Papist is equally so. He forgets that infallibility or unchangeableness is the very foundation of the creed of the Romanists, precluding thereby all possibility of reforma-

tion. The errors of the Church of Rome are not merely to be attributed to the darkness and superstitions of any particular age, but are interwoven with the very frame-work of this corrupt religion. Unless the pages of history are written in vain, and the experience of the past is to direct us no longer, the statesmen of a Protestant country are required to preserve to the present generation, and to hand down unimpaired to our posterity, that code of laws which secures to the majority of the people of England a pure religion and well-defined liberties; and provides also for a succession of rulers who shall maintain the same, so long as it shall please God to continue the power, the splendor, or even the existence of the monarchy.

NOTE 29.—PART XII.

In his First Epistle to the Thessalonians, chap. iv. 11, 12., St. Paul had exhorted some disorderly Christians not to be unruly and slothful. He here enlarges on the subject, and reproves them more sharply, as not having attended to his former admonitions. Some understand by "the tradition which they had received," the example of St. Paul and his companions. Perhaps he had both these arguments in view; in either case the reading remains the same.

NOTE 30.—PART XII.

THIS verse appears to corroborate the idea already hinted at in chap. ii. ver. 2. which seems to intimate that the Thessalonians had been led to misinterpret St. Paul's Epistle by some spurious writing, as he here teaches them how to distinguish his genuine Epistles from those which might be forged. Had there been no letters of this description, tokens of authenticity would have been unnecessary.

NOTE 31.—PART XII.

FROM the accounts of Roman authors, Gallio appears to have been a man eminent for his talents and literary attainments; and his character is represented in the most amiable light. His conduct on this occasion deserves a mixture of applause and censure: his liberal turn of mind was evinced in his refusal to punish a man for his religious opinions only, and his willingness to permit the Jews to think as they pleased, and settle their disputes among themselves. We must, however, reprobate the contemptuous indifference with which he treated

matters of such stupendous moment. Sosthenes, the ruler of the synagogue, appears to have been favorably disposed towards Paul. On this account, perhaps, the Jews incited the Greeks to beat him. Some, however, suppose, that this Sosthenes was one of the most clamorous among the Jews for the punishment of Paul, and that the Greeks, standing round the tribunal inflicted this punishment on the ringleader, as the most effectual way of quelling the tumult. Gallio was to blame for permitting this violation of the laws immediately under his own eyes.—See Witsius, *Meletem. Leidens.* cap. vii. sect. iv. &c.

NOTE 32.—PART XII.

ON THE DATE OF THE EPISTLE TO TITUS.

THE Epistle to Titus is placed thus early in the arrangement of the apostolic letters, on the united authority of Dr. Hales and Michaelis. The arguments of these eminent theologians appear to be strengthened by the consideration that there is no allusion to St. Paul's sufferings or approaching death—to his age or imprisonment: all of which things are frequently mentioned in these Epistles which we have more decided reason for referring to a late period of the Apostle's life. The verbal harmony between this Epistle and that to Timothy may be accounted for from the circumstance, that they were both written on similar occasions, and for the same purposes.—Compare 1 Tim. i. 1–3. with Titus i. 4, 5.; 1 Tim. i. 4. with Tit. i. 14.; 1 Tim. iv. 12. with Tit. ii. 7–15.; and 1 Tim. iii. 2–4. with Tit. i. 6–8.

Titus was a Greek, and one of Paul's early converts, who attended him and Barnabas to the first council of Jerusalem, A. D. 49, and afterwards on his ensuing circuit. (Gal. ii. 1–3. Acts xv. 2.)

During St. Paul's stay at Corinth for a year and a half, the first time, about A. D. 51, and A. D. 52, it is most likely that he made a voyage to the island of Crete, in order to preach the Gospel there; and took with him Titus as an assistant, whom he left behind him to regulate the concerns of that Church. (Tit. i. 5.) Shortly after his return, probably to Corinth, he wrote this letter of instructions to Titus, how to conduct himself in his episcopal office, with directions to come back to him at Nicopolis, where he meant to winter. (Tit. iii. 12.) The superscription supposes that this was Nicopolis, a city of Macedonia, but this is certainly a mistake, for by this is meant, Nicopolis on the river Nessus, in Thrace, built by the Emperor Trajan, after this period. Further, St. Paul, when he wrote, was just returned from a voyage, therefore the city must have been not far from the sea; hence it could not

have been Nicopolis ad Hæmum, or ad Istrum, though so imagined by Theophylact: still less the Nicopolis in Armenia, or any other in the middle of Asia Minor. Neither might it be the Nicopolis in Egypt, near Alexandria. His residence in that case would have been probably in Alexandria itself. The most celebrated city of this name lay in Epirus, opposite the promontory of Actium, and was built by Augustus, on his victory over Antony. This appears to be the Nicopolis here intended.

The Acts are, indeed, equally silent on St. Paul's visit to Nicopolis; and many have supposed that both events took place after the close of that history; but the time between his first and second imprisonment at Rome scarcely admits of it.

It is certain that St. Paul made many voyages before the close of the history of the Acts, when Luke was not with him, and which he has not recorded, as 2 Cor. xi. 26., an Epistle written soon after his departure from Ephesus, (Acts xx. 1.) It is probable that this Epistle to Titus was written before that Second Epistle to the Corinthians.

St. Paul spent a year and a half at Corinth, (Acts xviii. 11.) and three years at Ephesus. If we are hence to suppose, that four years and a half were devoted to those two cities alone, the assertion (2 Cor. xi. 25.) is irreconcilable with St. Luke's narrative. But that the Apostle did make an excursion during this interval, and returned to Corinth, appears from 2 Cor. xii. 14. xiii. 1. where he terms "the third time," what we usually call his second visit. If, then, St. Paul's voyage to Crete was from Corinth, the Nicopolis, where he passed the winter, and expected Titus, was certainly that in Epirus. It is true, that in returning from Crete, Epirus lay out of his way; but he might have been driven there by a storm; and perhaps suffered one of the three shipwrecks he has mentioned. In this case he would have passed the winter in that city, and "preached the Gospel," as he says (Rom. xv. 19.) "round about unto Illyricum," previous to his coming to Corinth the second time, when he wrote the Epistle to the Romans.

That Apollos took part in the conversion of the Cretans agrees with this hypothesis, for Apollos appears to have come from Ephesus to Corinth, before St. Paul left that city. (Acts xviii. 24. and xix. 1.) It is most probable, therefore, that St. Paul's voyage to Crete, his stay in Nicopolis, and his Epistle to Titus, all belonged to this period. The two other opinions, and the objections to them, may be seen in Michaelis.

"This opinion of Michaelis," says Dr. Hales, "is much more probable than the period assigned by Lardner, namely, during Paul's second visit to Greece; or the latest, by Paley (following the Bible chronology), during Paul's third visit, between the time of his leaving Rome the first time, until his return and martyrdom there.

For the second circuit is described so particularly in the Acts, that there does not seem to be time or place for this voyage, and wintering at Nicopolis, and still less in the last circuit, as we may collect from the incidental account of it in the Second Epistle to Timothy, written by Paul during his second imprisonment at Rome, shortly before his death."

Hence there is no date so controverted as that of this Epistle, according to the different hypotheses of St. Paul's voyage to Crete. Michaelis reckons, that "in the chronological arrangement of St. Paul's Epistles, it should be placed between the Second Epistle to the Thessalonians (A. D. 52.), and the First Epistle to the Corinthians, (A. D. 57.) Accordingly it is here dated about the autumn of A. D. 53, supposing that Paul adhered to his intention of wintering that year at Nicopolis, whence he might have visited the regions of Epirus, Dalmatia, &c. bordering on Illyricum, which he notices, Rom. xv. 19. They are unnoticed in the Acts, and may therefore best be assigned to this early part of Paul's ministry, when there is full room for them."

Lardner dates this Epistle A. D. 56; Barrington, A. D. 57; Whitby, Pearson, Paley, and the Bible Chronology, A. D. 65.

Lardner, as usual, states his opinion with diffidence—"It appears to me," he observes, "very probable, that at this time Paul was in Illyricum and Crete; but I cannot digest the order of his journeys, since St. Luke has not related them."—(Vol. vi. p. 287.) And Michaelis has well described the gradual change of his opinion from the received till the last, in which he rested. "In the first edition of the *Introduction*," he observes, "I described the Epistle to Titus as written after St. Paul's imprisonment at Rome. In the second edition I wavered in this opinion. When I published the third edition, I thought it highly probable that the Epistle was written long before St. Paul's voyage as a prisoner to Italy (when he only touched at Crete, and the centurion rejected the advice of wintering there, Acts xxvii. 7-12.) and at present (in the fourth edition, 1780,) I have no doubt that this Epistle was written long before St. Paul's voyage as a prisoner, to Italy." Vol. iv. p. 32, Marsh's *Translation*.

Paley, in his *Horæ Paulinæ*, gives the following hypothetic route, as he terms it, of the Apostle's last journey.

"If we may be allowed to suppose that St. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way, and that from Asia and from Ephesus, the capital of that country, he proceeded into Macedonia, and crossing this peninsula, in his progress, came into the neighbourhood of Nicopolis, we have a route which falls in with every thing. It executes the intention expressed by the Apostle of visiting Colosse Philemon, ver. 22.) and Philippi (Phil. ii. 24.)

as soon as he should be set at liberty at Rome. It allows him to leave 'Titus at Crete,' (Tit. i. 5.), and 'Timothy at Ephesus, as he went into Macedonia,' (1 Tim. i. 3.), and to write to both not long after, from the peninsula of Greece, and probably the neighbourhood of Nicopolis; thus bringing together the dates of these two letters, and thereby accounting for that affinity between them, both in subject and language, which our remarks have pointed out."

"It is really a pity," says Dr. Hales, "that so simple and consistent an hypothesis throughout, including a great number of independent circumstances without contradiction, should be destitute of solid foundation."

The Second Epistle to Timothy (which Paley acknowledges was written during Paul's second imprisonment), in the last chapter, completely overturns his hypothesis.

1. There is no notice taken there of any voyage by sea to Asia: but not to rest on this negative argument, let us trace the actual route through Corinth, Troas, and Miletus, and probably through Colosse and Philippi.

2. Titus could not, then, be left in Crete, for he was actually in Dalmatia, near Illyricum, (2 Tim. iv. 10.)

3. Timothy was not left at Ephesus, because the Apostle did not visit Ephesus; he sailed by it on his last journey to Jerusalem (Acts xx. 16.), though he stopped at Miletus, in its neighbourhood, and there told the presbyters of Ephesus, whom he sent for, that they should see his face no more, which afflicted them with great grief, (Acts xx. 17-38.) Paley supposes that the Apostle said this rather despondingly, than by the Spirit, (p. 326.) But we can see no good reason for the contrary; for what inducement could he have to revisit a city where he had been already so ill treated and persecuted, only to provoke fresh persecution? When he was forced to quit Ephesus, in the uproar raised by the shrine-makers of Diana, (Acts xix. 25-40.), he seems to have taken a last farewell of them there (*ἀσπασόμενος*), Acts xx. 1.

Paul, it is true, left Trophimus sick at Miletus, the last time, (2 Tim. iv. 20.) But why should he communicate this intelligence, if Timothy was now at Ephesus, in that neighbourhood, especially as Trophimus was an Ephesian (Acts xxi. 29.), and must have had intercourse with his friends there? But Timothy was not at Ephesus, he was rather in the northern part of Asia, in Pontus, perhaps with Aquila and Priscilla, (2 Tim. iv. 19.) who were of that country, (Acts xviii. 2.) And from Pontus, Timothy's route to Corinth, where Paul left Erastus, (2 Tim. iv. 20.), lay directly through Troas, whence he was commissioned to bring with him the letter-case or trunk, the books, and especially the parchments, which the Apostle had left behind him there, (2 Tim. iv. 13.)

4. Nicopolis, near Actium, was quite out of

the route to Rome from Corinth, therefore the Apostle did not visit it, and certainly had not time to winter there on his last journey.

5. The resemblance between the Epistles to Titus and Timothy, which Paley, indeed, has ingeniously and skilfully traced, does not require that they should be written about the same time. It may naturally be ascribed to the sameness of their situations and circumstances in the discharge of their respective episcopal functions^b.

NOTE 33.—PART XII.

IN this Epistle to Titus, a complete and perfect rule for the formation and government of Christian Churches is laid down. A Christian teacher goes into a country with which he has no natural alliance, and by authority delegated to him by an inspired apostle, he is appointed to ordain a class of men for the public service of the Church. "The less is blessed of the greater." As Titus set apart the elders of the Cretan Churches, we infer that elders are to be set apart for the service of other Churches, and by a similar authority. If Scripture is given to us for use and instruction, we are required to be guided by its directions. If, however, as we are sometimes told, the circumstances of mankind are such in the present day, that Scriptural precedents are to direct us no longer, we declare one part, at least, of Scripture to be useless; and that part, too, which the primitive Church, and, after it, Christians in all ages, have esteemed most valuable.

NOTE 34.—PART XII.

THIS is the same person who is mentioned in the Epistle to the Ephesians, chap. vi. ver. 21., and in that to the Colossians, chap. iv. ver. 7.

NOTE 35.—PART XII.

IT is uncertain whether St. Luke here refers to St. Paul or Aquila. Witsius supposes the vow to relate to Aquila, as being more zealous of the Jewish rites and ceremonies than St. Paul, who refused to consider the Mosaic Law as any longer binding. Others, however, would rather interpret it of St. Paul; and impute to him the

observance of a vow from prudential motives that the Jews might not consider him as the enemy of the Law of Moses. Witsius observes, that it is absurd to suppose the Apostle would bind himself by that yoke, which he was so anxious to break away from the neck of others; but that he made certain compliances with the legal ritual, to avoid giving offence to the more ignorant or prejudiced among his countrymen. See Acts xxi. 26. This also was the opinion of Calvin.

Many commentators understand this vow to be that of the Nazarite. To the objection that the Nazarite was compelled to shave his hair at the door of the tabernacle, when the Israelites were in the wilderness, and in the temple when they had taken possession of Canaan (Numb. vi. 18.), Grotius replies, that these laws, as well as many others respecting sacrifices, were not binding upon the Jews out of Canaan. The testimony of Maimonides is quoted to prove this point. Yet the difficulty in question seemed so great to Salmasius, that he endeavoured to show that the vow could not have been that of the Nazarite; but that either St. Paul or Aquila had made a vow that they would not shave the head till they had arrived at Cenchrea. This, however, is very improbable; it was useless in itself, and not required by existing circumstances.

A very curious interpretation of the passage is given by the learned Petit. He would refer the words "for he had a vow," not to the previous cutting off of the hair, but to a previous vow which the Apostle had before made, which was now the cause of his proceeding to Jerusalem. He supposes that St. Paul, while he resided among the Corinthians, let his hair grow: long hair being much valued among the Greeks. But when he was about to return to Jerusalem, he cut off his hair, and prepared himself for his own country. Among the Greeks he had become a Greek, and among the Jews he showed himself a Jew, 1 Cor. ix., that he might by all means win them to Christ^c.

The vow, by others, is supposed to have been the same as that mentioned by Josephus. Berenice, he tells us, went to Jerusalem to perform her vows to God. For it was the custom with those who had labored under any disease, or had met with difficulties and afflictions, to pass thirty days in prayer before they sacrificed their victims; during which they abstained from wine, women, and shaving the hair. The custom prevailed among the heathen, of offering the hair to the gods after any great calamity^d.

^b See Dr. Hales's *Analysis of Chronology*, vol. ii. part ii. p. 1118.—Elsley, vol. iii. p. 297.—Michælis, vol. iv. p. 32.—Paley's *Horæ Paulinæ*, chap. xiii. No. 2.

^c Witsius, *Meletem. Leidens. de V't. Pauli*, cap. vii. sect. 15, &c.

^d See the whole subject discussed in Kuinoel and Witsius.

NOTE 36.—PART XII.

It does not seem necessary to make any observations on the condition of the Christian Church at this period. The very fact of St. Paul's journeying from Church to Church, and province to province, to superintend the converts, implies the only truth which it is at all necessary to prove; that the ministers or elders of the Churches were ordained, and the Churches themselves directed and ruled, by a power which was superior to that of the stationary teachers. If the rulers of the Church of Christ

had been as anxious and as clamorous for truth, during the last three centuries, as they have been for liberty, liberality, toleration, or any other popular cry, the worshippers of Christ would have been more united against the ancient superstition which preceded, and the unscriptural innovations which followed, the Reformation. Toleration and candor are the second class of Christian blessings. Truth and union are the first. That Church and nation alone are happy in which they flourish together.

PART XIII.

NOTE 1.—PART XIII.

IN one of the early numbers of the Quarterly Review is a very curious article, in which an attempt is made to prove the identity of the Apollos of the Acts, with Apollonius of Tyanea.

NOTE 2.—PART XIII.

THE publicity with which the apostles preached the new religion is justly considered a decisive proof of their conviction of its truth. They uniformly appealed to those audiences who were most capable of examining the evidences of Christianity, and were at the same time prejudiced against its doctrines.

Even after the crucifixion of our Lord, the apostles and believers went to the temple, the most public place, and in the most public manner taught and worked miracles. Jerusalem, the seat of the doctors, the judges of religion, was the first place in which, by the command of their Lord, the disciples preached Christ crucified. They were therefore not afraid to have their cause tried by the most rigid test of Scripture, and in the very spot too where that Scripture was best understood.

When the same apostles carried this Gospel to heathen countries, did they go to the villages among the less informed, or comparatively ignorant Greeks, in order to form a party, and protect themselves by the favor of the multitude? They went to Cæsarea, to Antioch, to Thessalonica, to Athens, to Corinth, to Ephesus, to the very places where learning flourished most, where sciences were best cultivated; where imposture was most likely to be detected,

and where the secular power existed in the most despotic manner, and could at once have crushed them, if they could have been proved to be impostors, or if they had not been under the immediate protection of Heaven; for it is evident that these holy men feared no rational investigation of their doctrines.

They preached Christ crucified, where it was the most solemn interest of the Jews to disprove their doctrine, that they might exculpate themselves from the murder of Jesus Christ. They preached the same Christ, and the vanity of idolatry, where idolatry existed in the plenitude of its power; and where all its interests required it to make the most desperate and formidable stand against those innovators. See Dr. Clarke's note.

NOTE 3.—PART XIII.

THEY had not heard of the miraculous descent of the Spirit on the day of Pentecost.

NOTE 4.—PART XIII.

LIGHTFOOT was of opinion, that the school in which St. Paul preached was a *Beth Midrash*, in which the Jews were instructed. Rosenmüller, on the contrary, with whom Kuinoel agrees, supposes this to be improbable, as St. Paul had been ejected from the synagogue on account of the Jews; and those who attended him would, consequently, have separated themselves from the Jewish assemblies, into a place set apart from them. Suidas mentions a sophist of the name of Tyrannus—σοφιστὴς—

περὶ στάσεων καὶ διαυρέσεως λόγου βιβλία δέκα. Whether this was the person referred to in the Acts is uncertain.

NOTE 5.—PART XIII.

THE study of magic was prosecuted with so much zeal at Ephesus, that Ephesian incantations were proverbial; and the “Ephesian letters” were certain words, which were believed to have sovereign efficacy in charms and invocations. About this time magic, although forbidden by the Mosaic Law, was held in much esteem among the Jews, who excused themselves for its practice by ascribing the books they retained on this subject to their King Solomon. “The vagabond Jews” here mentioned had, in all probability, been long engaged in the pursuit of magical rites and incantations; but finding that the name of Jesus possessed power infinitely superior to any they could command, they attempted a trial of its efficacy in the present instance, using it as a substitute for their usual forms of exorcism. The result clearly proved the vanity of magic, and demonstrated beyond a doubt, that the miracles of the Gospel were perfectly independent of that unholy science, and were performed by a power which demons, while they trembled, acknowledged and obeyed. It served to convince the Ephesians of the truth of that Gospel which was attested by the manifest power of God, evidently working with the apostles. It brought magic into contempt in its strongest hold—the name of the Lord Jesus was magnified, and the people gave the best proofs of their contrition by burning their curious volumes, see ver. 19. As the miracles of Moses baffled the pretensions of the Egyptian magicians, the same Holy Spirit, “from whom no secrets are hid,” enabled the apostles to conquer the deceivers of their own age.

The Ephesian characters, or letters, appear to have been amulets inscribed with strange or barbarous words. They were worn about the person for the purpose of curing diseases, expelling demons, and preserving from evils of different kinds. The books brought together on this occasion were such as taught the science, manner of formation, use, &c. of these charms.

Suidas, under *Ἐφέσια γράμματα*, “Ephesian letters,” gives us the following account:—“Certain obscure incantations.—When Milesius and Ephesius wrestled at the Olympic games, Milesius could not prevail, because his antagonist had the Ephesian letters bound to his heels; when this was discovered, and the letters taken away, it is reported that Milesius threw him thirty times.”

The information given by Hesychius is still more curious:—“The Ephesian letters, or characters, were formerly six, but certain deceivers

added others afterwards; and their names, according to report, were these: Askion, Kataskion, Lix, Tetrax, Damnameneus, and Aisian. It is evident that *askian* signifies darkness; *kataskian*, light; *lix*, the earth; *tetrax*, the year; *damnameneus*, the sun; and *aisian*, truth. These are holy and sacred things.” The same account may be seen in Clemens Alexandrinus, *Strom.* lib. v. cap. 8. where he attempts to give the etymology of these different terms. These words served, no doubt, as the keys to different spells and incantations; and were used in order to the attainment of a great variety of ends. The *abraxàs* of the Basilidians, in the second century, were formed on the basis of the Ephesian letters; for those instruments of incantation are inscribed with a number of words and characters equally as unintelligible as the above, and in many cases more so.—See Dr. Clarke’s *Comment.* in loc. and Kuinoel.

NOTE 6.—PART XIII.

THE date of this Epistle is ascertained from the Epistle itself. St. Paul, on leaving Corinth, as we have already seen, proceeded to Asia, and visited Ephesus, Jerusalem, and Antioch. Leaving this metropolis of the converted Gentiles, he passed through Galatia and Phrygia, and returned to Ephesus, where he remained three years. During the latter part of that time, St. Paul wrote this Epistle to the Corinthians, as we learn from the internal evidence of 1 Cor. xvi. 8., where we read, “I will tarry at Ephesus until Pentecost”—and that it was written at the preceding Passover, is further certain from the expression, (1 Cor. v. 7.) “Ye are unleavened,” that is, “ye are now celebrating the feast of unleavened bread.” St. Paul left Ephesus, A. D. 57, in which year, therefore, this Epistle must have been written. The subscription of the Epistle purports to have been written at Philippi, but as this assertion is at variance with the Apostle’s words, it cannot be correct. Michaelis would explain the discrepancy by interpreting the word *διέρχομαι* (xvi. 5.) to mean, “I am *now* travelling through,” instead of “my route is through Macedonia,” which it evidently means^a. Corinth itself was a place of considerable trade and opulence, containing a great variety of people—its inhabitants were naturally quick and ingenious, and it abounded in philosophers and orators, who boasted of their human learning and accomplishments. It was the residence also of many Jews, as we find in Acts xviii. 4., and to them St. Paul first addressed himself; but finding their opposition to the Gospel unremitting, he turns to the Gentiles (Acts xviii. 6.), of whom

^a See Michaelis, vol. iv. p. 43.

the Church was principally composed. On St. Paul's departure from Corinth, he was succeeded by Apollos, who preached the Gospel with great success, (Acts xviii. 24-28.), to whom also may be added Aquila and Sosthenes. (Acts xviii. 3. 1 Cor. i. 1.) False teachers, however, soon arising, the peace of the Church was disturbed, and great disorders ensued. Some Gentile converts set themselves up for teachers, confounding the Christian doctrine with their own philosophical speculations, and, out of respect to the oratory of Apollos, called themselves his disciples. On the other hand, some of the Jewish converts contended strenuously for the observance of the Mosaic ceremonies, and styled themselves the followers of Cephas, that is, St. Peter, the apostle of the circumcision; while many of the native Corinthian converts still continued addicted to that uncleanness and lasciviousness which had been common to them in their heathen state. Two factions were raised in the Church, and the Apostle was called upon to fight against Jewish superstition, heathen licentiousness, and all the sophistry of human learning, which were alike leagued against him, derogating from his authority.

On hearing of the lamentable state of his newly-established Church, it appears that the Apostle sent Timothy and Erastus to the Corinthians, as his messengers and fellow-laborers in the Gospel, intending shortly to visit them himself (Acts xix. 22.); but before he could accomplish this, he received messengers from Corinth, with a letter from the Church, requesting his advice and directions on various subjects, which had been the occasion of so many animosities and divisions among them (1 Cor. vii. 1, 16, 17.), and on which those who remained steadfast to him were anxious to obtain his opinion. This Epistle appears to have been written in answer to these applications—St. Paul vindicates his apostolic character from the aspersions of the opposing parties, for the satisfaction of those converts who still adhered to him—he endeavours to lessen the influence of the false teachers, by pointing out their errors and licentious conduct—he applies suitable remedies to the various disorders and abuses which had so abundantly crept into the Church, and he gives satisfactory answers to all those points on which he had been consulted.

NOTE 7.—PART XIII.

ON THE ERRONEOUS TRANSLATION OF VER. 9.

MANY have concluded, from this passage, that the Epistle of St. Paul, in which this precept was contained, has perished. A little attention however to the passage will place the whole matter in a very different point of view.

In the first place we must remark, that the words which are here translated “in an Epistle,” ought, without any doubt, to be rendered, “in the,” or “in this Epistle,” such being the sense of the article in the original. Accordingly we find in the beginning of the chapter the very precept in question: “It is reported commonly that there is fornication among you.” As, therefore, the company of such offenders, “like a little leaven, would leaven the whole lump,” the Apostle commands them “to purge out therefore the old leaven,” i. e. those fornicators whose society would corrupt and defile them. Lest, however, they should so far mistake the command, as to withdraw themselves entirely from the world, the Apostle explains himself, and informs them that his injunction does not extend to fornicators among the heathen, for with such, in the ordinary intercourse of life, they must associate, but that it applies only to their Christian brethren.

“9 I wrote to you in an Epistle not to company with fornicators.

“10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or idolators, for then must ye needs go out of the world.

“11 But now have I written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner—with such an one no not to eat.”

As an additional proof of an error in the translation, we are to observe, that the identical word which in the ninth verse is translated “I wrote,” in the eleventh verse is translated, “I have written.” Let the latter tense be adopted, as it ought to be, in both verses, and with the addition of the demonstrative article, the sense of the passage will be perfectly clear, without having recourse to the improbable supposition of any previous epistle. The following paraphrase of the verses in question, which very nearly coincides with that of Mr. Jones, may, perhaps, be thought satisfactory.

“9 I have written to you, a little above, (ver. 2.), in this letter, that you should separate yourselves from those who are fornicators, and because you may be in danger of being polluted by them, that you should purge them out from among you, as the old leaven, (ver. 5, 6.)

“10 Do not, however, mistake me: I do not mean that you should separate from such among the heathen as are fornicators, extortioners, or idolators: for if you were to do so, you might as well go out of the world.

“11 But this is the meaning of what I have written to you; that you should not hold any communication, nor admit to the supper of the Lord, any among your Christian brethren, who are offenders in these points.”

There are many passages indeed in this Epistle which lead us to think that it was the

first communication of the Apostle to the Corinthians, since his departure from them. In the beginning both of the second and of the fifteenth chapters, he recalls their attention to his residence among them, and to what he then said and did, as if he had sent them nothing, which might either have refreshed their faith, or renewed their obligations. Now as in the Second Epistle, he refers perpetually to the first, we might fairly suppose that in this Epistle, which we now call the first, he would have referred also, in a manner equally decisive, to his former one, if any such had ever existed. Such a reference, indeed, would have been especially necessary, as, if we suppose a former epistle, we must also suppose that the offence, against which he forewarned them, had been subsequently repeated; he would not, therefore, have failed to have charged them with direct disobedience to his positive command. So far, however, from this being the case, it appears from the very expressions which he uses, that he had but recently heard of the offence. This circumstance of itself militates against the supposition of any previous epistle; for if the crime had prevailed to such a degree, as to have already required the interference of the Apostle, he would not have written the second time, as if he had but just heard of the accusation from common report, "It is reported commonly that there is fornication among you." Besides, the very words in which he passes his judgment of excommunication against the offender (ver. 3, 4, 5.), lead us to believe that it was now passed for the first time. The supposition, therefore, of a lost epistle is groundless; nor do the words of the Apostle, when fairly examined, lead to any such conclusion^b.

NOTE 8.—PART XIII.

ON THE PLENARY AND PERPETUAL INSPIRATION
OF ST. PAUL.

It has been said, by many very respectable divines, that St. Paul did not consider himself to have been always inspired, but that he has distinguished between those parts of his Epistles which were dictated by the Spirit of God, and those that were not. This is the only chapter in any of his Epistles where this may at first sight appear to be so; a little attention, however, will show that the notion is founded on a total misconception of the meaning of the Apostle; who, so far from denying his plenary inspiration, vindicates its existence to the very utmost.

The Corinthians, it appears, had written to

the Apostle to know his opinion, first, concerning marriage and the duties of the married state, with reference perhaps to the peculiar circumstances of the Church under its impending troubles. To this inquiry the Apostle in substance replies, that a state of celibacy was good, but that as the power of continency was not universal, it was better for those who felt so disposed, to enter into the marriage state, and for those who were already married to live together. "But," says he, "I speak this by permission, and not of commandment," ver. 6. The sense of which words is clearly this, that the Gospel gave no command either with respect to marriage, or to an abstinence from it—but that it permitted every man to act as from his own self-experience he might think to be best. The *commandment* then, and the *permission*, have reference not to the writing of the Apostle, but to the conduct of the Corinthians.

The next point, on which the Corinthians had consulted him, related to the preservation of the marriage bond among those Christians who were already married. "Unto the married I command, yet not I, but the Lord; Let not the wife depart from her husband," &c. ver. 10. Here, then, there was no latitude of *permission*, but a positive *command* from Christ himself, in whose code of morality this preservation of the marriage bond formed a very new and striking feature. To Christ himself therefore he refers, who, Matt. v. 32., had most decisively forbidden all divorces excepting in the case of adultery. The Corinthians knew the command of the Lord too well to need that it should be either reiterated or reinforced by himself; nor was it any disparagement of his apostolical power to appeal to the words of his heavenly Master.

The third point on which they had consulted him was this—whether the marriage of a believer and an unbeliever ought to be dissolved. This being a new case, he writes upon it at some length. "To the rest speak I, not the Lord, if any brother hath a wife that believeth not," &c. ver. 12. As therefore this was an extraordinary circumstance, respecting which Christ had not left any command, St. Paul proceeds to supply the deficiency, and gives a very decisive opinion, that no separation ought to take place on the part of the believer. So far indeed is he from undervaluing his power, that in the full persuasion and consciousness of his inspired authority, he concludes, "And so ordain I in all the Churches," ver. 17.

The fourth point, upon which they had consulted him, respects those who had never yet been married. Upon this point he thus commences his decision: "Now concerning virgins, I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy to be faithful," ver. 25. As then Christ had left no command upon the point, the Apostle proceeds to decide the matter upon his

^b See the late lamented Mr. Rennell's tract *On Inspiration*. Also the subject discussed in Horne, and the references. p. 149–152.

own authority. But how does he decide it? Not as an ordinary man,—but as “one who had obtained mercy to be faithful.” The word which is translated “faithful,” signifies in this, as in various other places, “worthy of confidence or credit.” The same term, both in the original and in the translation, is applied to God himself, 1 Cor. i. 9. “God is faithful.” Again we find, Tit. i. 9. “The faithful word,” i. e. the Gospel. In 1 Tim. i. 12. we find the word peculiarly applied to the inspired ministry, “I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.” When therefore, St. Paul speaks of his having “obtained mercy of the Lord to be faithful,” he asserts the grace and authority of an inspired minister and apostle, and as such he pronounces his solemn determination and judgment.

Such a judgment was not his own private opinion and decree, but it was the determination of a mind divinely assisted and inspired. This the Apostle again asserts, in the words with which the subject is concluded. “She is happier, if she so abide, after my judgment, and I think also that I have the Spirit of God.” These latter words, which many have imagined to imply a doubt or hesitation in the mind of St. Paul respecting his inspiration, are, if rightly understood, the strongest affirmation of it. Some have considered the doubt as an ironical expression, with a view to put his adversaries to shame. But in reality he has expressed no doubt or hesitation at all. The misconception has arisen from the double meaning of the English word “think;” which ordinarily expresses a degree of uncertainty in the mind of the speaker, with respect to the fact in question. Whereas the word, in the original, signifies “I am of opinion,” or “I profess,” implying thereby a very high degree of confidence and self-persuasion. This language, therefore, so far from impeaching his inspiration, is even stronger than if it were only a simple affirmation of the fact. It is an asseveration upon the credit of his own personal knowledge and assurance.

Before we dismiss this chapter from our consideration, we may remark two other circumstances, which are both of importance with respect to our present inquiry. First, that when St. Paul says, “To the rest speak I, not the Lord,” he refers to Christ personally, and to his ministry upon earth. The influence of the Holy Spirit is in these words neither mentioned nor alluded to. There is no distinction, therefore, drawn between Paul when inspired, and Paul when uninspired; nor is it asserted that in the one case he spoke with the Spirit, and in the other without it. The distinction is this—that in the one case there existed a direct command of Christ, but that in the other there did not. The inspiration of the Apostle,

then, is not the point in question. We may remark, secondly, that in this chapter, as indeed in other places, the term “I speak,” is applied by St. Paul to his writing. This is a strong argument, if any indeed were wanting, for considering his preaching and his writings as armed with the same authority, and as dictated by the same Spirit.

From this chapter, therefore, we may conclude that St. Paul unequivocally asserts his plenary and perpetual inspiration, that he entertains no doubt, nor admits any qualification, either as to its influence or its extent. He claims it every where, and that claim, as Christians, we must admit^c.

NOTE 9.—PART XIII.

THIS passage has frequently been considered as one principal support of the Socinian opinions. This mistake has arisen from not carefully attending to the Apostle’s argument. He is speaking of the many nonentities whom the heathen worship, and then adds, in contradiction, “To us there is but one God, the Father (or producing generating cause), of whom are all things.” Here he contrasts their theism with the Gentile polytheism—but many of the wiser heathens had attained so far towards the truth, and therefore he adds, (to distinguish betwixt the Christian and philosophic theist,) “and one Lord Jesus Christ, by whom are all things;” that is, (“by whom God made the worlds, or by whom he gave the ministry of reconciliation,)” “and we by him;” that is, by him we are that in which we differ from other men, purified and sanctified. The passage has not the least reference, one way or another, to the question of Unitarianism, and is only tantamount to the commencement of the creed, “I believe in God the Father, &c. and in Jesus Christ his only Son our Lord.”

NOTE 10.—PART XIII.

MR. LOCKE observes on this passage—“What the meaning of these words is, I confess I do not understand.” The generality of commentators, after Mede and Heinsius, suppose the word “power” to signify “veil”—either from the Hebrew כֶּכֶל, root כָּוַר—or to distinguish them from the unmarried—or as an acknowledgment of their husband’s authority.—See Mr. Slade’s excellent work on the Epistles, where the criticisms of Michaelis, Whitby, and others, are well summed up.

^c See Mr. Rennell’s tract *On Inspiration*, and his references at the end.

NOTE 11.—PART XIII.

BENZELIUS (as quoted by Macknight in loc.) thinks that in this allegory the foot signifies the common people in the Church; the hand the presidents; the eyes the teachers; and the ears the learners. The Apostle affirms, (continues Macknight,) that the eye and the head, the two principal members of the body, need the service of the inferior members (ver. 21, &c.) to teach such as hold the most honorable offices of the Church, not to despise those who are placed in the lowest stations. For, as in the body, the hands need the direction of the eye, and the eye the assistance of the hands, so in the Church they who follow the active occupations of life, need the direction of the teachers; and, on the other hand, the teachers need the support of the active members.

Were we to interpret this part of the allegory strictly, so as by "the head" to understand Christ, it would be equally true of him in quality of head of the Church, as it is of the head of the natural body, that he could not say to any of his members, "I have no need of thee." All the members of the Church are necessary to render it complete, and fit it for supporting itself; not excepting such members as are unsound. For by censuring them, and cutting them off, the sincere are powerfully instructed, corrected, and strengthened.—Macknight on the First of Corinthians in loc.

NOTE 12.—PART XIII.

ON the shrines of Diana—the Asiarchs—the worshippers of Diana, *νεωχόγοι*—and other subjects mentioned in this section, see Biscoe, and his numerous references.

NOTE 13.—PART XIII.

BRIEF ACCOUNT OF TIMOTHY, AND OF THE FIRST EPISTLE TO HIM.

PAUL and Barnabas, in the course of their first apostolic journey among the Gentiles, came to Lystra, a city of Lycaonia, where they preached the Gospel for some time, and, though persecuted, with considerable success.—(See Acts xiv. 5, 6.) It is very likely that they here converted to the Christian faith a Jewess, named Lois, with her daughter Eunice, who had married a Gentile, by whom she had Timothy, and whose father was probably at this time dead; the grandmother, daughter, and son, living together.—(Compare Acts xvi. 1-3. with 2 Tim. i. 5.) It is also probable that Timothy was the only child; and it appears that he had been

brought up in the fear of God, and carefully instructed in the Jewish religion, by means of the Holy Scriptures.—(Compare 2 Tim. i. 5. with 2 Tim. iii. 15.)

When the Apostle came from Antioch, in Syria, the second time, to Lystra, he found Timothy a member of the Church, and so highly reputed and warmly recommended by the Church in that place, that St. Paul took him to be his companion in his travels, Acts xvi. 1-3. From which passage we learn, that although Timothy had been educated in the Jewish faith, he had not been circumcised, because his father, who was a Gentile, would not permit it. When the Apostle had determined to take him with him, he found it expedient to use that precaution; not from any supposition that circumcision was necessary to salvation, but because of the Jews, who would neither have heard him nor the Apostle, had not this been done; they would not have received the Gospel from Timothy, because he was a heathen; and they would have considered the Apostle in the same light because he associated with such.

Timothy had a special call of God to the work of an evangelist, which the elders of the Church at Lystra knowing, set him solemnly apart to the work, by the imposition of hands, (1 Tim. iv. 14.) And they were particularly led to this, by several prophetic declarations relative to him, by which his divine call was most clearly ascertained.—(See 1 Tim. i. 18. and iv. 14.) After this appointment by the elders, the Apostle himself laid his hands on him; not perhaps for the purpose of his evangelical designation, but that he might receive those extraordinary gifts of the Holy Spirit, so necessary, in those primitive times, to demonstrate the truth of the Gospel, (see 2 Tim. i. 6, 7.) Yet it is not probable that Timothy had two ordinations; one by the elders of Lystra, and another by the Apostle; as it is most probable that St. Paul acted with that *πρεσβυτεριον*, or eldership, mentioned 1 Tim. iv. 14., among whom, in the imposition of hands, he would undoubtedly act as chief.

Timothy, thus prepared to be the Apostle's fellow-laborer in the Gospel, accompanied him and Silas, when they visited the Churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, freeing the Gentiles from the Law of Moses, as a term of salvation. Having gone through these countries, they at length came to Troas, where St. Luke joined them, as appears from the phraseology of his history, Acts xvi. 10, 11, &c. In Troas a vision appeared to St. Paul, directing them to go into Macedonia. Loosing therefore from Troas, they all passed over to Neapolis, and from thence went to Philippi, where they converted many, and planted a Christian Church. From Philippi they went to Thessalonica, leaving St. Luke at Philippi, as appears

from his changing the phraseology of his history at verse 40. We may therefore suppose that, at their departing, they committed the converted at Philippi to the care of St. Luke. In Thessalonica they were opposed by the unbelieving Jews, and obliged to flee to Berea, whither the Jews from Thessalonica followed them. To elude their rage, St. Paul, who was most obnoxious to them, departed from Berea by night, to go to Athens, leaving Silas and Timothy at Berea. At Athens Timothy came to the Apostle, and gave him such an account of the afflicted state of the Thessalonian converts, as induced him to send Timothy back to comfort them. After that, St. Paul preached at Athens; but with so little success, that he judged it proper to leave Athens, and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth, they accompanied him, first to Ephesus, then to Jerusalem, and after that to Antioch, in Syria. Having spent some time in Antioch, St. Paul set out with Timothy on his third apostolical journey; in which, after visiting all the Churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode for a considerable period. In short, from the moment Timothy first joined the Apostle, as his assistant, he never left him, except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority over them, that St. Paul inserted his name in the inscription of several of the letters which he wrote to the Churches, to show that their doctrine was one and the same. The Apostle expressed his esteem and affection for Timothy still more conspicuously, by writing to him those excellent letters in the canon which bear his name; and which have been of the greatest use to the ministers of Christ ever since their publication, by directing them to discharge all the duties of their function in a proper manner.

The date of this Epistle has been a subject of much controversy, some assigning it to the year 56, 57, or 58, which is the common opinion; and others to 64 or 65. I have adopted, with Dr. Doddridge, the hypothesis which seems to have prevailed most generally, that it was written about the year of our Lord 57 or 58, when St. Paul had lately quitted Ephesus on account of the tumult raised there by Demetrius, and was gone into Macedonia, Acts xx. 1. This is the opinion of many learned critics, ancient and modern, particularly of Athanasius, Theodoret, Baronius, Ludovic, Capellus, Blondel, Hammond, Grotius, Salmasius, Lightfoot, Benson, Lord Barrington, Michaelis, and others. On the other hand, Bishop Pearson, and after him Rosenmüller, Macknight, Paley, Bishop Tomline, &c. endeavoured to prove, that it

could not be written till the year 64 or 65, between the first and second imprisonment of St. Paul at Rome; and L'Enfant, without any hesitation, embraces this hypothesis. It is universally allowed that St. Paul must have written this First Epistle to Timothy at some journey which he made from Ephesus to Macedonia, having in the meantime left Timothy behind him at Ephesus; for he expressly says to Timothy (1 Tim. i. 3.), "I besought thee to abide still at Ephesus, when I went into Macedonia." Bishop Pearson, accordingly, in order to prove that the date of this Epistle was as late as he supposes, having observed that we read only of three journeys of St. Paul through Macedonia (viz. Acts xvi. 9, 10. and xx. 1, 3.), endeavours to show that it could not be written in any of these, and must consequently have been written in some fourth journey, not mentioned in the history, which he supposes was about the year 65, after St. Paul was released from his imprisonment at Rome. That it was not written at the first or third of these journeys is readily allowed, and it appears from the whole series of the context in both places; but it is the second that is generally contended for. The Bishop supposes that the Epistle was not written at this second journey, because it appears from Acts xix. 22., that St. Paul did not leave Timothy then at Ephesus, having sent him before into Macedonia, and appointed him to meet him at Corinth. (See 1 Cor. iv. 17. and xvi. 10.) To this it is answered, that though St. Paul did not indeed send Timothy from Ephesus, yet, as we are told that St. Paul made some stay there after that (Acts xix. 22.), Timothy might be returned before the tumult, and so the Apostle might, notwithstanding, leave him behind at Ephesus, when he himself set out for Macedonia. (For, it should be observed that he changed his scheme; and, before he went to Corinth, where he had appointed Timothy to meet him, he spent some time in Macedonia; from whence he wrote his Second Epistle to the Corinthians, in company with Timothy, who came to him in his return from Corinth, and continued with him while he remained in these parts.) Now that Timothy returned to Ephesus before the Apostle departed will indeed appear very probable, if (as Mr. Boyse argues from Acts xx. 1. compared with xix. 8, 10.) St. Paul spent *three years* at Ephesus and in the neighbouring parts, and sent Timothy away nine months before the tumult: which would leave him time enough to perform his commission, and return to Ephesus before the Apostle had left it. (See *Family Expos.* vol. iii. sect. 43, note, p. 189.) To which it may be added that it appears from 1 Cor. xvi. 10, 11., which Epistle was written from Ephesus, that St. Paul expected Timothy, after his journey to Macedonia and Corinth, would return to him at that city.

The Bishop further objects to the Epistle's being written at this second journey, mentioned

Acts xx. 1., that when the Apostle set out he proposed to go into Macedonia, and to visit the Churches there and in Greece; which must necessarily take up a considerable time; whereas, in his Epistle to Timothy, he speaks of his intention to return very soon, (1 Tim. iii. 14. and iv. 13.) But it is natural to suppose that some unforeseen accident might detain him longer than he designed, and being disappointed of some assistance he expected from Macedonia, he might afterwards send for Timothy to come to him; who, as the passage by sea might be accomplished in a few days, might arrive at Macedonia before the Apostle wrote his Second Epistle to the Corinthians.

The Bishop further argues, that it appears from the Epistle to Titus, as well as from some passages in his Epistle to the Philippians and to Philemon, that St. Paul actually made another journey into those parts after his imprisonment at Rome; in which journey he left Titus behind him at Crete, which lay in his way from Rome, (Tit. i. 5.) Now it must be allowed the Bishop, that the supposition that Salmasius makes is not at all likely, that St. Paul touched at Crete when he was going from Achaia to Macedonia, for then he carried a collection with him (1 Cor. xvi. 1, 5. Acts xxiv. 17.), and therefore it was not probable he would go so much out of his way; and when he was about to sail into Syria, and heard that snares were laid for him (Acts xx. 3.), it is not to be supposed he would go into the mouth of them, or that he would take up his time in preaching at Crete, when he was in haste to be at Jerusalem (Acts xx. 16.), or that he would winter at Nicopolis (Tit. iii. 12.) when winter was passed, and he desired to be at Jerusalem before the Passover. But then it had been observed, that perhaps the Epistle to Titus might be among the first St. Paul wrote, and his voyage to Crete one of the many events before his going up to the council at Jerusalem, which, in his history of the Acts, St. Luke, not being in company with him when they occurred, had entirely passed over, and of which there are notwithstanding some traces in St. Paul's Epistle, particularly 2 Cor. ii. and Rom. xv. 19; or if it be allowed that the Epistle to Titus was written by St. Paul after his first imprisonment, it will not follow from thence, that the First Epistle to Timothy must have been written at the same time. This is a brief account of the arguments for Bishop Pearson's hypothesis, that this Epistle was written about the year 65, with their respective answers.

In favor, however, of the later date assigned to this Epistle, it has been farther observed, that Timothy was left in Crete, to oppose the following errors:—

1. "Fables" invented by the Jewish doctors, to recommend the observance of the Law of Moses, as necessary to salvation. 2. Uncertain

"genealogies," by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham for their father. 3. Intricate "questions," and strifes about some words in the Law; perverse disputings of men of corrupt minds, who reckoned that which produced most gain to be the best kind of godliness. And 4. "Oppositions of science falsely so called." And these errors, it is said, had not taken place in the Ephesian Church before the Apostle's departure; for, in his charge to the Ephesian elders at Miletus, he foretold that the false teachers were to enter in among them after his departing, (Acts xx. 29, 30.) "I know that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves, shall men arise, speaking perverse things, to draw away disciples after them." The same thing, it is said, appears from the two Epistles which the Apostle wrote to the Corinthians, the one from Ephesus, before the riot of Demetrius, the other from Macedonia, after that event; and, from the Epistle which he wrote to the Ephesians themselves, from Rome, during his confinement there. For in none of these letters is there any notice taken of the above-mentioned errors, as subsisting among the Ephesians at the time they were written, which cannot be accounted for, on the supposition that they were prevalent in Ephesus when the Apostle went into Macedonia after the riot. It is inferred, therefore, that the First Epistle to Timothy, in which the Apostle desired him to abide in Ephesus, for the purpose of opposing the Judaizers and their errors, could not have been written either from Troas or from Macedonia after the riot; but it must have been written some time after the Apostle's release from confinement in Rome; when no doubt he visited the Church at Ephesus and found the Judaizing teachers there busily employed in spreading their pernicious errors. But it may be answered, that it is not certain what errors were alluded to in Acts xx. 29, 30.; and the errors alluded to in 1 Tim. i. every where prevailed.

Again, in the First Epistle it is said, the same persons, doctrines, and practices, are reprobated which are condemned in the second. Compare 1 Tim. iv. 1–6. with 2 Tim. iii. 1–5.; and 1 Tim. vi. 20. with 2 Tim. ii. 16.; and 1 Tim. vi. 4. with 2 Tim. ii. 14. The same commands, instructions, and encouragements are given to Timothy in the First Epistle as in the Second. Compare 1 Tim. vi. 13, 14. with 2 Tim. iv. 1–5. The same remedies for the corruptions which had taken place among the Ephesians are prescribed in the First Epistle, as in the Second. Compare 1 Tim. iv. 14–16. with 2 Tim. i. 6, 7.; and, as in the Second Epistle, so in the First, every thing is addressed to Timothy, as superintendent both of the teachers and of the laity, in the Church at

Ephesus; all which imply, that the state of things among the Ephesians was the same when the two Epistles were written: consequently, that the First Epistle was written only a few months before the Second, and not long before the Apostle's death. It is answered, that the Church at Ephesus might require a repetition of the same remonstrances, though many years elapsed between the sending of the two Epistles.

To the late date of this First Epistle there are three objections, which appear to me to be decisive:—

1. It is thought that, if the First Epistle to Timothy was written after the Apostle's release, he could not with any propriety have said to Timothy (chap. iv. 12.), "Let no man despise thy youth." In reply to which it is said, that Servius Tullius, in classing the Roman people, as Aulus Gellius relates (lib. x. c. 28.), divided their age into three periods; childhood, he limited to the age of seventeen; youth, from that to forty-six; and old age, from that to the end of life. Now, supposing Timothy to have been eighteen years old, A. D. 50, when he became Paul's assistant, he would be no more than 32, A. D. 64, two years after the Apostle's release, when it is supposed this Epistle was written. Wherefore, being then in the period of life which, by the Greeks, as well as the Romans, was considered as "youth," the Apostle with propriety might say to him, "Let no man despise thy youth." It is not, however, probable, that St. Paul alluded to the artificial distinctions of the Roman law, instead of the actual age of Timothy.

2. When the Apostle touched at Miletus, in his voyage to Jerusalem with the collections, the Church at Ephesus had a number of elders, that is, of bishops and deacons, who came to him at Miletus (Acts xx. 17.), what occasion was there, in an Epistle written after the Apostle's release, to give Timothy directions concerning the ordination of bishops and deacons, in a Church where there were so many elders already? It is answered, the elders who came to the Apostle at Miletus, in the year 58, may have been too few for the Church at Ephesus, in her increased state, in the year 65. Besides, false teachers had then entered, to oppose whom more bishops and deacons might be needed than were necessary in the year 58, not to mention that some of the first elders having died, others were wanted to supply their places. Of this, however, there is no scriptural proof, and the positive assertion of the Epistle is needlessly set aside.

Dr. Paley defends the later date, from the superscription of the Second Epistle to the Corinthians, which is spurious, from the apparently short interval between St. Paul's leaving Ephesus, to go into Macedonia, and the writing the Second Epistle to the Corinthians, in the be-

ginning of which Timothy is joined with St. Paul; to which it may be answered, that Timothy might have left Ephesus for a short time only, and soon returned. He endeavours to overcome the insuperable difficulty in the opinion that the Epistle was written so late, that it necessarily implies that St. Paul visited Ephesus after his liberation at Rome, which appears contrary to what he said to the Ephesian Church, that they should see his face no more. Dr. Paley finds only some presumptive evidences, that the Apostle must have visited Ephesus; the Epistles to the Philippians and to Philemon were written while the Apostle was a prisoner at Rome; to the former he says, "I trust in the Lord, that I also myself shall come shortly;" and to the latter, who was a Colossian, he gives this direction, "But withal, prepare me also a lodging, for I trust that, through your prayers, I shall be given unto you." An inspection of the map will show us, that Colosse was a city of Asia Minor, lying eastward, and at no great distance from Ephesus: Philippi was on the other, i. e. the western side of the Ægean Sea. Now, if the Apostle executed his purpose, and came to Philemon at Colosse, soon after his liberation, it cannot be supposed, says Dr. Paley, that he would omit to visit Ephesus, which lay so near it, and where he had spent three years of his ministry. As he was also under a promise to visit the Church at Philippi shortly, if he passed from Colosse to Philippi, he could hardly avoid taking Ephesus in his way.

Arguments of this theoretical nature ought to weigh but little, when they defend a proposition which seems opposed to the plain and literal meaning of Scripture. When St. Paul told the elders of Ephesus, that they should "see his face no more," it was so solemnly announced, that it may be considered as spoken by the Spirit of prophecy, with which he was gifted.

Macknight has argued at great length that St. Paul spoke his strong persuasion only. Dr. Paley, in adopting the same hypothesis, does not, however, mention his name. Nothing can be asserted positively upon this subject. I have preferred the early date for this reason, that the allusion to the youth of Timothy—the fact that Timothy was directed to ordain elders, whom St. Paul afterwards met—and the solemn declaration, that he should see their face no more, appear to be so plainly decisive, that I can admit no theoretical arguments to overthrow what seems to me the unforced deduction from Scripture, that the Epistle was written after St. Paul went from Ephesus, and left Timothy there, when he went into Macedonia. There is no mention of St. Paul's going from Ephesus to Macedonia but once, and that is in the passage after which I have inserted this Epistle, after the riot of Demetrius, (Acts xx. 1.) This was the consideration which induced Theodoret,

among the ancients, and among the moderns, Estius, Baronius, Capellus, Grotius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Pearson, and others, to support the opinion, that the Apostle speaks of that journey in his First Epistle to Timothy.—See Horne, Clarke, Paley, Macknight, Lardner, and Doddridge.

Michaelis has endeavoured to prove that this Epistle was principally written against the Essenes, or Therapeutæ. His references do not appear to support his hypothesis. These people, even if they sometimes came into towns, could not have been there in sufficient numbers to endanger the faith of the Christian communities. We have at least no proof of this fact. Josephus indeed asserts, that they were numerous in every city; but their principal habitation being in the deserts, it is improbable that those who entered the towns should have deviated still further from their customs, and have become the active partisans of Judaism, which the false teachers are represented to be; they were no doubt included among the various false teachers whom St. Paul condemned; but they were not the exclusive objects of his censure.—See Michaelis, vol. iv. c. xv. sect. i. ii. iii. p. 75.

NOTE 14.—PART XIII.

THE priests under the Law were required to be without bodily infirmities (Lev. xxi. 17, &c.), typical of that spiritual purity which was the essential qualification of the ministers of the Christian dispensation.

NOTE 15.—PART XIII.

HE did not, however, go there immediately; he passed through Macedonia (ver. 1.), in which he informs us (2 Cor. vii. 5–7.), that he suffered much, both from believers and infidels; but was greatly comforted by the arrival of Titus, who gave him a very flattering account of the prosperous state of the Church at Corinth. A short time after this, being still in Macedonia, he sent Titus back to Corinth (2 Cor. viii. 16, 17.), and forwarded by him the Second Epistle, which he wrote to that Church, as Theodoret and others suppose. Some time after he visited Corinth himself, according to his promise (1 Cor. xvi. 5.); this was his third voyage to that city, (2 Cor. xii. 14. and xiii. 1.)

NOTE 16.—PART XIII.

ON THE DATE OF THE SECOND EPISTLE TO THE CORINTHIANS.

THE Second Epistle to the Corinthians was occasioned by the accounts which the Apostle

had received after the reception of the First. This is fully proved by the internal evidence. It was written soon after the arrival of Titus from Corinth, who communicated to the Apostle the submission and good disposition of that Church. He had the satisfaction of learning, that, in conformity to the directions contained in his First Epistle, the incestuous person had been excommunicated (2 Cor. ii. 5–11. and vii. 11.), and that many were anxious for his return, and were zealous in the vindication of his office against those who had calumniated him, (chap. vii. 7–11.) The faction, however, headed by their false teacher, still continued their corrupt practices, and endeavoured, as much as possible, to undermine the Apostle's authority and influence. To understand the force of this Epistle, it will be necessary to bear in mind the opposite characters to whom it was written. To those Christian converts, who had shown a ready obedience to his former letter, and who remained steadfast in his doctrine, St. Paul addresses himself, in this his Second Epistle, in terms of commendation and encouragement; while, on the other hand, he attacks, in order to weaken, the faction which the false teacher still continued to form against him. He confutes the objections and revilings of his opponents with the most masterly reasonings; exposing them to contempt and threatening them with punishment. This distinction between the two prevailing parties at Corinth is evidently referred to in 2 Cor. i. 14. and chap. ii. 5., and reconciles the otherwise apparent inconsistencies of this Epistle, in which he vindicates himself with more boldness, and reproves his adversaries with more severity than in the first which he addressed to them.

The Second Epistle to the Corinthians is generally supposed to have been written about a year after the former; and this seems to be supported by the words (chap. ix. 2.), "Achaia was ready a year ago;" for the Apostle, having given instructions for that collection to which he refers in these words at the close of the preceding Epistle, they would not have had the forwardness there mentioned, till a year had elapsed, as the Apostle had purposed to stay at Ephesus till Pentecost (1 Cor. xvi. 8.); and he staid some time in Asia, after his purpose to leave Ephesus, and go to Macedonia, (Acts xix. 21, 22.), and yet making here his apology for not wintering in Corinth, as he thought to do (1 Cor. xvi. 6.), this Epistle must have been written after the winter; and consequently, when a new year was begun. "It therefore," says Dr. Whitby, "seems to have been composed after his second coming to Macedonia, mentioned Acts xx. 3. For, 1. It was written after he had been at Troas, and had left that place to return to Macedonia: now that was at his second going thither; (see chap. ii. 12.) 2. It was written when Timothy

was with him: now, when he left Ephesus to go into Macedonia, Timothy went not with him, but was sent before him, (Acts xix. 22.); but at his second going through Macedonia, Timothy was with him, (Acts xx. 4.) 3. He speaks of some Macedonians, who were likely to accompany him, chap. ix. 4.) Now, at his second going from Macedonia, there accompanied him Aristarchus, Secundus, and Gaius, of Thessalonica, the metropolis of Macedonia, (Acts xx. 4.) 4. The postscript says, that this Epistle was written from Philippi, where St. Paul was till the days of unleavened bread, (Acts xx. 6.); it therefore seems to have been sent from thence to them by Titus and some other person, not long before St. Paul's coming to them; which he speaks of as instant (2 Cor. xiii. 1.), and that which he was now ready to do, (2 Cor. xii. 14. According to Dr. Lightfoot, he did so in his journey from Philippi to Troas, he sailing about from Philippi to Corinth, to make good his promise, whilst the rest that were with him (Acts xx. 4.) went directly to Troas, and there waited for him."

"The opening of this Epistle," Dr. Paley remarks, "exhibits a connexion with the history of the Acts, which alone may satisfy us that the Epistle was written by St. Paul, and by St. Paul in the situation in which the history places him. Let it be remembered, that in the nineteenth chapter of the Acts, St. Paul is represented as driven away from Ephesus, or as leaving Ephesus, in consequence of an uproar in that city, excited by some interested adversaries of the new religion. 'Great is Diana of the Ephesians.' And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed, for to go into Macedonia. When he was arrived in Macedonia, he wrote the Second Epistle to the Corinthians, which is now before us, and he begins his Epistle in this wise: 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God'—'For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead: who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us.' Nothing could be more expressive of the circumstances in which the history describes St. Paul to have been, at the time when the Epistle purports to be written; or rather, nothing could be more expressive of the sensations arising from these circumstances, than this passage. It is the calm recollection of a mind emerged from the

confusion of instant danger. It is that devotion and solemnity of thought which follows a recent deliverance. There is just enough of particularity in the passage to show that it is to be referred to the tumult at Ephesus. 'We would not, brethren, have you ignorant of our trouble which came to us in Asia.' And there is nothing more; no mention of Demetrius, of the seizure of St. Paul's friends, of the interference of the town clerk, of the occasion or nature of the danger which St. Paul had escaped, or even of the city where it happened; in a word, no recital from which a suspicion could be conceived, either that the author of the Epistle had made use of the narrative in the Acts, or, on the other hand, that he had sketched the outline, which the narrative in the Acts only filled up. That the forger of an Epistle, under the name of St. Paul, should borrow circumstances from a history of St. Paul then extant, or that the author of a history of St. Paul should gather materials from letters bearing St. Paul's name, may be credited: but I cannot believe that any forger whatever should fall upon an expedient so refined, as to exhibit sentiments adapted to a situation, and to leave his readers to seek out that situation from the history; still less that the author of a history should go about to frame facts and circumstances fitted to supply the sentiments which he found in the letter.—See Paley, Horne, Macknight, Dr. A. Clarke, Whitby, and Bishop Tomline.

NOTE 17.—PART XIII.

In this passage, the Mystics imagined that St. Paul was drawing the parallel between two different kinds of interpretation. Construing, therefore, "litera," in the Latin Vulgate, by "literal interpretation," and "spiritus," by "spiritual interpretation," they inferred that the Apostle had condemned the former, and recommended the exclusive employment of the latter. Now the Apostle, according to his own words, was drawing a parallel of a totally different description; a parallel, which had no concern whatever with interpretation. He was drawing a parallel between the Law of Moses, and the Gospel of Christ. The former does not, the latter does, afford the means of salvation. This, and this only, is what St. Paul meant, when he said, "that the letter killeth, but the spirit giveth life." It is true, that he applied the term *Γράμμα* to the former, and the term *Πνεῦμα* to the latter. But he added explanations of these terms, which remove all ambiguity; the Law of Moses he called *Γράμμα*, as *Διαζωρία ἐν γράμμασιν*, or as being *Διαζωρία ἐντετυπωμένη ἐν λίθοις*: the Gospel of Christ he called *Πνεῦμα*, as being *Διαζωρία τοῦ Πνεύματος ἐν δόξῃ*. Now, as these explanations are not only Greek

explanations, but Greek explanations of Greek terms, they are absolutely incapable of being transfused into any version. They can be understood only with reference to the words of the original. It is therefore impossible that any one who expounds this passage from the words of a translation, should expound it in the sense of the author. But as the Mystics, like other members of the Church of Rome, expounded from an authorized version, they fell into an error, which a knowledge of the original would have prevented. They fell into the error, of supposing that literal or grammatical exposition not only might be, but ought to be discarded; and hence they acquired such a contempt for every thing not spiritual or allegorical, that the plain and literal meaning of a passage was regarded as a sort of husk or chaff, fit only for the carnally-minded, and not suited to the taste of the godly^d.

NOTE 18.—PART XIII.

THE original word in this passage κατοπτρίζομενοι, in the opinion of Locke, Macknight, and others, should be rather translated “reflecting as a mirror,” instead of “beholding as in a glass.” Both meanings may be united. The mirrors of the ancients were made of polished steel, and reflected therefore upon the countenances of those who looked upon them a luminous effulgence, or glory. The Apostle beheld as in the mirror of the Scriptures the glory of Christ, and this glory shone upon the face of the Apostle. Moses veiled the glory which had shone upon his face. The Apostle, on the contrary, would not veil his face; but by contemplating more and more the glory of Christ, endeavoured to diffuse the knowledge of that glory to the world.

The superiority of the Law of Christ to that of Moses, is admirably shown by Whitby, in his notes to this chapter.

The glory appearing on Mount Sinai made the people afraid of death, saying, “Let not God speak to us again lest we die,” Exod. xx. 19. Deut. xviii. 16. And thus they received “the spirit of bondage again to fear,” Rom. viii. 15.; whilst we have given to us “the spirit of power and of love, and of a sound mind;” 2 Tim. i. 7.; “and the spirit of adoption whereby we cry, Abba, Father!” and to this difference the Epistle to the Hebrews alludes, chap. xii. 18–24.

Moses, with all his glory, was only the minister of the Law, written on tables of stone: the apostles are ministers of the Gospel, written on the hearts of believers. Moses gave the Jews

only the letter that killeth; the apostles gave the Gospel, which is accompanied with the Spirit that gives life.

The glory which Moses received at the giving of the Law did more and more diminish, because his Law was to vanish away; but the glory which is received from Christ is an increasing glory; the doctrine and the Divine influence remaining for ever; and as the Law was veiled under types and shadows, the Gospel was delivered with great plainness and perspicuity.

Again, the Jews only saw the shining of the face of Moses through a veil; but we behold the glory of the Gospel of Christ in the person of Christ, our Lawgiver, with open face.

They saw through a veil, which prevented the reflection, or shining of it, upon them; and so this glory shone only on the face of Moses, but not at all upon the people. Whereas the glory of God, in the face of Jesus Christ, shines as in a mirror, which reflects the image upon Christian believers, so that they are transformed into the same image, deriving the glorious gifts and graces of the Spirit with the Gospel from Christ the Lord and distributor of them, (1 Cor. xii. 5.); and so the glory which He had from the Father, He has given to his genuine followers, (John xvii. 22.) It is, therefore, rather with true Christians, as it was with Moses himself, concerning whom God speaks thus: “With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude (τὴν δόξαν Κυρίου, the glory of the Lord) shall he behold,” (Num. xii. 8.) For as he saw the glory of God apparently, so we with open face behold the glory of the Lord; as he, by seeing of this glory, was changed into the same likeness, and his face shone, or was δεδοξασμένη, “made glorious;” so we, beholding the glory of God in the face of Jesus Christ (2 Cor. iv. 6.) are changed into the same glory. But though this may in some measure be enlarged to the Church in general, in which these gifts were exercised, I think it chiefly, and more eminently, refers to the apostles, mentioned ver. 12.

NOTE 19.—PART XIII.

THE expressions used by the Apostle in this passage are all Jewish, and should be interpreted according to their use of them. Schoetgen has entered largely into the argument here employed by the Apostle, and brought forth much useful information.

He observes, first, that the Hebrew word שָׂבַל, which answers to the apostle’s *ἐπερδύσασθαι*, “to be clothed,” signifies “to be surrounded, covered, or invested with any thing.” So, “to be clothed with the uncircumcision,” signifies “to be uncircumcised.”—*Jalkut Rubeni*, f. 163. 2.

^d See Bishop Marsh’s *Lectures*, part iii. p. 107. Camb. 1813.

We read in the book *Zohar*, on the word (Exod. xxiv. 18.) "Moses went into the midst of the cloud, and gat him up into the mount." He went into the midst of the cloud, as if one put on a garment: so he was clothed with the cloud, *כמאן ראתלבש כלבושא הכי נמי אתלבש*; and in *Zohar Levit.* fol. 29. col. 114. "The righteous are in the terrestrial paradise, where their souls are clothed with lucid crowns," *מתלבשן בעטרין דנהורא*.

2d. The word *בית*, "house," in Hebrew, often denotes "a case," or "clothing." So in the Targum of Onkelos, *בית אפי*, "the house of the face," is a *veil*; and so *בית אצבעים*, "the house of the fingers," and *בית יד*, "the house of the hand," signify *gloves*; *בית רגלים*, "the house of the feet," *shoes*, &c. Therefore, *ολαγησῆσθαι ἐπερδύσασθαι*, "to be clothed on with a house," may signify any particular qualities of the soul; what we, following the very same form of speech, call a *habit*; i. e. a coat or vestment. So we say the man has got a habit of vice, a habit of virtue, a habit of swearing, of humility, &c.

3d. The Jews attribute garments to the soul, both in this and the other world: and as they hold that all human souls preëxist, they say that, previously to their being appointed to bodies, they have a covering which answers the same end to them, before they come into life, as their bodies do afterwards. And they state that the design of God, in sending souls into the world, is, that they may get themselves a garment by the study of the Law, and good works.

By this garment of the soul they mean also the image of God, or being made holy; the image which Adam and all his posterity have lost, and of which being now deprived, they may be said to be naked. They assign also certain vehicles to separate spirits, and believe that, upon the death of the body, the angel of death takes off the garments of this mortal life, and puts on the garments of paradise.—See the dissertation in Schoetgen. *Hor. Heb.* vol. i. p. 692–702; and Clark in loc.

NOTE 20.—PART XIII.

THIS expression, "unequally yoked together," evidently alludes to the ceremonial law of the Jews (Deut. xxii. 10. and Levit. xix. 19.), which prohibited their ploughing with an ox and an ass together, and gives its full and spiritual interpretation. See also ver. 16. where the promise given to the Israelites (Levit. xxvi. 11, 12.) was now realized by the Spirit of God dwelling in them by his miraculous gifts. In ver. 17. the spiritual signification of the law of the clean and unclean animals (Levit. xi. 25.) is again clearly revealed. God ordained this

distinction between meats and animals, for the purpose of inculcating a mental sanctification and purity; separating his chosen people from the company of heathens and idolators, and any thing that defileth.

NOTE 21.—PART XIII.

ON THE MEANING OF THE WORDS *TPITON TOYTO EPXOMAI*.

"Do not these words import," says Dr. Paley, "that the writer had been at Corinth twice before? Yet, if they import this, they overset every congruity we have been endeavouring to establish. The Acts of the Apostles record only two journeys of St. Paul to Corinth. We have all along supposed, what every mark of time, except this expression, indicates, that the Epistle was written between the first and second of these journeys. If St. Paul had been already twice at Corinth, this supposition must be given up; and every argument, or observation, which depends upon it, falls to the ground. Again, the Acts of the Apostles not only record no more than two journeys of St. Paul to Corinth, but do not allow us to suppose that more than two such journeys could be made or intended by him within the period which the history comprises: for, from his first journey into Greece to his first imprisonment at Rome, with which the history concludes, the Apostle's time is accounted for. If, therefore, the Epistle were written after the second journey to Corinth, and upon the view and expectation of a third, it must have been written after his first imprisonment at Rome, i. e. after the time to which the history extends. When I first read over this Epistle, with the particular view of comparing it with the history, which I chose to do without consulting any commentary whatever, I own that I felt myself confounded by the text. It appeared to contradict the opinion which I had been led, by a great variety of circumstances, to form, concerning the date and occasion of the Epistle. At length, however, it occurred to my thoughts to inquire, whether the passage did necessarily imply that St. Paul had been at Corinth twice; or whether, when he says, 'This is the third time I am coming to you,' he might mean only that this was the third time that he was ready, that he was prepared, that he intended, to set out upon his journey to Corinth. I recollected that he had once before this purposed to visit Corinth, and had been disappointed in his purpose; which disappointment forms the subject of much apology and protestation in the first and second chapters of the Epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which 'he

was coming to them,' then the present would be the third time, i. e. of his being ready and prepared to come; although he had been actually at Corinth only once before. This conjecture being taken up, a farther examination of the passage and the Epistle produced proofs which placed it beyond doubt. 'This is the third time I am coming to you.' In the verse following these words he adds, 'I told you before, and foretell you, as if I were present the second time; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare.' In this verse the Apostle is declaring beforehand what he would do in his intended visit: his expression, therefore, 'as if I were present the second time,' relates to that visit. But, if his future visit would only make him present among them a second time, it follows that he had been already there but once. Again, in the fifteenth verse of the first chapter, he tells them, 'In this confidence I was minded to come unto you before, that ye might have a second benefit.' Why a second, and not a third benefit? why *δευτέρω*, and not, *τρίτην χάριν*, if the *τρίτον ἐρχομαι*, in the thirteenth chapter, meant a third visit? for, though the visit in the first chapter be that visit in which he was disappointed, yet, as it is evident from the Epistle, that he had never been at Corinth from the time of the disappointment to the time of writing the Epistle, it follows, that if it were only a second visit in which he was disappointed then, it could only be a visit which he proposed now. But the text, which I think is decisive of the question, if any question remain upon the subject, is the fourteenth verse of the twelfth chapter; 'Behold, the third time I am ready to come to you;' *Ἰδὼν, τρίτον ἐτοίμως ἔχω ἐλθεῖν*. It is very clear that the *τρίτον ἐτοίμως ἔχω ἐλθεῖν* of the twelfth chapter, and the *τρίτον τοῦτο ἐρχομαι* of the thirteenth chapter, are equivalent expressions, were intended to convey the same meaning, and to relate to the same journey. The comparison of these phrases gives us St. Paul's own explanation of his own words; and it is that very explanation which we are contending for, viz. that *τρίτον τοῦτο ἐρχομαι* does not mean that, 'he was coming a third time,' but that, 'this was the third time he was in readiness to come,' *τρίτον ἐτοίμως ἔχω*. Upon the whole, the matter is sufficiently certain; nor do I propose it as a new interpretation of the text which contains the difficulty, for the same was given by Grotius long ago, but I thought it the clearest way of explaining the subject, to describe the manner in which the difficulty, the solution, and the proofs of that solution, successively presented themselves to my inquiries. Now, in historical researches, a reconciled inconsistency becomes a positive argument. First, because an impossor generally guards against the appearance of

inconsistency; and secondly, because when apparent inconsistencies are found, it is seldom that any thing but truth renders them capable of reconciliation. The existence of the difficulty proves the want or absence of that caution, which usually accompanies the consciousness of fraud; and the solution proves, that it is not the collusion of fortuitous propositions which we have to deal with, but that a thread of truth winds through the whole, which preserves every circumstance in its place." Paley's *Horæ Paulinæ*, chap. iv. No. 11.

NOTE 22.—PART XIII.

ON THE DATE AND OCCASION OF THE EPISTLE TO THE ROMANS.

THIS Epistle is supposed by some to have obtained the first place among the apostolical writings, on account of the excellency of its doctrines; and by others, on account of the preëminence of the city to which it was addressed. Various years have been assigned for its date. The most probable is that supported by Bishop Tomline, Lardner, Lord Barrington, and Benson, who refer it to 58. Its internal evidence satisfactorily proves that it was written at Corinth, at the time the Apostle was preparing to take the contributions of the churches to Jerusalem, (Rom. xv. 25–27.) He also mentions to the Romans the name of the man with whom he lodged at the time he wrote to them at Corinth (Rom. xvi. 23.), as well as that of Erastus, the chamberlain of that city, (2 Tim. iv. 20.) We find it was dictated by St. Paul in the Greek language to his amanuensis Tertius (Rom. xvi. 22.), and was forwarded to the Church at Rome by Phebe, a deaconess of Cenchrea, which was a port at Corinth, (Rom. xvi. 1.)

It is uncertain at what time the Church of Rome was planted. On the day of Pentecost there were "strangers of Rome, Jews and Proselytes," among the witnesses of the miraculous descent of the Holy Ghost. It is probable, indeed we may say certain, that these persons would, on their return to Rome, relate both to the Jews, and to those of the Gentiles with whom they were acquainted, the wonderful events which had taken place. There were many thousands of Jews at Rome at this time. Josephus informs us (*Antiq. Jud.* lib. xviii. c. 12.), that their number amounted to eight thousand; and Dio Cassius (lib. xxxvii. c. 17.), that they had obtained the privilege of living there according to their own laws. There was also a continued intercourse between the Jews who remained in their own country and the Jews of the provinces. The tribute money to the temple was regularly paid by the latter, and the messengers, or apostles of the Sanhedrin,

were as regularly sent from the former. The events which occupied the public attention of the Jewish nation, the memory of the miracles of Christ, his crucifixion, and asserted resurrection, with the subsequent firmness and working of miracles by his former followers, would have become familiar to a large proportion of the Jews and proselytes at Rome, and the manner in which the faith of the Romans is represented (Rom. i. 8.), as being celebrated over the whole world, as well as the mention of the various eminent members of the Church of Rome, prove to us also that the Gospel of Christ had been fully established among them, though it is uncertain by what means.

I have endeavoured to show in a former note the probability that St. Peter visited Rome about the time of the Herodian persecution, after he had escaped by miracle from his prison; and that he was attended by St. Mark. Many arguments concur also to prove that this Evangelist wrote his Gospel under the inspection of St. Peter, for the use of the newly-converted proselytes of the Romans. An opinion prevailed very generally among the Jews, that the Holy Land was to be the exclusive scene of the great events which should attend the establishment of the Messiah's kingdom. Of all the apostles, St. Peter appears to have been most devotedly attached to the peculiar sentiments of his own people. It was with difficulty he could persuade himself, even when a vision from heaven commanded him to go to a Gentile, that it was his duty to visit Cornelius. Though he had preached the Gospel to the Samaritans at Lydda, and in the provinces of Judæa, the thought does not seem to have occurred to him, that the Gospel was to be preached out of Judæa to the Gentile nations. For these reasons I think we are justified in concluding, that, though he might have taken refuge in Rome, he did not preach there to the people, nor establish a Church. There certainly appears to be sufficient reason to believe that he went to Rome, but there is no proof whatever that he had at this time, at least, attempted to plant a Church. If he had done so, he would doubtless have imparted the gifts of the Holy Spirit, as he had already done when he went down to confirm the Samaritans, after the preaching of Philip: but St. Paul tells the Romans, that he longed to see them, that he might impart unto them some spiritual gift. That St. Peter had not planted the Church of Rome, is implied also in Rom. xv. 20., that St. Paul wished to confine his ministry to those places which had not been visited by other apostles. He wished, however, to see Rome, and we may conclude therefore that St. Peter had not established the Church in that city.

The design of this much-controverted Epistle is fully laid down in the sixteenth verse of the first chapter, in which the Apostle affirms the

perfect efficacy of the Gospel to salvation, both to the Jew and Gentile. At the time the Epistle was written, the great controversy of the Church originated from an erroneous interpretation of the promise of God made to Abraham. The Jews supposed obedience to the moral Law of Moses, with the atonement and purifications of their ceremonial law, were a sufficient atonement and justification; and, as the chosen seed of Abraham, they considered themselves alone entitled to be heirs of the promises of God, and the benefits of the kingdom of the Messiah. These exclusive claims rendered them unwilling to receive the Gospel which maintained the inefficacy of their own Law, admitted the Gentiles to the same privileges with themselves, and declared that faith in the promises of God without circumcision was the condition of salvation. The object of the Apostle throughout the Epistle is evidently to confute these deep-rooted prejudices, and to convince the Jews that the Gospel of Christ, and not the Law of Moses, was the appointed means of salvation. These contests between the Jews and Christians were carried to such a height at Rome, that the contending parties were banished in the eleventh year of Claudius from the city, (Acts xviii. 2.) Among these were Aquila and Priscilla, who, coming to Corinth about the time that St. Paul first visited that place, and being of the same occupation with him, received him into their house. There is reason to suppose, therefore, that they made St. Paul acquainted with the disordered state of the Church at Rome, and that he addressed this Epistle to the Romans as soon as the Church was again reëstablished in that city, during his second visit to Corinth.

The Christians at Rome were divided into three classes,—the native Jews who resided there, and in all probability first preached the Gospel to their countrymen; the proselytes to the Jewish religion; and the idolatrous Gentiles, who had been converted to the faith of Christianity.

The unbelieving Romans, who were great admirers of the philosophy of the Greeks, considered the light of nature as a sufficient guide in all matters of religion. Many converted Jews joined the unbelieving Jews in affirming that the Law of Moses was more efficacious than the Gospel of Christ; while the Gentile converts, rejoicing in their freedom from the bondage of the Law, regarded their Jewish brethren as superstitious and bigoted: and to these various parties the Epistle seems to be addressed, as well as to the Church itself; to the Jew first, and then the Gentile.

Dr. Paley, with his usual perspicuity, has shown that the principal object of the argumentative part of the Epistle, is "to place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition,

and his rank in the Divine favor. The Epistle supports this point by a variety of arguments, such as that no man of either description was justified by the works of the Law, for this plain reason, that no man had performed them; and it became therefore necessary to appoint another medium, or condition of justification, in which new medium the Jewish peculiarity was merged and lost; that Abraham's own justification was antecedent to the Law, and independent of it; that the Jewish converts were to consider the Law as now dead, and themselves as married to another; that what the Law in truth could not do, in that it was weak through the flesh, God had done by sending his Son; that God had rejected the unbelieving Jews, and had substituted in their place a society of believers in Christ, collected indifferently from Jews and Gentiles." Therefore, in an Epistle directed to Roman believers, the point to be endeavoured after by St. Paul was, to reconcile the Jewish converts to the opinion that the Gentiles were admitted by God to a parity of religious situation with themselves, and that, without their being obliged to keep the Law of Moses. This Epistle, though directed to the Roman Church in general, is in truth a Jew writing to Jews: accordingly, as often as his argument leads him to say any thing derogatory from the Jewish institution, he constantly follows it by a softening clause. Having (chap. ii. 28, 29.) pronounced that "he is not a Jew which is one outwardly in the flesh; neither is circumcision that which is outward in the flesh," he adds immediately, "What advantage then hath the Jew? or what profit is there in circumcision? Much every way." Having in the third chapter, verse 28., brought his argument to this formal conclusion, "that a man is justified by faith, without the deeds of the Law," he presently subjoins (ver. 31.), "Do we then make void the Law through faith? God forbid! Yea, we establish the Law."

In the seventh chapter, when, in verse 6., he had advanced the bold assertion, that "now we are delivered from the Law, that being dead wherein we were held," in the next verse he comes in with this healing question, "What shall we say then? Is the Law sin? God forbid! Nay, I had not known sin but by the Law." Having in the following words more than insinuated the inefficacy of the Jewish Law (chap. viii. 3.), "for what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," after a digression indeed, but that sort of a digression which he could never resist, a rapturous contemplation of his Christian hope, and which occupies the latter part of this chapter; we find in the next, as if sensible that he had said something that would give offence, returning to his Jewish brethren in terms of the

warmest affection and respect: "I say the truth in Christ, I lie not (my conscience also bearing me witness in the Holy Ghost,) that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." When in the thirty-first and thirty-second verses of the ninth chapter, he represented to the Jews the error of even the best of their nation, by telling them that "Israel, which followed after the law of righteousness, had not attained to the law of righteousness, because *they sought it* not by faith, but as it were by the works of the Law, for they stumbled at that stumbling-stone;" he takes care to annex to this declaration these conciliating expressions: "Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved; for I bear them record, that they have a zeal for God, but not according to knowledge." Lastly, having (chap. x. 20, 21.), by the application of a passage in Isaiah, insinuated the most ungrateful of all propositions to a Jewish ear, the rejection of the Jewish nation, as God's peculiar people, he hastens, as it were to qualify the intelligence of their fall by this interesting exposition: "I say, then, hath God cast away his people (i. e. wholly and entirely)? God forbid! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew;" and follows this thought throughout the whole of the eleventh chapter, in a series of reflections calculated to soothe the Jewish converts, as well as to procure from their Gentile brethren respect to the Jewish institutions.

We must be careful not to confine our views of St. Paul's argument in this Epistle to the narrow limits within which Taylor of Norwich, the Socinian writers in general, and the presumptuous reasoners of this school, have endeavoured to do. These men have rejected the very foundations of the Apostle's argument, the doctrines upon which Christianity rests, and without which the Scriptures are devoid of meaning,—the doctrines of the atonement of Christ, and the fall of man. Semler, indeed, still further degrades the Apostle's argument, by the supposition that St. Paul wished to substitute Christianity merely as a purer and more intelligible system of morals than the Law of Moses, but less burdensome, tedious, and unattractive.

Dr. Taylor's system is well described by the present Archbishop of Dublin to be a mere adaptation of Scripture phrases. The general principle of his theory is, that God, having rejected the Jews, has admitted all who believe

in Christ into the same relation to himself which the Israelites once held; and the peculiar terms which he used to describe the condition and privileges of the Jews were used in the New Testament to describe the state and privileges of the Christian converts: whereas the terms, which are used in the Old Testament to describe the privileges of the Jews are to be interpreted with reference to their peculiar situation as the subjects of the visible theocracy. The same terms, when used in the Gospel, refer to the spiritual advantages conferred on Christians by the new covenant. The Law was the shadow or emblem; the Gospel is the accomplishment of the designs of God; and the same terms, when applied to the two covenants, will consequently have a different meaning. Dr. Taylor degrades the Christian, and elevates the Jewish scheme, by making, as an excellent critic has observed, "the Law the enduring dispensation, and the Gospel a mere dependency upon it."

In an excellent work by Mr. Mendham, entitled *Clavis Apostolica*, the argument of Dr. Taylor is well analyzed and refuted. I have not room here to enter into a large variety of curious and difficult matter, arising from the comments of various learned writers on this Epistle. The opinions of Bishop Bull on the defect of grace to the Jew under the Mosaic dispensation, the precise ideas which the Jews formed of the effects of their Law in procuring or assisting their justification, and many others require examination; and their more ample discussion would well repay the labor of the theological student. With respect to the analysis of this Epistle, which is now submitted to the reader, I may be permitted to say that it is the result of an anxious examination of the labors of my learned and respected tutor, Mr. Young, Doddridge, Scarlet, Dr. Taylor, and his followers, Mr. Belsham, Mr. Scott, and Whitby; and to the works of these writers, as well as to the Quarterly Review of Mr. Belsham *On the Epistles*, No. 59, I must refer the reader. The commentators and the various writers on this Epistle have exhausted the language of eulogy on its structure, argument, and language. Nothing need be added to these well-deserved praises. The Epistle is indeed a masterpiece of beautiful reasoning, surpassing all human wisdom; it evidently bears the stamp of divine inspiration; it enforces, in an irresistible manner, all the fundamental doctrines of Christianity, gradually unfolding, from the fall of our first parents, the great mysteries of redemption, and fully displaying the wisdom and goodness of God in his dispensations towards man. Every argument that the ingenuity of man could devise against the Gospel system, the Apostle himself advances in the person of the unbelieving Jew, and answers in the most satisfactory and convincing manner. Guided by divine inspiration, he has happily anticipated and removed every

doubt and difficulty that can be raised to the truths of Revelation; he has communicated to man the hidden counsels of God; and, by a long and convincing train of argument, has fully demonstrated that the Gospel of Christ is the power of God unto salvation, and that there is no other means under heaven by which men can be saved.

NOTE 23.—PART XIII.

HAVING demonstrated that all mankind were subjected to sin and death by the sin of one man, the Apostle interrupts the analogy he is about to draw between Adam and Christ, for the purpose of establishing the doctrine of original sin. The Apostle proves this point, by affirming that death reigned from Adam to Moses, that is, before the promulgation of the Levitical law; that it reigned over those, who, not having received any promulgated law threatening temporal death, were not capable of sinning after the manner of Adam's transgression; that it was passed upon all, consequently upon infants and idiots, to whom sin could not be imputed, as they were without the power of comprehending the knowledge of law; therefore all mankind were necessarily subjected to death, not only for their own actual sin, but for the original sin and transgression of their first parents. St. Paul appears particularly desirous to prove this point, as it affords a strong additional argument for the claims of the Gentiles; "For if (as Mr. Young observes) the effects of Adam's transgression extended to *all* universally; surely we shall not dare to limit the effects of Christ's merits to a *part* of mankind only." Notes to the *Sermon on Original Sin*, p. 255. From the fall itself, sentence of death was passed on all mankind through the transgression of Adam; and the free gift of justification and life was restored through Christ. The plan of our redemption was coeval with, or rather was decreed before, the transgression of our first parents, and, like the evil which was then introduced, it extends to all, promoting the superior happiness of man, and the glory of God. By these irresistible arguments the Apostle still endeavoured to enforce on the minds of the Jews, that salvation was not confined to their Church and only obtained by the Mosaic Law, but that it was equally offered to all nations, through the obedience and righteousness of Jesus Christ.

NOTE 24.—PART XIII.

HERE the comparison of the Apostle is naturally preserved—the Greek word *ἀπόβια* signi-

fies the daily pay of a Roman soldier. The Greek word *χαρίσμα*, translated in this passage "a free gift," Estius thinks (as mentioned by Macknight) may be rendered "a donative," which the Roman generals voluntarily bestowed on their soldiers, as a mark of favor. Eternal death being the natural consequence or reward of sin—Eternal life *not* the natural reward of righteousness, but the free gift of God through Christ. The word *ἐλευθερωθέντες*, v. 18, denotes the act of giving liberty to a slave, called by the Romans emancipation.

NOTE 25.—PART XIII.

ONE of the objections of the opponents of Christianity may be removed, by considering the account of this miracle at Troas. It has been frequently said that the Evangelists published their Gospels some years after the events they relate had taken place; and if their narratives had been written at the time, or immediately after, their histories would have been more credible. The proof they require is afforded in this passage, and in the remainder of the book of the Acts. St. Luke speaks of himself as the companion of St. Paul. He was an eyewitness of the miraculous events he has recorded, and he wrote and published them in Asia, immediately after he had left St. Paul, among the very persons in whose presence this miracle had been wrought. St. Luke was probably present among the congregation when Eutychus was raised to life; an event which took place at Troas in 58. He heard the prophecy of Agabus, at Cæsarea, in the same year; he saw the miracle at Melita, two years after, in the year 60; he was with St. Paul during his two years' imprisonment at Rome, and he published his Gospel immediately after, in the year 63, in Asia. He could not have completed his narrative sooner. No avoidable delay whatever appears to have elapsed; the earliest possible invitation to the objectors and enemies of Christianity was made; and neither Jew nor Gentile, in spite of their prejudices or hatred against the Gospel, ventured to assert that the miracles he recorded were not true, or that the narrative itself was a forgery.

See, for the time of the publication of St. Luke's Gospel, Dr. Lardner's *Supplement to his Credibility*, vol. iii. p. 187, 188; and Horne.

NOTE 26.—PART XIII.

Two things are observable in this passage. The power or control of one Christian teacher over others is distinctly mentioned; and the general body of Christians over whom the sev-

eral presbyters presided in their separate congregations, is called by the collective term "the Church." We infer, therefore, that the power over the Church at Ephesus did not rest with St. Peter, as the universal bishop; and, that several congregations unitedly form one Church, and this Church, as represented by its elders, submitted to the authority and influence of a teacher, who did not hold the pastoral charge over one congregation. Such are the precedents for church government given us in Scripture; and as the laws of God or man continue to possess their authority so long as the necessity continues which caused their first enactment; and the necessity of a government over the various societies of Christians in different nations is still great and evident, I am unable to discover on what account the precedents of Scripture, which are the laws of Christ and his apostles, are to be rejected at present. Some parts of Scripture direct our conduct as individuals; but God is the Lord of kingdoms, societies, and churches, as well as of individuals; and the happiness of communities, as well as of individuals, would as certainly be preserved by their obedience to the laws of our Saviour.

Dr. Hammond was of opinion that the apostles first appointed in every church bishops and deacons only, and that the bishops were to ordain presbyters for the several congregations, as might be required. This opinion, however, does not appear to be well founded. It is controverted by Whitby, and ridiculed by Scott. It must be observed here, that the persons for whom St. Paul sent to Miletus, are called, in verse 17., "elders," *πρεσβυτέρους τῆς ἐκκλησίας*; and in verse 28., "overseers," or "bishops," *ἐμᾶς—ἐθετο ἐπισκόπους*: from whence it has been very naturally inferred, that the name *bishop* originally signified the same as presbyter. This cannot indeed be doubted; but all inferences deduced therefrom, which clash with other passages of Scripture, must be rejected. If we infer from this that there was no authority or superintendence in the churches, we contradict the evidence of Scripture, and of the primitive churches, as well as the testimony of our reason, which must convince us that every society must be governed by some laws, and their administrators. Identity of names by no means proves identity of office. This will be evident if we consider the manner in which the same epithets are given to the same persons in Scripture, where their offices, ranks, &c. are evidently distinct. Thus Christ is called (Isai. ix. 5.) *שֶׁר־שָׁלוֹם*, "Prince of Peace;" and Michael, who is by many supposed to be Christ, is called (Dan. xii. 1.) *הַשֶּׁר הַגָּדוֹל*; and yet the kings of Persia and Grecia are each of them called by the same name.

The same word is attributed to the captain of the host (1 Sam. xii. 9.); to the governor of a city (2 Chron. xviii. 25.); to the princes of

the tribes (1 Chron. xxvii. 22.); to the chief of the Levites (1 Chron. xv. 16, 27.); to the governor of the sanctuary, (1 Chron. xxiv. 5.) So likewise the term ראש, *a head or chief person*, is spoken of God (2 Chron. xiii. 12.); of king Jehoshaphat (2 Chron. xx. 27.); of Jehoida, the high priest (2 Chron. xxiv. 6.); of other priests; of a chief man of a tribe; of a judge of Israel; of the chief door-keeper of the temple; of a chief captain. The same difference of meaning is to be found in the words *najid*, *prince*, and *nasi*, *ruler* or *prelate*. "By all which it appeareth evidently that the same term may be used of men, much differing in place and degree, and having an imparity in their callings."—See the last tract in the *Bibliotheca Scriptorum* of Dr. Hickes, p. 418. See also Bingham's *Eccles. Antiq.*, and Archbishop Potter's *Church Government*; and others on the words *presbyter*, *bishop*, and *elder*.

NOTE 27.—PART XIII.

THE Alexandrine manuscript, and some others, read "the church of the Lord;" but Michaelis is clear, that Θεοῦ is the true reading, on the principle that the reading which might occasion a correction, is more probably right, than that which is likely to arise from one. Now, "his blood," that is, "the blood of God," is an extraordinary expression, if not in the real text; but had that been *αυτου*, it is inconceivable how any one should alter it into Θεοῦ.

Instead of which, there are several different readings: *αυτου*, *χριστου*, *αυτου θεου*, *θεου και αυτου*, *αυτου και θεου*: all of which seem to have been alterations on account of the difficulty of the true reading *θεου*, which gave occasion to such a wish to alter it. Michaelis, vol. i. c. vi. sect. xiii. p. 336, also "the Church of God," is a phrase very frequent in the New Testament, as 1 Cor. i. 2.; x. 32.; xi. 22.; xv. 9; 2 Cor. i. 1.; Gal. i. 13.; 1 Tim. iii. 5.; but the "Church of the Lord" is never found in it. Whitby ap. Elsley, vol. iii. p. 317. See the whole subject discussed at length in Kuinoel, *Comment. in Lib. N. T. Hist.* vol. iv. p. 678; and in Dr. Pye Smith's work on the Messiah.

NOTE 28.—PART XIII.

BY the Spirit they apprized St. Paul of his danger, if he went up to Jerusalem.

NOTE 29.—PART XIII.

WITSIUS, in his *Life of St. Paul*, chap. x. has endeavoured to show the prudence, inno-

cence, and wisdom of the Apostle's conduct on this occasion.

St. Paul was accused of having exhorted the Jews to forsake the Law of Moses, and forbidden them to circumcise their sons. In this charge there was a mixture of truth and falsehood—St. Paul did not exhort the Jews to forsake the substance of the Mosaic Law, nor did he expressly enjoin them to relinquish even the ceremonial part. But it must, however, be confessed, that in his arguments addressed to the Gentile converts, in which he describes the rites and ceremonies of the Law as mere shadows of better things to come, the inference might fairly be drawn, that he did not consider these rites and ceremonies as any longer binding to the Jews themselves.

Why, then, did the apostles at Jerusalem, who knew all this as well as St. Paul, entreat him to purify himself, shave his head, and bind himself by a vow? Why did St. Paul himself comply with their request? A modern scholar, of considerable literary attainments, but whose name Witsius does not mention, so strongly felt the difficulty attending this question, that he was induced to doubt, *in toto*, the divine authority of the Christian religion.

Witsius, however, is of opinion, that the conduct of the elders on this occasion, as well as that of St. Paul himself, was fully justified by existing circumstances. The great mass of the Jews were at that time so bigoted in favor of the ceremonial Law, that the full light of the Gospel was too strong for their eyes to bear at once. The temple was standing, and they were daily spectators of the sacrifices there offered up. St. Paul, whose maxim it was to "become all things to gain all men," adopted a prudent but innocent artifice—this was a fit occasion for employing the wisdom of the serpent.

Gilpin, Paley, and others, have blamed James and the presbytery of Jerusalem, for giving this advice, and St. Paul for following it; as sacrificing the truth of the Gospel to the prejudices of the Jewish zealots: for why, say they, should St. Paul offer propitiatory sacrifices (as in this case, Num. vi. 14.), inasmuch as by respecting the type he showed disrespect to the antitype, Christ? This surely was not an indifferent matter, and his submitting thereto savoured of unjustifiable compliance, and a temporizing spirit. But this censure seems to be unfounded, for—1. The apostles had no scruple of conscience in conforming to the Jewish rites. St. Paul celebrated the feast of Pentecost now, and the Passover at his fourth visit to Jerusalem, (Acts xviii. 21.) And yet this highest Jewish rite was virtually superseded, when "Christ our Passover" was sacrificed on the cross, according to St. Paul's own doctrine, (1 Cor. v. 7, 8.) And the apostolic decree did not prohibit the Jewish ritual to the zealots; it

only exempted the Gentile Christians from it, as unnecessary to salvation.

2. The doctrine of St. Paul was perfectly conformable to the apostolic decree, and to the Gospel; he maintained the insufficiency of all rites, whether of the "circumcision" or the "uncircumcision;" whether of Jews or Christians, without a "new creation," or regeneration of the inward man; without an operative "faith" in Christ, "productive of love" to man (Gal. v. 6. and vi. 15.) without "circumcision" of the heart in spirit, not in the letter; whose praise is not of men, "but of God," (Rom. ii. 28, 29.)

3. Were not the apostles and St. Paul, on that occasion, under the guidance of the Holy Spirit?

See Witsius, *De Vitâ Pauli*, cap. x.—*Melet. Leiden.* p. 109, &c. and Hales's *Analysis of Chronol.* vol. ii. p. 1242.

NOTE 30.—PART XIII.

IT has been a question much agitated among the learned, how St. Paul's ancestor became free of the city of Rome? St. Paul saying, in his answer to Lysias, "But I was free born," Acts xxii. 28. Vid. Gron. not. ad Joseph. p. 41–46. Never, certainly, was there a dispute more needless, since it is so very plain from many unquestionable authorities, that the freedom of the city of Rome was attainable by foreigners in various ways. By merit: thus two whole cohorts of Cameritians; thus Heracliensium Legio, and many others, mentioned by Tully, pro Balbo, c. 22. By favor: thus the cohort garrisoned at Trapezus, spoken of by Tacitus, *Hist.* l. 3. c. 47; thus Alaudarum Legio, so often mentioned by Cicero, Suet. Jul. 24. 2. Nothing is more certain, than that the Jews assisted Julius Cæsar with their forces, Jos. *Antiq.* l. xiv. c. 8. § 1, 2, 3, which he also very gratefully acknowledges. Ibid. c. x. § 2, 7. The like they did by Mark Antony, ibid. c. 15. § 8. Can it be supposed that many of them did not at that time, either by merit or favor, procure the freedom of the city of Rome? or was it Antipater alone who had that honor conferred on him? Ibid. c. 8. § 3. By money: as in the instance of the centurion. Hence, probably, it is that we read of so many Jews free of the city of Rome, who dwelt in Greece and Asia. Ibid. c. x. § 13, 14, 16, 17, 18, 19. By being freed from servitude: very great numbers became citizens this way, through the covetousness or vainglory of their masters, as well as from their own merit. Vid. Dionys. *Halic. Ant. Rom.* l. iv. c. 24. Suet. Aug. c. xlii. n. 3. That multitudes of the Jews, in particular, became free this way appears from Tiberius enlisting four thousand freed Jews at one time,

and sending them to Sardinia. Compare Suet. Tib. c. xxxvi. n. 2. Tacitus, l. 2. c. lxxxv. n. 4. Jos. *Antiq.* l. 18. c. iii. § 5.

It has been generally believed, however, that the inhabitants of Tarsus, born in that city, had the same rights and privileges as Roman citizens, in consequence of a charter or grant from Julius Cæsar. Calmet disputes this, because Tarsus was a free, not a colonial city; and he supposes that St. Paul's father might have been rewarded with the freedom of Rome for some military service: and that it was in consequence of this that St. Paul was born free. But that the city of Tarsus had such privileges appears extremely probable. In chap. xxi. 39., Paul says, he was born at Tarsus in Cilicia; and in this chap. ver. 28, he says, "he was free-born;" and at ver. 25, he calls himself a Roman; as he does also chap. xvi. 37. From whence it has been reasonably concluded that Tarsus, though no Roman colony, had this privilege granted to it, that its natives should be citizens of Rome. Pliny, in *Hist. Nat.* lib. v. 27, tells us, that Tarsus was a free city. And Appian, *De Bello Civil.* lib. v. p. 1077, ed. Tollii, says that Antony made the people of Tarsus free, and discharged them from paying tribute. Dio Cassius, lib. xlvii. p. 508, edit. Reimar, further tells us, "Adeo Cæsari priori, et ejus gratia etiam posteriori, favebant Tarsenses, ut urbem suam pro Tarso Juliopolin vocaverint." Philo, *De Virt.* vol. ii. p. 587, edit. Mang. makes Agrippa say to Caligula, "You have made whole countries, to which your friends belong, to be citizens of Rome." These testimonies are of weight sufficient to show that St. Paul, by being born at Tarsus, might have been free-born, and a Roman.—See Biscoe *On the Acts*, Bishop Pearce on Acts xvi. 37., Dr. A. Clarke, and others.

NOTE 31.—PART XIII.

ON ST. PAUL'S DECLARATION THAT HE WAS IGNORANT THAT ANANIAS WAS HIGH PRIEST.

ST. PAUL's ignorance that Ananias was high priest, has presented some difficulty, and occasioned much discussion. The former modes of considering the subject are given by the learned Witsius^a. How, it is demanded, could Paul be mistaken in the person of a man so exalted in rank as the high priest? And, if he was mistaken, can his excuse be considered as sufficient? The Jews were forbidden to revile their ruler; were they therefore permitted to revile the rest of their countrymen? In reply to this, some explain the words, "not to know,"

^a Witsius, *De Vitâ Pauli*, cap. 10. ap. *Meletem. Leidensia.*

as equivalent to "not to acknowledge." I do not acknowledge him for high priest—our Great High Priest is Jesus Christ: him only can I allow as such. This, however, does not appear satisfactory to Witsius, and he proposes two elucidations, leaving his reader to choose between them:—

1st. It is very possible that St. Paul was not acquainted with the person of the high priest. For St. Paul had been for some time absent from Judæa; and the office of high priest being completely at the disposal of the Roman governor, changes were very frequent; so much so, that, as Josephus informs us, there had been three high priests in the course of one year. It may further be observed, that Ananias did not wear his pontifical robes, which were worn only in the temple.

2dly. We may suppose that St. Paul was not mistaken in the person of the high priest, but happening to have his eyes turned another way when the command was given, he was not aware from whom the expression proceeded, but attributed it to some other member of the Sanhedrin seated with the high priest upon the bench. Le Clerc, and the most learned of the English interpreters, incline to this explanation. But what can justify the harshness of Paul's reply (v. 3.), supposing it addressed to any indifferent individual? It is answered, that Paul's words amount to a prophetic denunciation, and not an imprecation—*Τύπτειν σὲ μέλλει*. This was proved in the event; for, as Grotius observes, Ismael Phabi succeeded to the high priesthood soon after; whether on account of the death or the removal of Ananias is uncertain.

Michaelis^b has solved the difficulty, however, in a very satisfactory manner. On this passage it has been asked, 1. Who was this Ananias? 2. How can it be reconciled with chronology, that Ananias was at that time called the high priest, when it is certain, from Josephus, that the time of his holding that office was much earlier? And 3. How happened it that Paul said, "I wist not, brethren, that he was the high priest," since the external marks of office must have determined whether he were or not? "On all these subjects," says Michaelis, "is thrown the fullest light, as soon as we examine the special history of that period; a light which is not confined to the present, but extends itself to the following chapters, insomuch that it cannot be doubted that this book was written, not after the destruction of Jerusalem, but by a person who was contemporary to the events which are there related."

Ananias, the son of Nebedeni, was high priest at the time that Helena, queen of Abiadene, supplied the Jews with corn from Egypt, during the famine which took place in the fourth year

of Claudius, mentioned in the eleventh chapter of the Acts. St. Paul, therefore, who took a journey to Jerusalem at that period, could not have been ignorant of the elevation of Ananias to that dignity. Soon after the holding of the first council, as it is called, at Jerusalem, Ananias was dispossessed of his office, in consequence of certain acts of violence between the Samaritans and the Jews, and sent prisoner to Rome, whence he was afterwards released, and returned to Jerusalem. Now from that period he could not be called high priest, in the proper sense of the word, though Josephus has sometimes given him the title of *ἀρχιερεὺς*, taken in the more extensive meaning of a priest, who had a seat and voice in the Sanhedrin; and Jonathan, though we are not acquainted with the circumstances of his elevation, had been raised in the mean time to the supreme dignity of the Jewish Church. Between the death of Jonathan, who was murdered by order of Felix, and the high priesthood of Ismael, who was invested with that office by Agrippa, elapsed an interval in which this dignity continued vacant. Now it happened precisely in this interval that St. Paul was apprehended in Jerusalem; and the Sanhedrin, being destitute of a president, he undertook of his own authority the discharge of that office which he executed with the greatest tyranny. It is possible, therefore, that St. Paul, who had been only a few days in Jerusalem, might be ignorant that Ananias, who had been dispossessed of the priesthood, had taken upon himself a trust to which he was not entitled; he might therefore very naturally exclaim, "I wist not, brethren, that he was the high priest." Admitting him, on the other hand, to have been acquainted with the fact, the expression must be considered as an indirect reproof, and a tacit refusal to recognise usurped authority.

A passage, then, which has hitherto been involved in obscurity, is brought by this relation into the clearest light; and the whole history of St. Paul's imprisonment, the conspiracy of the fifty Jews, with the consent of the Sanhedrin, their petition to Festus to send him from Cæsarea, with an intent to murder him on the road, are facts which correspond to the character of the times, as described by Josephus, who mentions the principal persons recorded in the Acts, and paints their profligacy in colors even stronger than those of St. Luke.

NOTE 32.—PART XIII.

It is probable these conspirators laid themselves under all the curses that were usually denounced in an excommunication. It was usual among the Jews, for private persons to

^b Michaelis, vol. i. p. 51–54. Horne, i. 116–118.

excommunicate both themselves and others^c. From their perverted oral tradition, they made it a rule that a private person might kill any one who had forsaken the Law of Moses, of which crime St. Paul was accused. They therefore applied to the Jewish magistrates, who were chiefly of the sect of the Sadducees, and St. Paul's bitterest enemies, for their connivance and support (v. 14.), who gladly aided and abetted this manner of taking away his life, and, on its failure, determined themselves afterwards to make a similar attempt, (Acts xxv. 3.) Their vows of not eating and drinking were as easy to loose as to bind; according to Lightfoot (vol. ii. p. 703), any of their rabbies or wise men could absolve them.

NOTE 33.—PART XIII.

WE learn from this epithet, that the word *Nazarene* was applied to the Christians as a term of contempt in the time of the Apostles. Tertullus evidently meant the Christians in general, who being followers of the despised Nazarene, probably obtained this appellation from the very first. It does not, however, appear that this name was assumed by the Christians themselves. They were called among themselves "the Brethren," "They of the Faith," and "the Faith," till at length, when they became more numerous, and received a large accession of converts from the Gentiles, *Christian* became the general name; and the Hebrew Christians, who still perhaps bore the name of Nazarenes among the Jews, were distinguished among Christians by the names of "the Hebrews," and "They of the Circumcision." If this epithet was generally applied to the early Christians by their enemies, it is not necessary to prove that the Nazarenes, to whom Tertullus alluded, were believers in the Divinity of our Lord, and in those doctrines which are now embodied in the formularies and creeds of the Church.

Long after the death of the apostles we read of a class of religionists who were called Nazarenes; who blended in their ecclesiastical regimen the Jewish rites and Christian precepts, and maintained various opinions respecting the person of Christ, which are defensible neither from the Scriptures, nor the decisions of the primitive Church. Dr. Priestley attempted to prove that these Nazarenes, and another sect, the Ebionites, who likewise advocated erroneous notions on this important subject, were the same; and that they were the remnant of the Church at Jerusalem, maintaining, in depression and neglect, the pristine faith in its ancient

purity. Bishop Horsley, on the contrary, asserted, and made his assertion good by the best remaining evidence, that the name of Nazarene was never heard of among Christians themselves, as descriptive of a sect, before the final destruction of Jerusalem by Adrian; when it became the specific name of the Judaizers, who at that time separated from the Church of Jerusalem, and settled in the north of Galilee. The name was taken from the country in which they settled; but it seems to have been given in contempt, and not without allusion to the earlier application of it by the Jews, to the Christians in general. The object of this epithet was to stigmatize these Nazarenes as mere Judaizers, who endeavoured to retain the Jewish observances, while they professed Christianity, and thus to degrade and corrupt the Gospel. The Hebrew Christians, properly so named, left Jerusalem during the siege, and retired to Pella, whence they afterwards removed and settled at Ælia. Neither were the Nazarenes the same as the Ebionites; as Epiphanius, Mosheim, and others, speak of them as separate communities.

Such are the opposite statements of these controversialists; and the result of their discussion has given another proof to the world, that the Unitarian opinions are as utterly unsupported by antiquity as they are by Scripture; and that the common vulgar Christianity of the system rightly called orthodox, and which is in vain endeavoured to be used as a term of contempt, is the one, true, and ancient faith, upon which the hopes of a Christian must be founded. The Divinity and Atonement of Christ are the unchangeable basis of the Christian's confidence that his repentance is accepted by his Creator.— See Horsley's *Letters to Priestley*, pp. 174–180, &c. and Bingham's *Eccles. Antiq.* 8vo. edit. vol. i. p. 13, lib. i. cap. 2. § 1. See also Semler ap. Archbishop Laurence's work *On the Logos of St. John*, p. 76.

NOTE 34.—PART XIII.

THERE are two modes of arranging the construction of this verse. Either, "When Felix heard these things he deferred them, and said, that after he had acquired a more perfect knowledge of that way, and Lysias being come, he would take full cognizance of the business;" or, "When he heard these things, having," &c. as in our translation. Beza and Grotius state, that Felix had two points, the one of law, the other of fact, to determine. The first was, whether the new sect of the Nazarenes was against the Law of Moses; the other, whether Paul was raising a tumult. On the first, the learned were to be consulted; on the other, Lysias was the most conclusive witness. Hence

^c Selden, *De Jure Nat.* l. iv. c. 7 and 8. pp. 472 and 473; and *De Syned.* l. i. c. 7. p. 820, fin. 830 and 857. Biscoe, 278, vol. i.

delay was entirely proper. Whitby cannot allow that the text will bear this construction, and holds with the English version, that Felix had already gained a knowledge of the Christian way by his residence at Cæsarea, where Cornelius was converted, and Philip the deacon, and many disciples resided, chap. xxi. 8, 16. Elsley, vol. iii. p. 330.

NOTE 35.—PART XIII.

FOR the probable date of Felix's recal to Rome, see the remarks on Section ii. Part XV.

NOTE 36.—PART XIII.

A FREEMAN of Rome, who had been tried for a crime, and sentence passed on him, had a right to appeal to the emperor, if he conceived the sentence to be unjust; but, even before the sentence was pronounced, he had the privilege of an appeal in criminal cases, if he conceived that the judge was doing any thing contrary to the laws. *Ante sententiam appellari potest in criminali negotio, si iudex contra leges hoc faciat.*

An appeal to the emperor was highly respected. The Julian law condemned those magistrates, and others, having authority, as violators of the public peace, who had put to death, tortured, scourged, imprisoned, or condemned any Roman citizen who had appealed to Cæsar. *Lege Juliæ de vi publicâ damnatur, qui aliquâ potestate præditus, Civem Romanum ad Imperatorem appellentem necarit, necarive jusserit, torserit, verberaverit, condemnaverit, in publica vincula duci jusserit.*

This law was so very sacred and imperative, that, in the persecution under Trajan, Pliny would not attempt to put to death Roman citizens who were proved to have turned Christians; hence, in his letter to Trajan, lib. x. Ep. 97, he says, "Fuerunt alii similis amentię, quos, quia cives Romani erant, annotavi in urbem remittendos." "There were others guilty of similar folly, whom, finding them to be Roman citizens, I have determined to send to the city." Very likely these had appealed to Cæsar.—See Grotius ap. Dr. Clarke, and Bishop Pearce.

NOTE 37.—PART XIII.

ST. LUKE here relates that, "when St. Paul was sent from Cæsarea to Rome, he was with the other prisoners committed to the care of Julius, an officer of the Augustan cohort," that is, a Roman cohort, which had the honor of bearing the name of the emperor. Now it appears from the account which Josephus has given in his second book on the Jewish war^d, that when Felix was procurator of Judæa, the Roman garrison at Cæsarea was chiefly composed of soldiers who were natives of Syria. But it also appears, as well from the same book^e, as from the twentieth book of his Antiquities^f, that a small body of Roman soldiers was stationed there at the same time, and that this body of Roman soldiers was dignified with the title of *ΣΕΒΑΣΤΗ*, or *Augustan*, the same Greek word being employed by Josephus, as by the author of the Acts of the Apostles. This select body of Roman soldiers had been employed by Cumanus, who immediately preceded Felix in the procuratorship of Judæa, for the purpose of quelling an insurrection. And when Festus, who succeeded Felix, had occasion to send prisoners from Cæsarea to Rome, he would of course entrust them to the care of an officer belonging to this select corps. Even here then we have a coincidence, which is worthy of notice—a coincidence which we should never have discovered, without consulting the writings of Josephus. But that which is most worthy of notice is the circumstance, that this select body of soldiers bore the title of Augustan. This title was known of course to St. Luke, who accompanied St. Paul from Cæsarea to Rome. But that, in the time of the Emperor Nero, the garrison of Cæsarea, which consisted chiefly of Syrian soldiers, contained also a small body of Roman soldiers, and that they were dignified by the epithet Augustan, are circumstances so minute, that no impostor of a later age would have known them. And they prove incontestibly, that the Acts of the Apostles could have been written only by a person in the situation of St. Luke.

^d *Bell. Jud.* lib. ii. cap. 13, sect. 7.

^e *Antiq. Jud.* lib. xx. cap. 6.

^f Bishop Marsh's *Lectures*, part v. pp. 82, 84. Horne's Addenda to 2d edit. of *Crit. Introduct.* p. 741.

PART XIV.

NOTE 1.—PART XIV.

ARISTARCHUS is mentioned, Col. iv. 10., as St. Paul's fellow-prisoner; and in Philemon 24, as his fellow-laborer. No records remain to enable us to elucidate his history

NOTE 2.—PART XIV.

FOR a very curious and interesting account of the ships of Alexandria, and the trade in corn between that place and Puteoli, see Bryant's treatise on the Euroclydon, *Analysis of Mythology*, vol. v. p. 343, 349; and Hasæus' treatise in the *Critici Sacri, De Navius Alexandrinis*, vol. xiii. p. 717, &c.

NOTE 3.—PART XIV.

THERE is some obscurity in this expression. Commentators are divided, whether the wind arose against the island or the ship. By the words *κατ' αὐτῆς*, Boisius and Wolfius understand *πρόφρας*, "the ship." Boltenius refers it to *τὸ πλοῖον*, ver. 10., and thinks that *αὐτῆς* is put for *αὐτοῦ*. Kuinoel is of opinion that the island is referred to.

Schleusner on this passage (voc. *βάλλω*) interprets the words *κατ' αὐτῆς* to mean the ship. It seems, however, evident that the island is meant, from the grammatical construction, and that it refers to *τὴν Κρήτην*, in the preceding line. Our translation points, though rather obscurely, to the same meaning ("There arose against it"), which is rather more clearly expressed in the Rheims translation, ("A tempestuous wind, called Euro-Aquilo, drove against it"), and the Vulgate ("Misit se contra ipsam, Cretam, scilicet, ventus typhoniens"), and Castalio's version ("In eam procellosus ventus impegit"), agree in the same manner.

This acceptance of the signification of this passage contradicts the idea that the wind Euroclydon blew from a northerly quarter, as it must in such case have driven the vessel from the island, and not towards it, as it appears to have done. The course of the wind from the south-east would impel the ship towards the island of Crete, though not so directly but that they might weather it, as they in fact did, and got clear, though it appears that they incurred some risk of being wrecked, when running under, or to

the south of the island of Clauda, or Gaudos, which lies opposite to the port of Phenice, the place where they proposed to winter. See Kuinoel, *Comm. in Lib. Hist. N. T.* in loc. the Dissertation on St. Paul's Voyage.—Ap. *Class. Journ.* No. 38, p. 202, and Bryant. Wolfius quotes at length the passage in Boisius, referred to by Kuinoel.

NOTE 4.—PART XIV.

ON THE WIND CALLED EUROCLYDON.

THIS wind is generally supposed to be that tempestuous and uncertain wind which blows from all directions, and is called a *Levanter*. "The Euroclydon," says Dr. Shaw, "seems to have varied very little from the true east point; for, as the ship could not bear up, *ἀντιοφθαλμεῖν*, loof up, against it, ver. 15., but they were obliged to let her drive, we cannot conceive, as there are no remarkable currents in that part of the sea, and as the rudder could be of little use, that it could take any other course than as the wind directed it. Accordingly, in the description of the storm, we find that the vessel was first of all under the island of Clauda, ver. 16., which is a little to the southward of the parallel of that part of the coast of Crete, from whence it may be supposed to have been driven; then it was tossed along the bottom of the gulph of Adria, ver. 27., and afterwards broken to pieces, ver. 41., at Melita, which is a little to the northward of the parallel above mentioned; so that the direction and course of this particular Euroclydon seems to have been first at east by north, and afterwards pretty nearly east by south."

The learned Jacob Bryant^a examines at great length the decision of Dr. Bentley, who endeavoured to prove that the Euroclydon was the same as Euro-Aquilo in the Vulgate; and, though it is not found in any table of the winds among either the Greek or Roman writers, nor in the temple of the winds of Andronieus Cyrrestes at Athens, that it corresponded to the wind *Cæcias*, *Κακκίας*. Mr. Bryant contends

^a Bryant's *Analysis of Mythology*, vol. v. p. 330–341; Shaw's *Travels*, 4to. edit. p. 329; edit. 2. p. 331. *Dissertation on St. Paul's Voyage*, &c. No. 38, of the *Class. Journ.* Etym. *Μ. τυφὼν γὰρ ἐστὶν ἡ τοῦ ἀνέμου σφόδρα πρὸς, ὃς καὶ ἐνροχλίδων καλεῖται*, and Hesychius *τυφὼν ὁ αἰγας ἄνεμος*. The Alexandrian MS. and the Vulgate read for *εὐροχλίδων*—*εὐρακίλων*, *Euro-Aquilo*, ap. Kuinoel.

there was no such wind as Euro-Aquilo. An anonymous writer, No. 38, of the *Class. Journ.*, has drawn up the argument in a very satisfactory manner.

The Latin Vulgate translation, that of Castalio, and some others, render the word *Euroclydon*, by *Euro-Aquilo*, a word found no where else, and inconsistent in its construction with the principles on which the names of the intermediate or compound winds are framed. Euro-notus is so called, as intervening between Euro and Notus, and as partaking, as was thought, of the qualities of both. The same holds true of Libo-notus, as being interposed between Libs and Notus. Both these compound winds lie in the same quarter, or quadrant of the circle, with the winds of which they were composed; and no other wind intervenes. But Euros and Aquilo are at ninety degrees distance from each other; or, according to some writers, at fifteen degrees more, or at 105 degrees; the former lying in the south-east quarter, and the latter in the north-east; and two winds, one of which is the east cardinal point, intervene, as Cæcias and Subsolanus. The Carbas of Vitruvius occupies the middle point between Eurus and Aquilo, in his scheme of the winds; but this never had, nor could have, the appellation of Euro-Aquilo, as it lies in a different quarter, and the east point is interposed, which could scarcely have been overlooked in the framing of a compound appellation. The word *Euroclydon* is evidently composed of *Eurus*, or *Εὐρος*, the *south-east wind*, and *κλύδων*, a *wave*, an addition highly expressive of the character and effects of this wind, but, probably, chiefly applied to it when it became typhonic or tempestuous. Indeed the general character under which Eurus is described, agrees perfectly with the description of the effects of the wind which caused the distress related in the account of this voyage.

NOTE 5.—PART XIV.

THE island on which St. Paul was shipwrecked was in Adria. Kuinoel, and the commentators who adopt the general opinion, that St. Paul was wrecked at the African Malta, interpret Adria, in a very wide sense, of the sea between Greece, Italy, and Africa, in such manner, that the Ionic, Cretic, and Sicilian seas, are comprehended under that appellation. Bryant, in his dissertation above referred to, limits the application of the word to the waters of the gulf, still called the Adriatic.

The Adriatic Sea in early ages comprehended only the upper part of the Sinus Ionicus, where was a city and a river, both called Adria, from one of which it took its name. It afterwards was advanced deeper in the gulf; but never so engrossed it as to lose its original name. It was

called for many ages promiscuously, the Adriatic and Ionian Gulf. Thucydides (lib. i.), Theophrastus (*Hist. Plant.* lib. viii. cap. x.), and Polybius (lib. ii. p. 102, edit. Casaub. Par. 1609), confirm Mr. Bryant's opinion. Polybius informs us, that the Ionian Gulf reached south to the promontory of Corinthus, in Bruttia, where was the commencement of the Sicilian Sea; but even this, which was the remotest point south of the Adriatic, was never supposed to extend as far as Malta in the Mediterranean.

Strabo says expressly, that the Adriatic Sea is bounded by Panormus, and a port of Crismor, and by the Ceraunian mountains, which lie in about forty degrees north latitude, and upwards of four degrees to the north of Malta; and in another place, that the Ceraunian mountains, and the Promontorium Japygium form the boundary or mouth of the Ionian Sea (book vi. p. 405, Oxf. edit.)

And Ptolemy, so far from accounting Malta to be an island of the Adriatic Sea, reckons it to be a part of Africa; and Pomponius Mela inclines to the same arrangement: the latter writer speaks of Coreyra, which is in latitude 39° 30' north, (nearly half a degree to the south of the Ceraunian mountains,) as being situated in the neighbourhood (*vicina*), not in the Adriatic Sea; so that he probably meant to assign the same limits with Strabo.

NOTE 6.—PART XIV.

SEE on the rudder-bands, Pocock's *Travels*, vol. i. p. 135. Bishop Pearce in loc. and the explanations and quotations in Kuinoel.

NOTE 7.—PART XIV.

Διθάλασσος is properly (says Bochart) an isthmus, or a narrow strait between two seas; but it here seems to mean (says Kuinoel) an oblong drift or heap of sand, a sand-bank. Mr. Bryant, however, objects to this interpretation.

The *τόπος διθάλασσος* (says Bryant) is nothing else but the natural barrier of a harbour; where this is wanting, they make an artificial one, called a mole, or pier; otherwise there can be no security for shipping, the harbour being little better than a road without it. Such a barrier or headland was here, which they endeavoured to get round, and failed. This may be learned from the context—*Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν*: where the word *ἐκπεσόντες* was before: it signifies falling upon a place in taking a round or circuit. The mariners saw a bay, into which they had a mind to run their ship; but they met with a small promontory, that pro-

jected and formed the entrance into the bay, and which was washed on each side by the sea. This impeded them, and in endeavouring to get round it, their ship struck and stood fast. Mr. Bryant confirms this interpretation of the word by the authority of Chrysostom. See Kuinoel in loc., and Bryant's Dissertation, p. 397.

NOTE 8.—PART XIV.

ON THE ISLAND OF MELITA.

MANY commentators have been of opinion that St. Paul was wrecked at Meleda or Melite, in the Adriatic, and not at Malta, in the Mediterranean. Kuinoel mentions Rhoer as the principal continental divine who has defended this opinion. The most celebrated treatise, however, with which we are acquainted, is that of Mr. Bryant, who has defended this opinion at great length, with all his usual learning, and more than his usual judgment; and in the general opinion, I believe, has been supposed to have established his position. I shall again refer to the summary of his arguments, and the just remarks of the anonymous writer I have before referred to, on this subject.

I am of opinion, he observes, that the island Meleda, last mentioned, is the one here alluded to. My reasons are as follow:—"The island of Meleda lies confessedly in the Adriatic Sea, which situation cannot, without much strain on the expression, be ascribed to the island of Malta, as I have before shown (Note 5.) Meleda lies nearer the mouth of the Adriatic than any other island of that sea, and would of course be more likely to receive the wreck of any vessel that should be driven by tempests towards that quarter. Meleda lies nearly N. W. by N. of the south-west promontory of Crete, and of course nearly in the direction of a storm from the south-east quarter. The manner in which Melita is described by St. Luke agrees with the idea of an obscure place, but not with the celebrity of Malta at that time. Cicero speaks of Melita (Malta) as abounding in curiosities and riches, and possessing a remarkable manufacture of the finest linen. The temple of Juno there, which had been preserved inviolate by both the contending parties in the Punic wars, possessed great stores of ivory ornaments, particularly figures of Victory—*antiquo opere et summa arte perfectæ*."

"Malta," says Diodorus Siculus, "is furnished with many and very good harbours, and the inhabitants are very rich, for it is full of all sorts of artificers, among whom there are excellent weavers of fine linen. Their houses are very stately and beautifully adorned. The inhabitants are a colony of Phœnicians, who, trading as merchants as far as the Western

Ocean, resorted to this place on account of its commodious ports and convenient situation for a sea trade; and by the advantages of this place, the inhabitants presently became famous both for their wealth and merchandise."

It is difficult to suppose that a place of this description could be meant by such an expression, as of an island called "Melita;" nor could the inhabitants, with any propriety of speech, be understood by the epithet "barbarous."

But the Adriatic Melite perfectly corresponds with that description. Though too obscure and insignificant to be particularly noticed by the ancient geographers, the opposite and neighbouring coast of Illyricum is represented by Strabo as perfectly corresponding with the expression of St. Paul.

The circumstance of the viper or poisonous snake that fastened on St. Paul's hand merits consideration.

Father Giorgi, an ecclesiastic of Melite Adriatica, who has written on this subject, suggests very properly, that as there are now no serpents in Malta, and as it should seem were none in the time of Pliny, there never were any there, the country being dry and rocky, and not affording shelter or proper nourishment for animals of that description. But Meleda abounds with those reptiles, being woody and damp, and favorable to their way of life and propagation. The disease with which the father of Publius was afflicted (dysentery, combined with fever, probably intermittent) affords a presumptive evidence of the nature of the island.

Such a place as Melite Africana (Malta), dry and rocky, and remarkably healthy, was not likely to produce such a disease, which is almost peculiar to moist situations and stagnant waters; but might well suit a country woody and damp, and probably for want of draining, exposed to the putrid effluvia of confined moisture.

The following are the principal objections, with their answers, to Mr. Bryant's and Rhoer's hypothesis: 1. Tradition has unvaryingly asserted this as the place of the Apostle's shipwreck.—The tradition cannot be traced to the time of the wreck. 2. The island in the Venetian Gulf, in favor of which Mr. Bryant so learnedly contends, is totally out of the track in which the Euroclydon must have driven the vessel.—The contrary has been shown, (see Note 4.) 3. It is said, in verse 11. of this chapter, that another ship of Alexandria, bound, as we must suppose, for Italy, and very probably carrying wheat thither, as St. Paul's vessel did (chap. xxvii. 38.), had been driven out of its course.—The same Levanter which drove one from its course, might have driven the other also. 4. In St. Paul's voyage to Italy from Melita, on board the Alexandrian ship that had wintered there, he and his companions landed

at Syracuse (ver. 12, 13.), and from thence went to Rhegium. But if it had been the Illyrian Melita, the proper course of the ship would have been first, to Rhegium, before it reached Syracuse at all; whereas, in a voyage from the present Malta to Italy, it was necessary to reach Syracuse in Sicily, before the ship could arrive at Rhegium, in Italy. This is the strongest argument; but see Note 11.

The learned Dr. Gray, author of the invaluable *Key to the Old Testament*, in his work on the connection between the sacred writings and the literature of Jewish and heathen authors, favors the opinion of Mr. Bryant, and confirms its probability by a similar incident in the life of Josephus, who was wrecked on his way to Rome, in the Adriatic Sea, in the same year with St. Paul.

"The account in the life of Josephus," says Dr. Gray, "written by himself, appears to relate to this voyage, and seems to prove that Josephus was a companion in a part of it with St. Paul. There are, indeed, difficulties which interfere with this opinion, which, as the subject is of some moment, may be proposed for critical investigation."

The relation is as follows:—"After the twenty-sixth year of my age, it happened that I went up to Rome on the occasion that I shall now mention. At the time when Felix was procurator of Judæa, there were certain priests of my acquaintance, good and worthy persons, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Cæsar. For these I was desirous to procure deliverance, and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts: accordingly I came to Rome, though it was often through great hazards by sea, for our ship being wrecked in the midst of the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night, when, upon the first appearance of the day, a ship of Cyrene appearing to us, by the providence of God, I and some others, eighty in all, preventing the rest, were taken up into the ship: and when I had thus escaped and come to Puteoli, I became acquainted with Aliturus, an actor of plays, a Jew by birth, and much beloved by Nero, and through his interest became known to Poppea, Cæsar's wife, and took care, as soon as possible, to entreat her to procure that the priests might be set at liberty."

"The dates," says this learned writer, "might be shown so far to correspond, that there would be no objection from this source. It is not improbable that Josephus, who was of sacerdotal descent, and brought up in the strict profession of the Pharisaic opinions, should have felt an interest in the welfare of St. Paul, who

was a Pharisee, brought up at the feet of Gamaliel, and who might be called a priest, as he was a doctor of the law, and assumed the character of a preacher of righteousness. What Josephus says of Felix having, as procurator of Judæa, sent the persons spoken of to Rome, may be inaccurately stated, or may relate to some order first given by Felix to this effect, but the execution of which was delayed by the change of governors. This would accord with the account of St. Luke, and would not be inconsistent with what is further stated by him, that St. Paul was detained two years in confinement, and that Festus, not long after his arrival to take possession of the government, examined Paul at Cæsarea; and after having again heard his defence in presence of Agrippa, directed him to be conveyed to Rome. Josephus, then speaking of the imprisonment and sending of St. Paul to Rome, ascribes both the measures to their first author, whose unpopular government was the subject of very general complaint, and whose proceedings were most likely to be traversed at Rome.

The piety and resignation which the historian ascribes to his companions, accord well with the character of St. Paul; and the circumstance of their supporting themselves by figs and nuts, may help to explain what is stated in the Acts, that the "passengers fasted fourteen days;" that is, had no regular food. It might have been by means of the interest of Aliturus, that St. Paul was allowed the liberty of residing at his own house at Rome. The other difficulties which occur are not so easily removed, and present a fair subject for discussion. It is stated by Josephus that there were six hundred persons in the ship in which he sailed, though in the vessel in which St. Paul was wrecked, there but two hundred and seventy-six.

The number, however, mentioned by Josephus is so great, as to lead us to suspect some mistake, since it is not by any means credible that trading vessels at that time were accustomed to contain, or capable of accommodating, so great a number of persons.

With respect to the difference between the account in the Acts, and that of Josephus, as to the circumstances of the escape, it is to be considered whether Josephus, and the seventy-nine with him, might not have been separated from those, who swam to shore at Melita, and have been taken up in the ship of Cyrene, being the persons who first cast "themselves into the sea," as is related in the Acts; and whether the remainder of the crew, who, Josephus states, were swimming with him all the night, and of whose subsequent fate he says nothing, might not have reached the land together with St. Paul. Why, when Josephus afterwards, upon this supposition, must have received the account of St. Paul's escape with the rest, he should omit to record it, can be ex-

plained only from a reluctance which he might feel, to confirm or report the miraculous circumstances which demonstrated the divine countenance to St. Paul's mission, which, if he had admitted, he must have been a convert to Christianity. He certainly speaks inaccurately in one instance, representing himself and his companions to have swam all the night, which, without a miracle at least, could not have been literally effected; another difficulty, and perhaps the greatest, is, that St. Paul expressly says, that they all escaped safe to land, and that when they escaped they knew that the island was called Melita, which seems to imply, that they all reached the same island. It is possible, however, that the Apostle, by the word "all," refers to the immediate antecedent in the verse, speaking distinctly of those who followed the first division.

The integrity of the miracle, and the declarations of St. Paul, that there should be no loss of any man's life, and that not a hair should fall from the head of any of them, are equally established, whether the whole crew reached the land, or some only, while others were taken up into a ship. If Josephus was one of the brethren, whom the Apostle found at Puteoli, he might have been delayed on his voyage from Melita, or detained at Puteoli by Aliturus, till St. Paul arrived there; if the circumstances should not be thought to be satisfactorily reconciled, there are still so many concurrences, that the accounts must at least be allowed to bear a very remarkable resemblance to each other, if not to refer to the same event; for let it be considered that in both accounts the prisoners are represented to have been put into bonds by Felix, upon a trifling occasion, and in both to have appealed to Cæsar. In both relations, men of extraordinary piety and excellence are exposed to shipwreck in the Adriatic in the same year; and in both they wonderfully escape; by a remarkable providence, in both histories they arrive at Puteoli; and in both instances the prisoners are, by an unexpected indulgence in some degree, set at liberty, in consequence it should seem, of interest made with the emperor.—Johan. Fred. Wandalinus considers Malta, in the Mediterranean, as the scene of St. Paul's shipwreck, p. 773, in a dissertation in the 13th vol. of the *Critici Sacri*.

NOTE 9.—PART XIV.

MR. BRYANT fully proves that the people of Malta, in the Mediterranean, could not be justly called "barbarous." On this point the testimony of Diodorus Siculus (see Note 8.) is decisive. Mr. Bryant, after some extracts on the magnificence of the temples at Malta, goes on to contrast the description of the African

Malta, given by the classical writers, with the brief but forcible account of the Adriatic Melite in the New Testament. The island is situated in the Adriatic Gulf, near the river Naro, in the province of the Nestiæans, an Illyrian people. What is the character of these Illyrians? Barbarous beyond measure; so that they are seldom mentioned without this denomination. Thucydides, speaking of Epidamnus, says, it was "in the neighbourhood of the Taulantii, a barbarous set of people, Illyrians."—*Hist.* lib. i. Polybius says, that in his time "they did not seem so much to have feuds and quarrels with any particular nation, as to be at war with all the world."—*Hist.* lib. ii. p. 100, edit. Casaub. Item excerptæ Legationes, sect. cxxv. Diodorus seldom mentions them but he terms them barbarians. Speaking of the Lacedæmonians giving them a remarkable check, he says (lib. xiv. p. 464, edit. Stephan.), τοῦ πολλοῦ θράσους ἔπαυσαν τοῦς βαρβάρους. One Illyrian nation was called the Dardanians; of whom Nicolaus Damascenus (Συναγωγὴ παραδόξων ἡθῶν) mentions an odd rule, which, I believe, no other body politic imposed upon itself: they were washed only three times—when they were born, when they married, and when they died—τοῖς ἐν τῷ βίῳ λοβοῦνται μόνον, δταν γένωνται, καὶ ἐπιγάμοις, καὶ τελευτῶντες. Strabo speaks of the country as naturally good, but neglected and barren, "on account of the savage disposition of the inhabitants, and the national turn to plunder." They are represented as rude in their habits, and their bodies disfigured with marks and scarifications, by way of ornament, (Strabo, vol. i. p. 484, edit. Amstel. 1707); not given to traffic, and ignorant of the use of money. (Schol. in Dionys. Περιηγ. ad vers. 97.) They are described as extending to the Danube north, and eastward to Macedonia and Thrace; comprehending a villainous brotherhood under different denominations. (Liv. lib. x. cap. 2.) *Illyrii Liburnique et Istri, gentes feræ*. Such were the Scordisci, a nation bent on ruin; who are said to have made a beautiful country for seven days' journey a desert. Add to these the Bessi, so supreme in villainy, that the banditti looked up to them, and called them, by way of eminence, "The Thieves." (Strabo, vol. i. p. 490, edit. Amstel. 1707.) In short, it is notorious that all the tract of Illyria, from the city Iassus north-west, was termed Ἰλλυρίς Βαρβαρικὴ: partly on account of the ferocity of the inhabitants, and partly to distinguish it from the Hellenic, where the Greeks had made their settlements. It is observable, that the islands upon this coast were noted for a desperate race of freebooters; and, what is most to the purpose, Melite and Coreyra particularly swarmed with pirates. They so far aggrieved the Romans by their repeated outrages, that (Appian. *De Bello Illyrico*) Augustus ordered the island to be sacked, and the inhabitants to

be put to the sword. This in great measure was executed. So that, when the Apostle arrived in these parts, the island must have been very much thinned, and the remainder of the people well disciplined.

Syracuse would have been the smallest deviation possible.

NOTE 10.—PART XIV.

IT was the custom with the ancient Greeks and Romans, to place the image or picture of the deity, to whose care and protection they committed the ship, at the stern, and to place the sign, by the name of which the ship was called, at the head^b. It is a dispute among learned men, whether the tutelar deity were not also sometimes the sign, and for that reason placed both at head and stern. There are undeniable instances in ancient authors, wherein some of the heathen deities are placed at the head. And it is not very likely, that such ships should have other deities at the stern, than those to whose tutelage they were committed. Of this sort is the ship which carried Paul to Italy. It had Castor and Pollux, two heathen deities, at the head, and doubtless, if any, had the same also at the stern, as the tutelar gods, protectors, and patrons of the ship, these being esteemed deities peculiarly favorable to mariners.

NOTE 11.—PART XIV.

AN argument has been brought in favor of the opinion, that the island here in question was the island of Malta, “from St. Paul’s calling at Syracuse, in his way to Rhegium; which is so far out of the track, that no example can be produced in the history of navigation, of any ship going so far out of her course, except it was driven by a violent tempest.” This argument tends principally to show, that a very incorrect idea has been formed of the relative situations of these places. The ship which carried St. Paul from the Adriatic Sea to Rhegium would not deviate from her course more than half a day’s sail by touching at Syracuse, and the delay so occasioned would probably be but a few hours more than it would have been, had they proceeded to Syracuse in their way to the straits of Messina, from Malta, as the map will show. Besides, the master of the ship might have, and probably had, some business at Syracuse, which had originated at Alexandria, from which place it must have been originally intended the ship should commence her voyage to Puteoli; and in this course the calling at

^b Vid. Hammond in loc., Virg. *Æneid.* l. 10. v. 157, 166, et 171. Ovid, *De Trist. Eleg.* 9. v. 1, 2. Pers. *Sat.* 6. v. 30.

NOTE 12.—PART XIV.

DR. LARDNER has shown that this mode of custody was in use amongst the Romans, and that whenever it was adopted, the prisoner was bound to the soldier by a single chain: in reference to which St. Paul, Acts xxviii. 20., tells the Jews, whom he had assembled, “For this cause, therefore, have I called for you to see you, and to speak with you, because that for the Hope of Israel I am bound with this chain,” *τὴν ἄλυσιν ταύτην περιζέμμι*. It is in exact conformity, therefore, with the truth of St. Paul’s situation at the time, that he declares of himself (Eph. vi. 20.), *πρὸςθεῖω ἐν ἁλύσει*. And the exactness is the more remarkable, as *ἄλυσις*, a chain, is no where used in the singular number to express any other kind of custody. When the prisoner’s hands or feet were bound together, the word was *δεσμοί*, “bonds,” Acts xxvi. 29. When the prisoner was confined between two soldiers, as in the case of Peter (Acts xii. 6.), two chains were employed; and it is said upon his miraculous deliverance, that the “chains” (*ἁλύσεις*, in the plural) “fell from his hands.”—Paley’s *Horæ Paulinæ*.

NOTE 13.—PART XIV.

ON THE DATE AND OCCASION OF THE EPISTLE TO THE EPHESIANS.

THE Epistles which follow in this part of the Arrangement were written by St. Paul during his imprisonment at Rome. This will appear from the allusions which are repeatedly made by him to that event. In this Epistle to the Ephesians we meet with—“I Paul, the prisoner of Jesus Christ for you Gentiles,” chap. iii. 1. “I therefore (the prisoner of the Lord) beseech you,” chap. iv. 1. “For which I am an ambassador in bonds,” chap. vi. 20.; and we know that Tychicus, by whom the Epistle was probably sent, chap. vi. 21., as the subscription affirms, was with him during his first imprisonment. As St. Paul does not speak of the probability of his release, we may conclude, with Dr. Lardner, Bishop Tomline, Mr. Horne, and others, that it was written in the early part of his imprisonment.

Many learned men have doubted whether this Epistle was sent to the Church at Ephesus. They think that the proper direction is, *The Epistle of Paul to the Laodiceans*; and suppose it to be the same which the Apostle mentions Coloss. iv. 16., “When this Epistle is

read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the Epistle from Laodicea." Dr. Paley's arguments in the affirmative are entitled to much regard.

"Although it does not appear," he observes, "to have ever been disputed that the Epistle before us was written by St. Paul, yet it is well known that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded partly in some ambiguity in the external evidence. Marcion, a heretic of the second century, as quoted by Tertullian, a father in the beginning of the third, calls it, *The Epistle to the Laodiceans*. From what we know of Marcion, his judgment is little to be relied upon; nor is it perfectly clear that Marcion was rightly understood by Tertullian. If, however, Marcion be brought to prove that some copies in his time gave *Ἐν Λαοδικείᾳ* in the superscription, his testimony, if it be truly interpreted, is not diminished by his heresy; for, as Grotius observes, 'cur in eâ re mentiretur nihil erat causæ.' The name *Ἐν Ἐφέσῳ*, 'In Ephesus,' in the first verse, upon which word singly depends the proof that the Epistle was written to the Ephesians, is not read in all the manuscripts now extant. I admit, however, that the external evidence preponderates with a manifest excess on the side of the received reading. The objection, therefore, principally arises from the contents of the Epistle itself, which in many respects militate with the supposition that it was written to the Church of Ephesus. According to the history, St. Paul had passed two whole years at Ephesus, Acts xix. 10., and in this point, viz. of St. Paul having preached for a considerable length of time at Ephesus, the history is confirmed by the two Epistles to the Corinthians, and by the two Epistles to Timothy. 'I will tarry at Ephesus until Pentecost,' 1 Cor. xvi. 8. 'We would not have you ignorant of our trouble which came to us in Asia,' 2 Cor. i. 8. 'As I besought thee to abide still at Ephesus, when I went into Macedonia,' 1 Tim. i. 3. 'And in how many things he ministered unto me at Ephesus, thou knowest well,' 2 Tim. i. 18. I adduce these testimonies because, had it been a competition of credit between the history and the Epistle, I should have thought myself bound to have preferred the Epistle. Now every Epistle which St. Paul wrote to the Churches which he himself had founded, or which he had visited, abounds with references and appeals to what had passed during the time that he was present among them; whereas there is not a text in the Epistle to the Ephesians from which we can collect that he had ever been at Ephesus at all. The two Epistles to the Corinthians, the Epistle to the Galatians, the Epistle to the Philippians, and the two Epistles to the Thessalonians, are of this class; and they are full

of allusions to the Apostle's history, his reception, and his conduct whilst amongst them; the total want of which, in the Epistle before us, is very difficult to account for, if it was in truth written to the Church of Ephesus, in which city he had resided for so long a time. This is the first and strongest objection. But farther, the Epistle to the Colossians was addressed to a Church in which St. Paul had never been. This we infer from the first verse of the second chapter: 'For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.' There could be no propriety in thus joining the Colossians and the Laodiceans with those 'who had not seen his face in the flesh,' if they did not also belong to the same description. Now his address to the Colossians, whom he had not visited, is precisely the same as his address to the Christians, to whom he wrote in the Epistle which we are considering: 'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,' Col. i. 3, 4. Thus he speaks to the Ephesians, in the Epistle before us, as follows; 'Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers,' chap. i. 15. The words 'having heard of your faith and love,' are the very words we see, which he uses towards strangers; and it is not probable that he should employ the same in accosting a Church in which he had long exercised his ministry, and whose faith and love he must have personally known. The Epistle to the Romans was written before St. Paul had been at Rome; and his address to them runs in the same strain with that just now quoted: 'I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world,' Rom. i. 8. Let us now see what was the form in which our Apostle was accustomed to introduce his Epistles, when he wrote to those with whom he was already acquainted. To the Corinthians it was this: 'I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;' 1 Cor. i. 4. To the Philippians, 'I thank my God upon every remembrance of you,' Phil. i. 3. To the Thessalonians: 'We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love,' 1 Thess. i. 2, 3. To Timothy: 'I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,' 2 Tim. i. 3. In these quotations it is usually his remembrance, and never his hearing of them, which he makes the subject of his thankfulness to God.

"As great difficulties stand in the way, sup-

posing the Epistle before us to have been written to the Church at Ephesus; so I think it probable that it is actually the Epistle to the Laodiceans, referred to in the fourth chapter of the Epistle to the Colossians. The text which contains that reference is this: 'When this Epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea,' Col. iv. 16. The Epistle from Laodicea was an Epistle sent by St. Paul to that Church, and by them transmitted to Colosse. The two Churches were mutually to communicate the Epistles they had received. This is the way in which the direction is explained by the greater part of commentators, and is the most probable sense that can be given to it. It is also probable that the Epistle alluded to was an Epistle which had been received by the Church of Laodicea lately. It appears, then, with a considerable degree of evidence, that there existed an Epistle of St. Paul nearly of the same date with the Epistle to the Colossians, and an Epistle directed to a Church (for such the Church of Laodicea was) in which St. Paul had never been. What has been observed concerning the Epistle before us shows that it answers perfectly to that character.

"Nor does the mistake seem very difficult to account for. Whoever inspects the map of Asia Minor will see, that a person proceeding from Rome to Laodicea would probably land at Ephesus, as the nearest frequented seaport in that direction. Might not Tychicus then, in passing through Ephesus, communicate to the Christians of that place the letter with which he was charged? And might not copies of that letter be multiplied and preserved at Ephesus? Might not some of the copies drop the words of designation 'Εν τῇ Λαοδικεῇ, which it was of no consequence to an Ephesian to retain? Might not copies of the letter come out into the Christian Church at large from Ephesus; and might not this give occasion to a belief that the letter was written to that Church? And, lastly, might not this belief produce the error which we suppose to have crept into the inscription?

"And it is remarkable, that there seem to have been some ancient copies without the words of designation, either the words 'In Ephesus,' or the words 'In Laodicea.' St. Basil, a writer of the fourth century, has this very singular passage: 'And writing to the Ephesians, as truly united to him who is through knowledge, he (Paul) calleth them in a peculiar sense 'such who are;' saying, to the saints who are, and (or even) the faithful in Christ Jesus; for so those before us have transmitted it, and we have found it in ancient copies.' Dr. Mill interprets (and, notwithstanding some objections that have been made to him, in my opinion, rightly interprets) these words of Basil, as declaring that this father had seen certain

copies of the Epistle in which the words 'in Ephesus' were wanting. And the passage must be considered as Basil's fanciful way of explaining what was really a corrupt and defective reading; for I do not believe it possible that the author of the Epistle could have originally written *ἐγὼ τοῖς οὖσιν*, without any name of place to follow it."

Such are the arguments of Dr. Paley on this side of the question. All the ancient fathers and Christian writers, with Bishop Tomline, Horne, and many others of our best critics, have espoused the contrary opinion, which is well represented by Dr. Lardner, who observes, "That this Epistle was sent to the Church at Ephesus, we are assured by the testimony of all catholic Christians of all past ages. This we can now say with confidence, having examined the principal Christian writers of the first age, to the beginning of the twelfth century, in all which space of time there appears not one who had any doubt about it. Of these testimonies, that of Ignatius, bishop of Antioch, in the end of the first century, is very remarkable. In a letter which he wrote to the Ephesians from Smyrna, in his way to Rome, he says (chap. xii.), 'Ye are the companions in the mysteries of the Gospel of Paul the sanctified, the martyr, deservedly most happy; at whose feet may I be found, when I shall have attained unto God, who, *πάσῃ ἐπισιόλῃ* (for *ὀλῇ ἐπισιόλῃ*, as *πᾶσα οἰκοδομῇ*, Ephes. ii. 21. is first for *ὀλῇ*,) throughout all his Epistle, makes mention of you in Christ.' The Greek phrase signifies *honorable mention*, (Matt. xxvi. 13. Mark xiv. 9. Acts x. 4.) Ignatius means, that St. Paul commends the Ephesians throughout the whole of the Epistle, without blaming them, as he did in his letters which were addressed to some others, by calling them *companions* or *partakers of the mysteries of the Gospel of Paul*, he alluded to those passages in the present Epistle of the Ephesians, where the Gospel is represented as a *mystery* made known to the Apostle, and by him to them. Ignatius having thus described the Epistle to the Ephesians, there can be no doubt as to the genuineness of its inscription; for it is by some supposed that the Epistle of Ignatius was only written forty-five years after that of the Epistle to the Ephesians."

Michaelis has shown, at considerable length, that the omission of the word *οὖσιν*, "who are," was the subject of Basil's implied censure, as being hostile to the inference he wished to deduce, and not the omission of the words *ἐν Ἐφέσῳ*. And as this father, in another passage of his writings, expressly cites the Epistle to the Ephesians^c without any hesitation, it is

^c Stoch. *De Epistolis Apostolorum non deperditis*, pp. 101. et seq. Michaelis, vol. iv. p. 128-146. Lardner's *Works*, 8vo. vol. vi. pp. 416-456. 4to. vol. iii. pp. 342-362. Macknight on Col. iv. 16. Bishop Middleton *On the Greek Article*, pp.

evident that in his time (the latter part of the fourth century) this Epistle was not considered as being addressed to the Laodiceans.

The passages quoted by Dr. Paley admit of easy and satisfactory interpretations, which directly refute his hypothesis. It will be recollected, that four or five years had elapsed since St. Paul had quitted Ephesus; he might therefore with great propriety express (in i. 15.) his complacency on hearing that they continued steadfast in the faith, notwithstanding the various temptations to which they were exposed. Again, the expression (in iii. 2.) (εἴγε ἠκούσατε τὴν οἰκονομίαν) which many translate and understand to mean, "if ye have heard of the dispensation;" more correctly means, "since ye have heard the dispensation" of the grace of God, which had been made known to them by St. Paul himself. Consequently this verse affords no countenance to the hypothesis above mentioned. The same remark applies to chap. iv. 21., where a similar construction occurs, which ought in like manner to be rendered, "since indeed ye have heard him," &c. With respect to the direction given by St. Paul in Col. iv. 16., that the Colossians should cause the Epistle which he wrote to them to be "read also in the Church of the Laodiceans, and that they should likewise read the Epistle from Laodicea," it is highly probable (as Rosenmüller has remarked) that by "the Epistle from Laodicea," St. Paul meant a letter addressed to him by the Church of Laodicea, in answer to which he wrote the letter addressed to the Colossians (as being the larger Church) desiring that they would send it to the Laodiceans, and get a copy of the Epistle which the latter had sent to St. Paul, in order that the Colossians might better understand his reply.

Michaelis and Haenlein, after Archbishop Usher and Bengel, get rid of all the difficulties attending this question, by supposing the Epistle to have been encyclical or circular, being addressed to the Ephesians, Laodiceans, and some other Churches in Asia Minor. But it could hardly be circular in the sense in which Michaelis understands that term: for he supposes that the different copies transmitted by St. Paul had ἐν Ἐφέσῳ, "at Ephesus," ἐν Λαοδικείᾳ, "at Laodicea," &c. as occasion required; and that the reason why all our manuscripts read ἐν Ἐφέσῳ, is, that when the books of the New Testament were first collected, the copy used was obtained from Ephesus: but this (Bishop Middleton observes) seems to imply what cannot be proved, that the canon was established

by authority, and that all copies of this Epistle not agreeing with the approved edition were suppressed.

Dr. Macknight is of opinion, that St. Paul sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians. This hypothesis will account, as well as that of Michaelis, for the want of those marks of personal acquaintance which the Apostle's former residence might lead us to expect, and on which so much stress has been laid; for every thing local would be purposely omitted in an Epistle which had a farther destination.

Dr. Lardner enumerates a variety of passages which apply better to the Ephesians than to any other people; particularly those which show that the Apostle was well acquainted with those whom he was addressing (see chap. i. 13.); also at the end of the chapter, where, after speaking of Christ as filling all his members with his gifts and graces, he adds, (chap. ii. 1.) "And you who were dead in trespasses and sins." Chap. iv. 20. "But ye have not so learned Christ." Ver. 21. "Seeing ye have heard Him, and have been taught by Him, as the truth is in Jesus." Now, could the Apostle say these things, unless he had been well acquainted with the persons to whom he wrote? or rather, unless they had been instructed and endowed with the spiritual gifts by himself? Farther, if the Apostle had not been well acquainted with the persons to whom he was writing, and if they had not been his own converts, would they have taken such an interest in him, as to make it proper for him to send Tychicus to make known all things to them concerning himself? (chap. vi. 21, 22.) The salutation sent to the brethren in Laodicea (Coloss. iv. 15.) is a strong presumption that the Epistle in the canon inscribed to the Ephesians was not to the Laodiceans. For the Epistle to the Colossians being written at the same time with the supposed Epistle to the Laodiceans, and sent by the same messenger, Tychicus (Eph. vi. 21. Coloss. iv. 7, 8.), is it probable, that in the Epistle to the Colossians, the Apostle would think it needful to salute the brethren in Laodicea, to whom he had written a particular letter, in which he had given them his apostolical benediction? We will finish the argument in the words of Dr. Chandler, who observes, "It is not material to whom the Epistle was inscribed, whether to the Ephesians or Laodiceans, since the authority of the Epistle doth not depend on the persons to whom it was written, but on the person who indited it, which was St. Paul, as the letter itself testifies, and all genuine antiquity confirms."

That this Epistle was designed for the use not only of the Athenians, but of all the brethren in the proconsular Asia, not excepting those

508-518, who observes, that if ever there were an Epistle from St. Paul to the Laodiceans, it is lost; for that which is extant in Fabricius and Jones's work *On the Canon*, (to which we may add Pritius,) is universally allowed to be a forgery; yet the loss of a canonical writing is of all suppositions the most improbable.—See Horne's *Crit. Introduct.*

to whom the Apostle was personally unknown, may be inferred from the inscription of the Epistle, and from its concluding benedictions. "The saints in Ephesus, and the believers in Christ Jesus," appear to describe different persons; the latter may relate to all the believers in the province of Asia. A distinction is also made in the benediction, (chap. vi. 23, 24.) "Peace be to the brethren" (at Ephesus), and then "grace be with all them who love our Lord Jesus Christ in sincerity," that is, with all the faithful brethren in the proconsular Asia. That a considerable intercourse existed between the Churches of the proconsular Asia and that of Ephesus is evident from the First Epistle to the Corinthians, which was written from Ephesus, where, instead of mentioning the Church of Ephesus by itself, as saluting the Corinthians, the salutation is from the Churches of Asia in general, comprehending Ephesus among the rest, (1 Cor. xvi. 19.) St. Paul usually addressed his letters to the Churches in the great cities, yet they were designed, as the inscriptions prove, for all those of the neighbourhood. We may further add, that the perfection of the moral admonition delivered in this Epistle, and the catholic manner in which other matters are treated corroborate the opinion that it was intended for the brethren of the province of Asia, which accounts for the omission of those allusions to particular persons and circumstances, which might have been expected, had St. Paul been addressing only a Church planted by himself in a city where he had so long resided.

Dr. Lardner places the Epistle to the Ephesians at the beginning of St. Paul's first imprisonment. He proposes, in support of his opinion, the two following arguments: that Timothy, who joined the Apostle in his letters to the Philippians, Colossians, and Philemon, is not mentioned in this Epistle, from which he infers that Timothy had not yet joined him at Rome. Dr. Macknight, who supposes it was written after the Epistles to the Colossians and Philemon, observes, that it is possible Timothy might only have left Rome for a short time, and refers to Heb. xiii. 23.

Dr. Lardner's second argument is that already noticed, that the Apostle does not express an expectation of an early release, as in the Epistle to the Philippians. Macknight, however, is of opinion, that no inference can be drawn from this circumstance. The Apostle, he observes, in his Epistle to the Colossians, makes as little mention of his release as in his Epistle to the Ephesians. And yet all allow that that Epistle was written and sent with the Epistle to Philemon, in which the Apostle expressed the strongest hope of that event. He did not think it necessary, it seems, to mention his enlargement in his letter to the Colossians, because he had ordered Tychicus to

inform them of it (iv. 7.) "All things concerning me, Tychicus will make known to you." For the same reason he may have omitted mentioning his release to the Ephesians, as may be inferred from Eph. vi. 21. "But that ye also may know my affairs, and how I do, Tychicus will make known to you all things."

The phraseology here deserves notice, "that ye also may know;" which he thinks implies, that at this time the Apostle had ordered Tychicus to make known all things concerning him to some others, namely, to the Colossians; consequently that the two Epistles were written about the same time; and as Tychicus and Onesimus, to whom the Apostle delivered his Epistle to the Colossians and to Philemon, were to take Ephesus in their way, he gave them his letter to the Ephesians likewise, and ordered them, when they delivered it, to enjoin the Ephesians to send a copy of it to the Laodiceans, with directions to send a transcript, taken from their copy, to the Colossians. Tychicus and Onesimus, therefore, taking Ephesus in their way, delivered the Apostle's letter to the Church in that city, as they were directed; then proceeded with the letter to the Colossians and to Philemon, which, when they delivered, their commission was at an end.

Such are Dr. Macknight's arguments. It is evident, however, that this mode of reasoning is very inconclusive. I have placed the Epistle therefore at this period, and have been guided by the arguments of Dr. Lardner, which have been before considered, and which is consistent with the order of the Sacred Canon.

From the frequent use of the word "mystery," and from other reasons, Macknight, Dr. Chandler, and other commentators, have supposed that St. Paul intended to illustrate the truths he enforces in this Epistle, by referring to the mysteries of Diana, which were celebrated at Ephesus, in the temple of that name. Dr. Macknight has largely discussed this subject. I have not adopted his opinions, as they appear to require farther confirmation. The allusions of St. Paul to the service and ministers of the Jewish temple seem to be made without any reference to those of Diana. See the argument of Warburton and Leland in Macknight's Preface^d.

NOTE 14.—PART XIV.

ADAM is expressly called in Scripture "the figure of him that was to come;" and the circumstances which attended the formation of Eve were equally a figure of the creation of the

^d See Macknight's Preface, Paley's *Horæ Paulinæ*, Horne, Michaelis, Bishop Tomline, Dr. Lardner, and their numerous references; not only for this, but for the introduction to each of the Epistles.

Church, of whom Eve was the common mother. As God took from Adam, while insensible in a deep sleep, part of himself for the formation of Eve, that she might receive a spiritual life; so did God revivify the human body of our Saviour from the deep sleep of death, for the purpose of conferring spiritual life on mankind. And as Adam gave his flesh for the woman, so did Christ his flesh for the Church. And as the wife is made one flesh with the husband, so must the Church be spiritually united to Christ, and be made one with him through the Spirit, for which purpose he has incorporated the human with the divine nature, that both may be united by the same holy Spirit. Woman was created and brought to life from the side of Adam, and the Church was created or regenerated by the piercing of the body of Christ.

NOTE 15.—PART XIV.

ON THE EPISTLE TO THE PHILIPPIANS.

ST. PAUL planted a church at Philippi, A. D. 50, the particulars of which are related in Acts xvi. 9–40. part xii. sect. 8, of this Arrangement; and it appears from Acts xx. 6. part xiii. sect. 12. that he visited them again, A. D. 58, though no particulars are recorded concerning that visit. Of all the Churches planted by St. Paul, that at Philippi seems to have cherished the most tender concern for him; and though it appears to have been but a small community, yet its members were peculiarly generous towards him. For when Christianity was first planted in Macedonia, no other church contributed any thing to his support, except the Philippians; who, while he was preaching at Thessalonica, the metropolis of that country, sent him money twice, that the success of the Gospel might not be hindered by its preachers becoming burdensome to the Thessalonians, (Phil. iv. 15, 16.) The same attention they showed to the Apostle, and for the same reason, while he preached the Gospel at Corinth, (2 Cor. xi. 9.) And when they heard that St. Paul was under confinement at Rome, they manifested a similar affectionate concern for him, and sent Epaphroditus to him with a present, lest he should want necessaries during his imprisonment, (Phil. ii. 25. and iv. 10, 14–18.)

The more immediate occasion of the Epistle to the Philippians was the return of Epaphroditus, one of their pastors, by whom St. Paul sent it, as a grateful acknowledgment of their kindness in sending him supplies of money. From the manner in which St. Paul expressed himself on this occasion, it appears that he was in great want of necessaries, before their contributions arrived; for, as he had not converted the Romans, he did not consider himself as entitled to

receive supplies from them. Being a prisoner, he could not work as formerly; and it was his rule never to receive any thing from the Churches where factions had been raised against him. It also appears that the Philippians were the only Church from whom he received any assistance, and that he conferred this honor upon them, because they loved him exceedingly, had preserved his doctrine in purity, and had always conducted themselves as sincere Christians.

There is not much controversy concerning the date of this Epistle; it was probably written in the end of A. D. 62, and about a year after that to the Ephesians. Dr. Paley conjectures the date by various intimations in the Epistle itself. “It purports,” he says, “to have been written near the conclusion of St. Paul’s imprisonment at Rome, and after a residence in that city of considerable duration. These circumstances are made out by different intimations, and the intimations upon the subject preserve among themselves a just consistency, and a consistency certainly unmeditated. First, the Apostle had already been a prisoner at Rome so long, as that the reputation of his bonds, and of his constancy under them, had contributed to advance the success of the Gospel. (See chap. i. 12–14.) Secondly, the account given of Epaphroditus imports that St. Paul, when he wrote the Epistle had been in Rome a considerable time; ‘He longed after you all, and was full of heaviness, because that ye had heard that he had been sick;’ (chap. ii. 26.) Epaphroditus had been with St. Paul at Rome; he had been sick; the Philippians had heard of his sickness; and he again had received an account how much they had been affected by the intelligence. “The passing and repassing of these advices must necessarily have occupied a large portion of time, and must have all taken place during St. Paul’s residence at Rome. Thirdly, after a residence at Rome, thus proved to have been of considerable duration, he now regards the decision of his fate as nigh at hand: he contemplates either alternative, that of his deliverance, (chap. ii. 23, 24.) ‘Him (Timothy) therefore I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly;’ that of his condemnation, (ver. 17.) ‘Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.’ This consistency is natural, if the consideration of it be confined to the Epistle. It is farther material, as it agrees with respect to the duration of St. Paul’s first imprisonment at Rome, with the account delivered in the Acts, which having brought the Apostle to Rome, closes the history, by telling us that he dwelt there two whole years, in his own hired house.”—*Hor. Paul.* p. 242. It is remarkable that this is the only Epistle that is free from the reprehensions and censures of the

Apostle. The Philippians throughout are commended for the excellence of their conduct, with the exception of the caution, or perhaps slight reproof, given (chap. ii. 3, 4.) on the subject of vainglory and strife on the exercise of their spiritual gifts, which, as St. Chrysostom observes, "is a strong proof of the virtue of the Philippians, who gave their teacher no subject of complaint whatever."

NOTE 16.—PART XIV.

COMMENTATORS differ as to the person here spoken of; some consider the expression "yoke-fellow" to allude to Epaphroditus, the bearer of the Epistle, others that Syntyche (ver. 2.) was a man, the husband of Euodias, and was here referred to; and another conjecture is, that Euodias and Syntyche were both female presbyters, and that the husband of one of these women is the person alluded to by the Apostle, and that he is called a "true yoke-fellow" on account of his excellent character as a husband. Others, again, think that the jailor was intended, who was one of St. Paul's chief converts at Philippi, and assisted him in the work of the Gospel. If none of these suppositions are admitted, it may have been addressed to some particular bishop or deacon mentioned in the salutation. The Clement referred to in this verse is supposed to have been the same who was afterwards bishop of Rome, and who wrote an Epistle to the Corinthians, which is still extant.

NOTE 17.—PART XIV.

ON THE DATE AND OCCASION OF THE EPISTLE
TO THE COLOSSIANS.

THIS Epistle was written about the same time with that to the Philippians, towards the end of the year 62, and in the ninth of the Emperor Nero.

That the two Epistles were written about the same time is rendered probable by the following circumstance; in the Epistle to the Philippians (chap. ii. 19.) St. Paul purposes to send Timothy to Philippi, who was then with him at Rome, that he might know their state. As Timothy joins in the salutation in the beginning of this Epistle, it is evident that he still continued at Rome, and had not yet been sent to Philippi; and as St. Paul wrote the former Epistle nearly at the close of his first imprisonment at Rome, the two Epistles must have been written a short space from each other.

By whom Christianity was first planted at Colosse, there is no certain information. To prove that St. Paul was not the first preacher,

two passages are adduced. The first (chap. i. 4.), "having heard of your faith in Christ Jesus," is supposed to imply that he had only heard of their being converted by some other teacher. But the Apostle might express himself in that manner, and still have been the minister of their conversion; for it was his constant practice to make inquiries concerning the faith of those whom he had brought to the knowledge of the Gospel; being particularly anxious to ascertain the influence which the Judaizing teachers had gained over his converts. It is therefore only probable, that when Epaphras came from Colosse to the Apostle, that he would inquire concerning their state, and being informed that the greater part of them remained steadfast, that he would address them as "having heard of their faith." The Apostle used the same language to other persons and Churches, of whose conversion there can be no doubt that he was the instrument.

The second passage from this Epistle, which is thought to prove that he never preached the Gospel in Colosse, Laodicea, and Hierapolis, is chap. ii. 1. "I would that ye knew how great a conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." But this by no means implies that the brethren in Colosse and Laodicea had not seen the Apostle, when he thus addressed them; for, as Theodoret has observed, the Apostle's meaning is, that his conflict was not alone for the converted Gentiles in these places, but "for as many as had not seen his face in the flesh;" for all the converted Gentiles every where, and in every age of the world. That this is the true meaning of the expressions, is further evident (he remarks) from the next verse, where the Apostle does not say, "that *your* hearts may be comforted," as he would have done, if the Gentiles of Colosse and Laodicea had been of the number of those who had not seen his face in the flesh, but "that *their* hearts," namely, those who have not seen my face in the flesh "may be comforted," as well as yours. It is further advanced, that the Apostle himself speaks of Epaphras as the spiritual father of the Colossians, chap. i. 7. "As ye also learned of Epaphras." But this seems rather to intimate that they had been taught the knowledge of the Gospel, not from the Apostle alone, but *also* by another, by Epaphras, a faithful minister of Christ, and fellow-laborer with the Apostle. Besides, if Epaphras had alone converted them, the Apostle, as Lardner remarks, instead of saying, chap. iv. 12., "Epaphras, who is one of you, a servant of Christ, saluteth you," would have said, "Epaphras, in whom ye believed," or some expression to the like purport.

Dr. Lardner, Bishop Tomline, and others, are of opinion that the Church at Colosse was founded by St. Paul; and they ground their suppositions on the following considerations:

that St. Paul was twice in Phrygia, in which country were the cities of Colosse, Laodicea, and Hierapolis; that he does in effect say, that he had dispensed the Gospel to the Colossians (chap. i. 21-25.), and that it appears, from the terms of affection and authority discoverable in this Epistle, that he did not address them as strangers, but as acquaintances, friends, and converts, (chap. ii. 5. and iv. 7, 8.) The Apostle also wrote the salutation with his own hand, as he did to the other Churches planted by himself, and who knew his own writing; whereas in the Epistle to the Romans, who were strangers to him, the salutation was written by Tertius.

Dr. Lardner observes, that the Colossians were converted by an apostle is further proved from chap. ii. 6, 7. "Seeing then ye have received Christ Jesus the Lord, walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." This the Apostle could not have written to them, if their only teacher had been Epaphras, or any other who was not an apostle. See also chap. i. 6., which things, Dr. Lardner observes, demonstrate that the Colossians were converted by an apostle, and in that capacity he bears testimony to the fidelity of their own pastor, (chap. i. 7.) It is most probable, therefore, that the Churches in Colosse, Laodicea, and Hierapolis were planted by St. Paul, with the assistance of Timothy, for which reason he is joined in the salutation of this Epistle. Macknight supposes that, before their conversion, some of the Colossians had embraced the doctrines of Pythagoras, and others those of Plato, and that the Judaizers, to recommend the Law of Moses, affirmed that the former derived his discipline, and the latter his dogmas, from the Jewish laws. It is certain that the abstinence from animal food, and the fastings and severities practised on the body, recommended by the Pythagorean precepts; and the doctrines of Plato, concerning the agency of angels in human affairs, and the honor which is on that account due to them, are expressly condemned by the Apostle in this Epistle. As the Jewish teachers artfully suited their arguments to the opinions and characters of those they addressed, they might have pressed on the minds of the Colossians, to prove the ministry of angels, that angels conducted the Israelites into Canaan, and that the Law of Moses was given by their ministry. To those who were tinctured with the Platonic philosophy, they affirmed that it was arrogance in sinners to worship God without some mediator, and therefore they exhorted them to offer up their prayers to God through the mediation of angels, which was more acceptable to him than the mediation of Christ; who could not be supposed to have the same power with God as the angels, who were employed by him in the government

of the world; and as the heathens and Jews were particularly attached to propitiatory sacrifices, we may conjecture, although not mentioned by the Apostle, that these false teachers, since there were no sacrifices appointed by the Gospel, taught that the Jewish sacrifices and purifications were to be continued as the means of justification. The whole scope of the Apostle's letter is to show the folly and vanity of these errors, by establishing the contrary truths. Lardner remarks, that in the Epistle which John wrote, by the command of our Lord, to the Church of the Laodiceans, traces of the same errors may be found, which the false teachers endeavoured to disseminate throughout Phrygia. For example, to show that angels are not superior to Christ in dignity and power, and that they are not to be worshipped, he asserts his own power as governor of the world, in nearly the same words as St. Paul in his Epistle to the Colossians, (Rev. iii. 14. Coloss. i. 18.) See also the condemnation of the false teachers, who were puffed up with their pretended knowledge, and a corruption of the Law of Moses (Coloss. ii. 18. Rev. iii. 47.); and whereas St. Paul said to the Colossians (chap. ii. 10.), "Ye are complete in him, which is at the head of all principality and power;" Christ said to the Laodiceans (Rev. iii. 18.), "I counsel thee to buy of me gold tried in the fire," &c. Although the worship of angels was repressed for a time by the Apostle's Epistle to the Colossians, it afterwards prevailed among them to such a degree, that the council which met at Laodicea, the capital of Phrygia, found it necessary to condemn that idolatry by their thirty-fifth canon, as Theodoret informs us, in his note on Coloss. ii. 18., which thus stands: "Christians ought not to leave the Church of God, and go and name angels, or gather assemblies. If, therefore, any one is found to practise this secret idolatry, let him be anathema, because he has left our Lord Jesus Christ, the Son of God, and has turned to idolatry." This council is supposed to have been held, A. D. 363. Its last two canons declared what sacred books were to be publicly read in the Churches.

From the similarity in the doctrine and phraseology of this Epistle to that of the Ephesians, many have considered it as an epitome of the former; yet, though there is a great similarity, which may give us reason to suppose the Apostle considered the two Churches in some things nearly in the same state, the Epistle to the Colossians relates to corruptions which are not even hinted at in the other Epistle.

The general agreement of expression and sentiment between these two Epistles, and their having been forwarded by the same messenger (Eph. vi. 21. Coloss. iv. 7.), have induced many to suppose they were written at the same time. In their arrangement I have been guided by Dr. Lardner, who considers this argument

as not decisive, because Tychicus may have been sent twice from Rome into Asia by the Apostle, with letters, during a confinement of two years; and because other reasons may have induced him to have written the same things to these Churches. He considers, as has been already observed, that as Timothy, who was joined with St. Paul in the Epistles to the Philippians, Colossians, and Philemon, is not united with him in his Epistle to the Ephesians, he had left Rome, and did not return to that city till after the Epistle to the Ephesians had been written.

Epaphras, who was sent by the Colossians to comfort the Apostle by the assurances of their affectionate regard under his imprisonment, and to bring them back word how matters went with him, became so obnoxious to the Roman magistrates, that he was imprisoned by them (Philemon, 23.) on account of his exertions in the cause of the Gospel; on this account Tychicus and Onesimus, whom the Apostle had converted and sent back to Colosse, were made the bearers of this Epistle.

NOTE 18.—PART XIV.

THE Apostle, in this expression, seems evidently to refer to the Jewish law, in allusion, perhaps, to Numb. v. 23. But as the Gentiles seem also to be included by him, *the handwriting of ordinances* must signify the law of conscience, the transgression of whose precepts subjected the Gentiles to death. The law of conscience may be regarded as comprised in or united to the Law of Moses, by which these precepts were more generally promulgated, and rigorously enforced, subjecting alike all mankind to the curse of eternal death, which curse was abolished, or blotted out, by the death of Christ. We must otherwise suppose that the Apostle, by changing the form of his words, *you* into *us*, in this instance, addressed the Jews, confining this expression to their Jewish ritual, which was now by the death of Christ blotted out, and entirely abolished; thereby intimating that neither Jew nor Gentile was bound any longer by its observance; that it was now entirely cancelled, as other bonds were, by being struck through with a nail; that, as it no longer existed to separate Jews and Gentiles, they were all admitted to the same equal privileges, the same condition of salvation, through faith in Christ. Macknight, however, is of a different opinion, and supposes that the moral and not the ritual precepts of the Law of Moses, to which the curse was annexed, were blotted out; but as Christ expressly declares he came not to destroy the Law, but to fulfil it; its moral precepts, engraven on our consciences, must be binding under every dis-

pensation—we are all called upon to fulfil the spirit of the Mosaic Law.

NOTE 19.—PART XIV.

THIS expression is variously translated. Commentators suppose it alludes to the first elements, or principles of science; to the first beginnings of piety, or the first principles of religion and philosophy. Locke refers it to “the Law;” and Dr. Clarke observes, that the observances of Jewish rites and ceremonies were only rudiments, first elements, or the alphabet out of which the whole science of Christianity was composed. We have often seen that *the world*, and *this world*, signify the Jewish dispensation, or the rites, ceremonies, and services performed under it.

NOTE 20.—PART XIV.

ON THE DATE AND OCCASION OF THE EPISTLE TO PHILEMON.

PHILEMON, to whom this Epistle is addressed, was an inhabitant of Colosse, as appears from St. Paul’s mentioning Onesimus in his Epistle to the Colossians (iv. 9.) as *one of them*, and also from his saluting Archippus in this Epistle (ver. 2.), who appears, from Col. iv. 17., to have been a pastor of that Church. Philemon seems to have been a person of great worth as a man, and of some note as a citizen in his own country; for his family was so numerous, that it made a Church by itself, or at least a considerable part of the Church at Colosse, (ver. 2.) He was likewise so opulent, that he was able, by the communication of his faith, that is, by his beneficence, to refresh the bowels of the saints, (ver. 6, 7.) According to Grotius, Philemon was an elder of Ephesus; Beausobre and Dr. Doddridge suppose him to have been one of the ministers of the Colossian Church; and from St. Paul’s requesting him (ver. 22.) to provide a lodging for him at Colosse, Michaelis thinks that he was a deacon of that Church. These opinions appear to have been founded on the inscription of this Epistle, where St. Paul calls him a fellow-laborer. But this appellation, as Drs. Whitby, Lardner, and Macknight have remarked, is of ambiguous signification; being given not only to those who were employed in preaching the Gospel, but also to such pious individuals, of either sex, as assisted the apostles in any manner. Hilary, the deacon, expressly calls him one of the laity; Theodoret, Œcumenius, and Theophylact appear to be of the same opinion.

Philemon was most probably a converted Gentile, and, from the 19th verse of this Epistle

it is generally supposed that he was converted under the ministry of St. Paul; but, from the Apostle's saying, in the 5th verse, that he had *heard* of Philemon's faith in Christ, it is a disputed point with commentators.

We learn, from this Epistle, that Onesimus was the slave of Philemon, whom he had probably robbed; though Macknight and Dr. Lardner are of opinion that St. Paul's expression, in ver. 18, does not insinuate that Onesimus had robbed his master of any thing but his service, and that he then ran away as far as Rome. Whether he repented of what he had done, and voluntarily went to St. Paul, or in what other manner they came to meet there, we have no information. But the Apostle, during his confinement "in his own hired house," opened a way to the heart of the rude slave, converted him to the Christian faith, and baptized him. It also appears that St. Paul kept Onesimus with him for some time, to wait upon himself, until Onesimus, by his conduct, confirmed the truth and sincerity of his conversion. During his abode with the Apostle, he served him with the greatest assiduity and affection; but, being sensible of his fault in running away from his master, he wished to repair that injury by returning to him. At the same time being afraid lest, on his return, his master should inflict upon him the punishment of torture, or death, which by the law or custom of Phrygia he was empowered to do to a fugitive slave, he entreated St. Paul to write to Philemon in his behalf, and request him to forgive and receive him again into his family. The Apostle therefore wrote this Epistle to Philemon, "in which, with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus's pardon, but urged Philemon to esteem him, and put confidence in him as a sincere Christian. And because restitution, by repairing the injury that has been done, restores the person who did the injury to the character which he had lost; the Apostle, to enable Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this Epistle by his handwriting not only to repay all that Onesimus owed to Philemon, but to make full reparation also to Philemon for whatever injury he had done to him by running away." To account for the solicitude expressed by St. Paul in this Epistle, in order to obtain Onesimus's pardon and procure a thorough reconciliation, it is not necessary to suppose, with some critics, that Philemon was keen and obstinate in his resentments, or of that rough and intractable disposition for which the Phrygians were proverbial. The contrary is insinuated by the Apostle, who has in other places commended his benevolence and charity. It is most probable, as Dr. Macknight has conjectured, that Philemon had a number of slaves, on whom the pardoning of Onesimus too

easily might have had a bad effect; and therefore he might judge some punishment necessary as an example to the rest. At least St. Paul could not have considered the pardoning of Onesimus as an affair that merited so much earnest entreaty, with a person of Philemon's piety, benevolence, and gratitude, unless he had suspected him to have entertained some such intention.

Whether Philemon forgave or punished Onesimus is a circumstance concerning which we have no information. From the earnestness with which the Apostle solicited his pardon, and from the generosity and goodness of Philemon's disposition, the eminent critic above cited conjectures that he actually pardoned Onesimus, and even gave him his freedom, in compliance with the Apostle's insinuation, as it is interpreted by some, that "he would do no more than he had asked." For it was no uncommon thing, in ancient times, to bestow freedom on those slaves whose faithful services had procured for them the esteem and good will of their masters. The primitive Christians preserving this Epistle, and placing it in the Sacred Canon, Dr. Benson remarks, are strong arguments to induce us to believe that Philemon granted the Apostle's request, and received Onesimus into his house and favor again. As Onesimus was particularly recommended by Paul to the notice of the Colossians (ch. iv. 9.), it cannot be doubted that they cheerfully received him into their Church. In the Apostolical Constitutions^e, Onesimus is said to have been bishop of Berea; but they are a compilation of the fourth century, and consequently of no authority. When Ignatius wrote his Epistle to the Ephesians (A. D. 107), their bishop's name was Onesimus; and Grotius thought that he was the person for whom St. Paul interceded. But this, as Dr. Lardner^f remarks, is not certain. Dr. Mill^g has mentioned a copy, at the conclusion of which it is said that Onesimus suffered martyrdom at Rome, by having his legs broken.

That this Epistle was written from Rome, about the same time with those to the Philippians and Colossians, is proved by several coincidences. "As the letter to Philemon, and that to the Colossians, were written," says Dr. Paley, "at the same time, and sent by the same messenger, the one to a particular inhabitant, the other to the Church of Colosse, it may be expected that the same, or nearly the same persons, would be about St. Paul, and join with him, as was the practice, in the salutations of the Epistle. Accordingly we find the names of Aristarchus, Marcus, Epaphras, Luke, and Demas in both Epistles. Timothy, who is joined with St. Paul in the superscription of

^e Lib. viii. c. 46.

^f *Works*, 8vo. vol. vi. p. 381; 4to. vol. iii. p. 324.

^g *Nov. Test.* Millii et Kusteri, p. 513.

the Epistle to the Colossians, is joined with him also in this. Tychicus did not salute Philemon, because he was the bearer, with Onesimus, of the Epistle to Colosse, and would undoubtedly there see Philemon." That when the Apostle wrote the former Epistle, he was in bonds (Col. iv. 3, 18.); which was the case also when he wrote this (see ver. 1. 10, 13, 23.); from which, and various other circumstances, we may conclude that they were written about the same time, in the ninth year of Nero, A. D. 62.

As some have thought it strange that a private letter, of a particular business and friendship, should have been admitted into the Sacred Canon, not only as a genuine production of St. Paul, but as also designed by the Holy Spirit for the edification of the Church, it will be necessary to show the important lessons and duties it enforces. In a religious view, and upon a spiritual account, it sets before churchmen of the highest dignity, a proper example of attention to the people under their care, and an affectionate concern for their individual welfare. It teaches us that all Christians, in their relationship to God, are on a level. Onesimus the slave, upon becoming a Christian, is the Apostle's dear son, and Philemon's brother. Christianity makes no alteration in men's civil affairs. By Christian baptism a slave did not become a freedman; his temporal estate or condition was still the same; and, though Onesimus was the Apostle's son and Philemon's brother upon a religious account; yet he was obliged to be Philemon's slave for ever, unless his master voluntarily gave him his freedom. Servants should not be taken, or detained from their own masters, without their master's consent, (see ver. 13, 14.) We should love and do good unto all men, and make restitution where we have injured. We should not condemn persons of low estate, nor disdain to help the meanest slave, when it is in our power. The Apostle has here set us an example of benevolence, condescension, and Christian charity, which it will well become us to follow. He took pains with and converted a slave, and in a most affectionate and earnest manner interceded with his master for his pardon. We should be grateful to our benefactors. This St. Paul touches upon very gently, (ver. 19.), where he intimates to Philemon that he owed unto himself also: and therefore, in point of gratitude, he was obliged to grant his request. We should forgive the penitent, and be heartily reconciled to them. The Apostle's example teaches us to do all we can to make up quarrels and differences, and reconcile those who are at variance. The bishops and pastors of the Christian Church, and all teachers of religion, have here the most glorious example set before them, to induce them to have a most tender regard to the souls of men, of all ranks and conditions; teaching

them not to despair of the souls of the wicked, but to do every thing in their power to convert them.

It furnishes a noble example also of the influences of Christianity, which, if properly understood, and its doctrines properly applied, becomes the most powerful means of the melioration of men: the wicked and profligate, when brought under its influence, are transformed by it into useful and worthy members of society. It can convert a worthless slave into a pious, amiable, and useful man; and make him not only happier and better in himself, but also a blessing to the community.

The anxiety which the Apostle showed for the welfare of Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon. We do a man a great kindness, when we even engage him in acts of mercy and benevolence. From this Epistle we learn what sort of man the Apostle was in private life. He has here displayed qualities which are in the highest estimation among men; a noble spirit, arising from a consciousness of his own dignity, consummate prudence, uncommon generosity, the warmest friendship, the most skilful address, and the greatest politeness, as well as purity of manners: qualities which are never found either in the enthusiast or impostor.

There is something very persuasive in every part of this Epistle, yet the character of St. Paul prevails in it throughout. The warm, affectionate, authoritative teacher is interceding with an *absent* friend for a *beloved* convert. He urges his suit with an earnestness, befitting perhaps not so much the occasion, as the ardor and sensibility of his own mind. Here also, as every where, he shows himself conscious of the weight and dignity of his mission; nor does he suffer Philemon for a moment to forget it: "*I might be much bold in Christ to enjoin thee that which is convenient.*" He is careful also to recall, though obliquely, to Philemon's memory, the sacred obligation under which he had laid him, by bringing him to the knowledge of Christ; "*I do not say to thee, how thou owest to me, even thine own self besides.*"—See Adam Clarke in loc. v. 8.

NOTE 21.—PART XIV.

THE term "prisoner," in this verse, is supposed by commentators not sufficiently to express the situation of St. Paul at Rome, and that the Greek word *δεσμιος* should be translated, *bound with a chain*; which it not only signifies, but describes more accurately the circumstances of the Apostle, who, from being confined for no crime against society, but for heresy in the Jewish religion, was allowed to live in his

own hired house, with a soldier who kept him. To this soldier he was tied with a chain, fixed on his right wrist, and fastened to the soldier's left arm; which being of sufficient length, permitted them to walk together without difficulty, wherever the labors of the Apostle directed him.

NOTE 22.—PART XIV.

THE word Onesimus signifies “useful,” or “profitable,” from *ὄνημι*, “to profit,” or “to help;” which has induced some commentators to suppose, that both here, and in ver. 20, the Apostle makes an allusion to the signification of the name of his convert.

NOTE 23.—PART XIV.

THE apology made here by the Apostle is very similar to that of Joseph for his brethren, (Gen. xlv. 5.)

NOTE 24.—PART XIV.

ON THE DATE AND OCCASION OF THE EPISTLE
OF ST. JAMES.

THIS Epistle of St. James, with those bearing the names of the apostles, Peter, Jude, and John, have been generally distinguished by the appellation of *Catholic*, for which various reasons have been assigned.

Salmeron and others have imagined, that they were denominated Catholic, or General Epistles, because they were designed to be transcribed and circulated among the Christian Churches, that they might be perused by all; for they contain that one catholic or general doctrine, which was delivered to the Churches by the apostles of our Saviour, and which might be read with advantage by the universal Church of Christ. In like manner they might be called canonical, as containing canons, or general rules and precepts, which concern all Christians.

Others are of opinion that they received the appellation of Catholic, or General Epistles, because they were not written to one person, city, or church, like the Epistles of St. Paul, but to the Catholic Church, Christians in general, or to Christians of several countries, or at least to all the Jewish Christians, wherever they were dispersed over the face of the earth. Œcumenius, Leontius, Whitby, and others, have adopted this opinion, which, however, does not appear to be well founded. The Epistle of St. James was indeed written to the

Christians of the twelve tribes of Israel, in their several dispersions; but it was not inscribed to the Christians in Judæa, nor to Gentile Christians in any country whatever. The two Epistles of Peter were written to Christians in general, but particularly those who had been converted from Judaism. The First Epistle of John, and the Epistle of Jude were probably written to Jewish Christians; and the Second and Third Epistles of John were unquestionably written to particular persons.

A third opinion is that of Dr. Hammond, adopted by Dr. Macknight, and others, which appears the most probable. He supposes that the First Epistle of Peter and the First Epistle of John, having from the beginning been received as authentic, obtained the name of *catholic*, or *universally acknowledged*, and therefore canonical Epistles, in order to distinguish them from the Epistle of James, the Second of Peter, the Second and Third of John, and the Epistle of Jude, concerning which doubts were at first entertained. But their authenticity being at length acknowledged by the generality of the Churches, they also obtained the name of *catholic*, or *universally-received Epistles*, and were esteemed of equal authority with the rest. They were also termed canonical by Cassiodorus in the middle of the sixth century, and by the writer of the prologue to these Epistles, erroneously ascribed to Jerome. Du Pin says, that some Latin writers have called these epistles canonical, either confounding the name with catholic, or to denote that they are a part of the canon of the books of the New Testament.

The denomination of *Catholic Epistles* is of very considerable antiquity, for Eusebius uses it as a common appellation in the fourth century, and it was probably earlier: for St. John's first Epistle is repeatedly called a *Catholic Epistle* by Origen, and by Dionysius, bishop of Alexandria. Of these Epistles, two only, viz. the First Epistle of St. Peter and the First Epistle of St. John, were universally received in the time of Eusebius; though the rest were then well known. And Athanasius, Epiphanius, and later Greek writers, received seven Epistles, which they called *catholic*. The same appellation was also given to them by Jerome.

Although the authenticity of the Epistle of James, the Second of Peter, the Epistle of Jude, and the Second and Third Epistles of John, were questioned by some ancient fathers, as well as by some modern writers, yet we have every reason to believe that they are the genuine and authentic productions of the inspired writers whose names they bear. The primitive Christians were extremely and necessarily cautious in admitting any books into their canon, whose genuineness and authenticity they had any reason to suspect. They rejected all the writings forged by heretics in the

names of the apostles, and therefore, most assuredly, would not have received any, without subjecting them to a severe scrutiny. Now, though these five Epistles were not immediately acknowledged as the writings of the apostles, this only shows that the persons who doubted had not obtained complete and incontestable evidence of their authenticity. But, as they were afterwards universally received, we have every reason to conclude, that, upon a strict examination, they were found to be the genuine productions of the apostles. Indeed the ancient Christians had such good opportunities for examining this subject, they were so careful to guard against imposition, and so well founded was their judgment concerning the books of the New Testament, that, as Dr. Lardner has remarked, no writing which they pronounced genuine has yet been proved spurious; nor have we at this day the least reason to believe any book to be genuine which they rejected.

The order in which these Epistles are placed varies in ancient authors; but it is not very material in what manner they are arranged. Could we fix with certainty the date of each Epistle, the most natural order would be according to the time when they were written. Some have placed the three Epistles of St. John first, probably because he was the beloved disciple of our Lord. Others have given the priority to the two Epistles of St. Peter, because they considered him as the prince of the apostles. Some have placed the Epistle of James last, possibly because it was more lately received into the canon by the Christian Church in general. By others, this Epistle has been placed first, either because it was conjectured to have been the first written of the seven Epistles, or because St. James was supposed to have been the first bishop of Jerusalem, the most ancient and venerable, and the first of all the Christian Churches; or because the Epistle was written to the Christians of the twelve tribes of Israel, who were the first believers.

There have been a variety of different opinions, both as to the author of this Epistle, and the time in which it was written. The arguments of Macknight and Lardner, who attribute it to James the Less, are generally considered satisfactory.

In the catalogue of the apostles (Matt. x. 2. Mark iii. 16. Luke vi. 14. Acts i. 13.) we find two persons of the name of James; the first was the son of Zebedee (Matt. x. 2.), the second, in all the catalogues, is called the son of Alphæus; one of these apostles is called (Gal. i. 19.) the Lord's brother. Wherefore as there were only twelve apostles, and as James, the son of Zebedee, so far as we know, was in no respect related to our Lord, the apostle called James, the Lord's brother, must have been James, the son of Alphæus, called also James the Less, or younger, whose relation to Christ

will appear by comparing Mark xv. 40. with John xix. 25. In the former passage, Mark, speaking of the women who were present at the crucifixion, says, "There were also women looking on afar off: among whom were Mary Magdalene, and Mary the mother of James the Less, and of Joses, and Salomé." In the latter passage, John, speaking of the same women, says, "There stood by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene:" wherefore our Lord's mother's sister, Mary, the wife of Cleophas, mentioned by John, is, in all probability, the person whom Mark calls Mary, the mother of James the Less, and of Joses: consequently her sons, James and Joses, were our Lord's cousins-german by his mother. And as the Hebrews called all near relations brethren, it is more than probable that James, the son of Alphæus, who was our Lord's cousin-german, is James the Lord's brother, mentioned Gal. i. 19. Three circumstances confirm this opinion. 1. James and Joses, the sons of Mary, our Lord's mother's sister, are expressly called the brethren of Jesus, Matt. xiii. 55. Mark vi. 3.; James, the son of our Lord's mother's sister, being distinguished from another James, by the appellation of the Less, Mark xv. 40. There is good reason to suppose that he is the James whom Mark, in his catalogue, distinguishes from James, the son of Zebedee, by the appellation of the son of Alphæus. It is true, Mary, the mother of James and Joses, is called the wife of Cleophas, John xix. 25. But Cleophas and Alphæus are the same name, differently pronounced; the one according to the Hebrew, and the other according to the Greek orthography. 3. Of the persons called the brethren of Jesus (Matt. xiii. 55.), there are three mentioned in the catalogue of apostles, James, and Simon, and Judas. They, I suppose, are the brethren of the Lord, who are said, as apostles, to have had a right to lead about a sister or a wife, &c. (1 Cor. ix. 5.) Jerome likewise thought James, the Lord's brother, was so called, because he was the son of Mary, our Lord's mother's sister. Lardner (Canon, vol. iii. p. 63.) says, "Jerome seems to have been the first who said our Lord's brethren were the sons of his mother's sister;" and that this opinion was at length embraced by Augustine, and has prevailed very much of late, being the opinion of the Romanists in general, and of Lightfoot, Witsius, Lampe, and many of the Protestants. On the other hand, Origen, Epiphanius, and other ancient writers, both Greeks and Latins, were of opinion that James, the Lord's brother, was not the son of the Virgin's sister, but of Joseph, our Lord's reputed father, by a former wife, who died before he espoused the Virgin. Of the same opinion were Vossius, Basnage, and Cave, among the Protestants; and Valesius among the Romanists. Epipha-

nius and Theophylact supposed that Joseph's first wife was the widow of Alphæus, who being Joseph's brother, Joseph married her, to raise up seed to him; and therefore James, the issue of that marriage, was fitly called the son of Alphæus, and brother of our Lord.

James the Less, the son of Alphæus, therefore, we conclude to have been not only the Lord's near relation, but an apostle whom, as is generally supposed, he honored in a particular manner, by appearing to him alone, after his resurrection, 1 Cor. xv. 7. These circumstances, together with his own personal merit, rendered him of such note among the apostles, that they appointed him to reside at Jerusalem, and to superintend the Church there. This appointment, Lardner says, was made soon after the martyrdom of Stephen: and in support of this opinion he observes, "that Peter always speaks first, as president among the apostles, until after the choice of the seven deacons." Every thing said of St. James after that implies his presiding in the Church of Jerusalem, (Canon, vol. iii. p. 28.) For example, when the apostles and elders at Jerusalem came together to consider whether it was needful to circumcise the Gentiles after there had been much disputing, Peter spake, (Acts xv. 7.), then Barnabas and Paul, (ver. 12.) And when they had ended, James summed up the whole, and proposed the terms on which the Gentiles were to be received into the Church (ver. 19-21.), to which the whole assembly agreed, and wrote letters to the Gentiles, conformably to the opinion of James, (ver. 22-29.) From this it is inferred, that James presided in the council of Jerusalem, because he was president of the Church in that city.

Chrysostom, in his Homily on Acts xv. says, "James was bishop of Jerusalem, and therefore spake last." In the time of this council Paul communicated the Gospel which he preached among the Gentiles, to three of the apostles, whom he calls pillars, and tells us, that when they perceived the inspiration and miraculous powers which he possessed, they gave him the right hand of fellowship, mentioning James first, (Gal. ii. 9.) "And perceiving the grace that was given unto me, James, Cephas, and John, who were pillars, gave to me and Barnabas the right hands of fellowship." This implies that James, whom in the first chapter he had called the Lord's brother, was not only an apostle, but the presiding apostle in the Church at Jerusalem. In the same chapter Paul, giving an account of what happened after the council, says, (ver. 11.) "When Peter was come to Antioch, before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew, and separated himself, fearing them which were of the circumcision." This shows that James resided at Jerusalem, and presided in the

Church there, and was greatly respected by the Jewish believers. The same circumstance appears from Acts xxi. 17., where, giving an account of St. Paul's journey to Jerusalem, with the collections from the saints in Judæa, St. Luke says, (ver. 18.) "St. Paul went in with us to James, and all the elders were present." Farther, the respect in which James was held by the apostles, appears from two facts recorded by St. Luke; the first is, when St. Paul came to Jerusalem, three years after his conversion, Barnabas took him, and brought him to Peter and James, as the chief apostles. Compare Acts xxi. 18. with Gal. ii. 9. The second fact is, after Peter was miraculously delivered out of prison, about the time of the Passover, in the year 44, he came to the house of Mary, where many were gathered together praying, (Acts xii. 12.); and when he had declared to them how the Lord had brought him out of the prison, he said, "Go, show these things to James, and to the brethren," (ver. 17.) These particulars are mentioned by Lardner, and before him by Whitby and Cave, to show that James, the Lord's brother, was really an apostle, in the strict acceptation of the word: consequently that Eusebius was mistaken when he placed him among the seventy disciples.—*Eccles. Hist.* lib. vii. c. 12.

That the Epistle of James was early esteemed an inspired writing, is evident from the following fact:—That while the Second Epistle of Peter, the Second and Third of John, the Epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament (the Peshito), which was made in the beginning of the second century, for the use of the converted Jews, the Epistle of James has found a place in it, equally with the books which were never called in question. This is an argument of great weight; for certainly the Jewish believers, to whom that Epistle was addressed and delivered, were much better judges of its authenticity than the converted Gentiles, to whom it was not sent, and who perhaps had no opportunity of being acquainted with it, till long after it was written. Wherefore, its being received by the Jewish believers is an undeniable proof that they knew it to be written by James the apostle; whereas the ignorance of the Gentile believers, concerning this Epistle, is not even a presumption against its authenticity.

That the converted Gentiles had little knowledge of the Epistle of James in the first ages may have been owing to various causes, such as that it was addressed to the Jews, and that the matters contained in it were personal to the Jews. For, on these accounts, the Jewish believers may have thought it not necessary to communicate it to the Gentiles: and when it was made known to them, they may have scrupled to receive it as an inspired writing,

for the following reasons:—1. The writer does not, in the inscription, take the title of an apostle, but calls himself simply James, a servant of God, and of the Lord Jesus Christ.—2. Many of the ancients, by calling the writer of this Epistle James the Just, have rendered his apostleship doubtful.—3. As they have done likewise, by speaking of him commonly as bishop of Jerusalem, and not as an apostle of Christ. It is not surprising, therefore, that this Epistle was not received generally by the converted Gentiles; consequently that it was not often quoted by them in their writings. But afterwards, when it was considered that this Epistle was from the beginning received by the Jewish believers, and that it was translated into the Syriac language for their use, and that St. Paul, though an apostle, sometimes contented himself with the appellation of a servant of Christ (Phlip. i. 1. and Philem. ver. 1.), and sometimes took no appellation but his own name (1 Thess. i. 1. and 2 Thess. i. 1.); and that the Apostle John did not, in any of his Epistles, call himself an apostle, the title which the author of the Epistle of James had to be an apostle, was no longer doubted; but he was generally acknowledged to be James, the son of Alphæus, and the Lord's brother, and his Epistle, after an accurate examination, was received as an inspired writing. So Estius tells us, who affirms, that after the fourth century no Church nor ecclesiastical writer is found, who ever doubted of the authority of this Epistle; but on the contrary, all the catalogues of the books of Scripture published, whether by general or provincial councils, or by Roman bishops, or other orthodox writers, since the fourth century, constantly number it among the canonical Scriptures.

With respect to what is remarked by Eusebins, that there are not many ancient writers who have quoted the Epistle of James, learned men have observed, that Clement of Rome has quoted it four several times: and so does Ignatius, in his genuine Epistle to the Ephesians (sect. x. xii. xvii. xxx.), and Origen, in his thirteenth homily on Genesis, sect. v. That it was not better known is easily accounted for, as observed above, from the circumstance of its being particularly addressed to the whole Jewish nation, for the purpose of correcting the errors and vices which prevailed among them at the time it was written. On this account the Gentiles would feel themselves comparatively but little interested, and would therefore be less anxious to obtain copies of it. The seeming opposition of the doctrine of this Epistle to the doctrine of St. Paul, concerning justification by faith, without the works of the Law, may have occasioned it also to have been less regarded by the most ancient writers.

Michaelis is of a different opinion respecting the author of this Epistle. "All things considered," says he, "I see no reason for the

assertion, that James, the son of Zebedee, was not the author of this Epistle. One circumstance affords, at least, a presumptive argument in favor of the opinion, that it was really written by the Elder James, and at a time when the Gospel had not been propagated among the Gentiles, namely, that it contains no exhortations to harmony between the Jewish and Gentile converts; which, after the time that the Gentiles were admitted into the Church, became absolutely necessary. Had it been written after the apostolic council of Jerusalem, mentioned Acts xv., and by the younger James, we might have expected that at least some allusion would be made in it to the decree of that council, which was propounded by the younger James in favor of the Gentile converts as their brethren."

On this controverted and uncertain point, I have followed the majority of commentators, and have considered James, the Lord's brother, as the author of this Epistle. His history is fully and ably collected by Dr. Lardner, from the writings of the ancient fathers; and to his labors the reader is more particularly referred. He concludes this part of his labors with observing, that the time of the death of James may be determined without much difficulty: he was alive when St. Paul came to Jerusalem at the Pentecost, in the year of Christ 58; and it is likely that he was dead when St. Paul wrote the Epistle to the Hebrews, at the beginning of the year 63. Theodoret, upon Heb. xi. 37., supposes the Apostle there to refer to the martyrdoms of Stephen, James the brother of John, and James the Just. According to Hegesippus, the death of James happened about the time of the Passover, which might be that of the year 62; and if Festus was then dead, and Albinus not arrived, the province was without a governor. Such a season left the Jews at liberty to gratify their licentious and turbulent disposition, and they were likely to embrace it. The Epistle, therefore, as the work of James the Less, must have been written about this time, A. D. 62. As it concludes abruptly, it has been considered as a posthumous writing, left unfinished by the premature and violent death of the Apostle^b.

Bishop Tomline, and others, are of opinion that this Epistle was addressed to the believing Jews who were dispersed all over the world; Grotius and Dr. Wall, to all the people of Israel living out of Judæa. Michaelis considers it certain that St. James wrote to persons already converted from Judaism to Christianity; but at the same time he believes, as the Apostle

^b Benson's Preface to the Catholic Epistles. Michaelis, vol. iv. p. 269-271. Pritii *Introd. ad Nov. Test.* p. 62-65. Lardner's *Works*, Svo. vol. vi. p. 465-468; 4to. vol. iii. p. 366, 367. Rosenmüller, *Scholia*, vol. v. p. 317, 318. Horne's *Critical Introduction*, vol. iv.

was highly respected by the Jews, in general, that he designed that it should also be read by the unbelieving Jews, and that by this intention he was influenced in the choice of his materials. Dr. Benson is of opinion that this Epistle was addressed to the converted Jews out of Palestine; but Whitby, Lardner, (and after them Macknight,) think it was written to the whole Jewish nation, both within and without Judæa, whether believers or not. This opinion is grounded on some expressions in the first ten verses of the fourth chapter, and in the first five verses of the fifth chapter, which they suppose to be applicable to unbelievers only. It is true that in the fifth chapter the Apostle alludes to the then impending destruction of Jerusalem, and the miseries which soon after befel the unbelieving Jews: but Bishop Tomline is of opinion, that the Apostle alludes merely to the great corruptions into which the Hebrew Christians had fallen at that time.

It does not appear probable that James would write part of his Epistle to believers, and part to unbelievers, without any mention or notice of that distinction. It should also be remembered, that this Epistle contains no general arguments for the truth of Christianity, nor any reproof of those who refused to embrace the Gospel; and therefore, though his lordship admits that the inscription, "To the twelve tribes that are scattered abroad," might comprehend both unbelieving and believing Jews, yet he is of opinion that it was intended for the believing Jews only, and that St. James did not expressly make the discrimination, because neither he, nor any other apostle, ever thought of writing to any but Christian converts. "The object of the apostolical Epistles," he further observes, "was to confirm, and not to convert; to correct what was amiss in those who did believe, and not in those who did not believe." The sense of the above inscription seems to be limited to the believing Jews by what follows almost immediately, "The trying of your faith worketh patience," (i. 3.) And again, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons," (ii. 1.) These passages *could not* be addressed to unbelieversⁱ.

The Epistle itself is entirely different in its complexion from all those in the Sacred Canon; the style and manner are more that of a Jewish prophet, than a Christian apostle. It scarcely touches on any subject purely Christian. Our blessed Lord is only mentioned twice in it, chap. i. 1. and ii. 1. It begins without any apostolical salutation, and ends without any apostolical benediction. In short, had it not been for the two slight notices of our blessed Lord, we had not known that it was the work of any Christian writer. It may be considered

a sort of connecting link between Judaism and Christianity, as the ministry of John Baptist was between the old covenant and the new.

NOTE 25.—PART XIV.

THE Greek word *διψυχος* signifies *one who has two souls*—one for heaven, the other for earth—the man who desires to secure both worlds, but will give up neither. Some suppose St. James alludes to those who were divided in their affections and minds, between the Levitical rites and the Gospel of Christ; equally unwilling to renounce the benefits of the latter, and to give up the long-established institutions of the former. It was a usual term among the Jews, to express the man who attempted to worship God, and yet retained the love of the creature.—Rabbi Tanchuma, fol. 84. 4. on Deut. xxvi. 16. said, "Behold the Scripture exhorts the Israelites, and tells them, that when they poured out their prayers before the Lord, לֹא יִהְיֶה לָהֶם שְׁתֵּי לִבְבוֹת they should not have two hearts, one for the holy, blessed God, and the other for something else." The expression occurs in Ecclus. i. 26. *καρδία δισσορή*.

NOTE 26.—PART XIV.

AMONG the Rabbins there is this saying, "Evil concupiscence is at the beginning like the thread of a spider's web, afterwards is like a cart-rope."—*Sanhedrin*, fol. 99. 2.

NOTE 27.—PART XIV.

THIS expression is supposed by commentators to signify the doctrine which has been implanted—the light within—the natural, innate, or eternal world; comparing the Gospel to a seed, or to a plant, which is here said to be engrafted in their minds. But I cannot but believe that the Apostle refers rather to the Mosaic Law, the Gospel of Christ being engrafted on the Law; for Christ came not to destroy the Law and the Prophets, but to fulfil them. (See James ii. 23.) The ritual law he fulfilled by his sacrifice and death, and the effects resulting from them—His blood cleansing us from all sin—the Great High Priest offering up his intercession and prayers for us in the Holy of Holies—and the moral law he fulfilled in his pure and holy life; for in him there was no sin; he was the true paschal lamb, without blemish, and without spot—he realized every

ⁱ Bishop Tomline's *Elements of Christian Theology*, p. 472.

^j See Horne, Macknight, Lardner, Benson, Dr. A. Clarke, and the commentators.

title of the Law, and was the great end and object of it. Its types, ceremonies, and festivals were only the figure and representation of Him that was to come—they were now finished, completed, and blotted out for ever, dying with him on the cross. In ver. 25 of this chapter, the word “perfect,” which is used in opposition to the Mosaic Law, which was imperfect, seems to be applied to the Gospel, in a sense which corroborates the opinion here advanced. It intimates that the Gospel, or the Law of liberty, was made perfect by bringing to perfection the whole system of the Jewish Law; engrafting on it the fulness of salvation, and giving us liberty from its burdensome rites, and ability to overcome the power and dominion of sin.

NOTE 28.—PART XIV.

IN Pirke Aboth, cap. v. 14, it is said there are four kinds of men who visit the synagogues: 1. He who enters, but does not work. 2. He who works, but does not enter. 3. He who enters, and works. 4. He who neither enters, nor works. The first two are indifferent characters; the third is the righteous man; the fourth is wholly evil.—See Schoetgen. *Hor. Heb.* vol. i. p. 1015, and Dr. Clarke in loc.

NOTE 29.—PART XIV.

IN the tract *Shabbath*, fol. 70. 2. where they dispute concerning the thirty-nine works commanded by Moses, Rabbi Jochanan says, “But if a man do the whole, with the omission of one, he is guilty of the whole, and of every one.” It was a maxim also, among the Jewish doctors, that if a man kept any one commandment faithfully, though he broke all the rest, he might assure himself of the favor of God; for while they taught that “He who transgresses all the precepts of the Law, has broken the yoke, dissolved the covenant, and exposed the Law to contempt; and so has he done who has broken even one precept,” (*Mechilta*, fol. 5. 1. *Jalkut Simeoni*, part i. fol. 59. 2.) they also taught, that he who observed any principal command, was equal to him who kept the whole law, (*Kiddushin*, fol. 39.) and they give, for example, “If a man abandon idolatry, it is the same as if he had fulfilled the whole Law,” (*ibid.* fol. 40.) To correct these erroneous vacillating doctrines, seems to have been the object of the Apostle. Adam Clarke has collected from Schoetgen many rabbinical doctrines, or traditions, to illustrate this Epistle, which bears evident internal proof that it was written by a Jew to Jews.—

See Clarke in loc. or Schoetgen, *Hor. Heb.* vol. i. p. 1016-1020.

NOTE 30.—PART XIV.

THAT particular and great sins were supposed to be the causes of extraordinary diseases among the Jews is evident from many passages in Scripture:—Deut. xxviii. 15, 21, 22, 27. Ps. xxxvii. 9, &c.; and cvii. 17, 18.; John v. 14.; and when the bodily disorder was cured, the sin was said to be forgiven, 2 Chron. vii. 13, 14. Isa. xxxiii. 24. Matt. ix. 29. Luke v. 20, &c. 1 Cor. xi. 29, 30, 32. It is also expressly declared by St. John, in his First Epistle, chap. v. 16, 17. “there is a sin unto death, and a sin not unto death,” the latter of which is described in the present case; for “the prayer of faith,” or of prophetic impulse, was to be exerted in favor of the latter in both instances.

The confession recommended (verse 16.), was not auricular, or for the purposes of absolution, but was required as a proof of a sincere repentance before the miraculous cure was attempted, that by an acknowledgment of his sins the penitent might obtain the pardon and prayers of the injured parties. The miracle could not be performed if the sick person was not sufficiently penitent (John v. 16.), or if the elders had not the prayer of faith, or if the continued sickness or death of the afflicted person tended more to the glory of God: and it is further certain that neither the apostles nor elders could work miracles but when the Spirit saw proper, and by an impulse intimated it to them (Phil. ii. 26, 27.; 1 Tim. v. 23.; 2 Tim. iv. 17.) The oil was used as a sensible token to the sick person, and to all present, of the miracle about to be performed. It was applied in anticipation of a recovery from some great bodily disease, and not for the cleansing of the soul in the last agonies of death, when there is no hope of life. It is probable that our Saviour appointed this outward sign when he gave commission to his disciples to heal the sick (Matt. x. 8. Luke ix. 2.), for we read, Mark vi. 13., that they made use of it. It could not therefore last after the divine gifts were withdrawn; and where no miraculous interference is expected, its observance becomes a superstition. It might have been originally prescribed on these occasions as emblematical of the peculiar mercy and favor of God, in allusion to the custom of anointing their prophets and kings in the old dispensation. It was always much esteemed by the Jews for its healing qualities, and was used by them as the natural means of recovery, in which sense some supposed it was applied by St. James, intimating that natural means are made efficacious only by the prayer of faith and the divine blessing.

NOTE 31.—PART XIV.

ON ST. LUKE'S GOSPEL.

THE Gospel of St. Matthew, as has been shown, was most probably written during the first or Pauline persecution of the Church, when the Gospel was preached to the Jews only. That of St. Mark under the inspection of St. Peter, in the second or Herodian persecution, when the Gospel was preached to the proselytes. The fitness of these Gospels to the periods, to which the best remaining testimony refers their publication, is an additional evidence that they were then made known. The time had now arrived when the Gospel had been preached over the greater part of the world, by the most learned and most laborious of the apostles of our Lord. St. Paul had now preached to the idolatrous Gentiles for many years, and it is not probable that the numerous converts of this description, who were now added to the Church, should be left without an authentic statement of the facts of Christianity. St. Luke had been long the companion of St. Paul, as he was a learned man, being a physician. He was evidently well qualified to give an account of the labors and travels of the Apostle, and to write also an account of the life of their common Master. Whether Luke was, according to Dr. Lardner, a Jew by birth, and an early convert to Christianity; or, according to Michaelis, a Gentile (see Coloss. iv. 10, 11, 14., where St. Paul distinguished Aristarchus, Marcus, and Jesus, who was called Justus, from Epaphras, Lucas, and Demas, who were of the circumcision, i. e. Jews), or whether he was one of the Seventy, is uncertain. He is the only Evangelist who mentions the commission given by Christ to the Seventy, (Luke x. 1-20.) It is likely he is the Lucius mentioned Rom. xvi. 21., and if so, he was related to the Apostle Paul, and is the Lucius of Cyrene, who is mentioned Acts xiii. 1., and in general with others, Acts xi. 20. Some of the ancients, and some of the most learned and judicious among the moderns, think he was one of the two whom our Lord met on the way to Emmaüs, on the day of his resurrection, as related Luke xxiv. 13-35.; one of these was called Cleophas, ver. 18., the other is not mentioned, the Evangelist himself being the person and the relator.

St. Paul styles him his "fellow-laborer," (Philemon, ver. 24.) It is generally believed that he is the person mentioned, Col. iv. 14., "Luke, the beloved physician." All the ancients of repute, as Eusebius, Gregory Nyssen, Jerome, Paulinus, Euthalius, Euthymius, and others, agree that he was a physician; but where he was born and where he exercised the duties of his profession are not known.

He accompanied St. Paul when he first went into Macedonia, Acts xvi. 8-40.; xx.; xxvii.

and xxviii. Whether he went with him constantly afterwards is not certain, but it is evident he accompanied him from Greece, through Macedonia and Asia, to Jerusalem, where he is supposed to have collected many particulars of the evangelic history; from Jerusalem he went with Paul to Rome, where he staid with him the two years of his imprisonment. This alone makes out the space of five years and upwards.

Though there have been various opinions respecting the date of St. Luke's Gospel, it has generally been referred to this period.

Dr. Owen and others refer it to the year 53, while Jones, Michaelis, Lardner, and the majority of biblical critics, assign it to the year 63, or 64, which date appears to be the true one, and corresponds with the internal characters of time exhibited in the Gospel itself. But it is not so easy to ascertain the place where it was written. Jerome says that Luke, the third Evangelist, published his Gospel in the countries of Achaia and Bœotia. Gregory Nazianzen also says, that Luke wrote for the Greeks, or in Achaia. Grotius states, that about the time when Paul left Rome, Luke departed to Achaia, where he wrote the books we now have. Dr. Cave was of opinion that they were at Rome before the termination of Paul's captivity; but Drs. Mill, Grabe, and Wetstein affirm that this Gospel was published at Alexandria in Egypt, in opposition to the Pseudo-Gospel, circulated among the Egyptians. Dr. Lardner has examined these various opinions at considerable length, and concludes that upon the whole, there is no good reason to suppose that St. Luke wrote his Gospel at Alexandria, or that he preached at all in Egypt: on the contrary, it is more probable that when he left Paul he went into Greece, and there composed or finished and published his Gospel, and the Acts of the Apostles. That St. Luke wrote his Gospel for the benefit of the Gentile converts, is affirmed by the unanimous voice of Christendom; and it also may be inferred from his dedicating it to one of his Gentile converts. This indeed appears to have been its peculiar design; for, writing to those who were far remote from the scene of action, and ignorant of Jewish affairs, it was requisite that he should descend to many particulars, and touch on various points, which would have been unnecessary had he written exclusively for the Jews. On this account he begins his history with the birth of John the Baptist (Luke i. 5-80.) as introductory to that of Christ; and in the course of it he notices several particulars mentioned by St. Matthew (Luke ii. 1-9, &c.) Hence also he is particularly careful in specifying various circumstances of facts which were highly conducive to the information of strangers, but which it would not have been necessary to recite to the Jews who could easily supply them from their own knowledge.

PART XV.

NOTE 1.—PART XV.

ON THE ORIGIN AND DATE OF THE EPISTLE TO THE HEBREWS.

WE are informed by some of the early fathers, that the Ebionites not only rejected the Epistles of St. Paul, but reviled the Apostle himself as a Greek and an apostate. As the Ebionites would probably retain by tradition many of the opinions of the Hebrew Christians, we may infer that his own countrymen reproached St. Paul with the same appellations. They would charge him with abandoning his principles, and following the general custom of apostates, of opposing with virulence and bitterness the religion he had once defended. St. Paul well knew that it would be useless to assert his sincerity to those who still retained the opinions he had relinquished; or to place before them the essential difference between forsaking from caprice or interest the religious system in which a man has been educated, and forsaking it from a deep conviction of its falsehood, founded upon a deliberate, impartial, and serious examination of its evidences. In his imprisonment at Rome he had repeatedly discussed with the Jews the question of Christianity, and in many instances without effect. Where we do not convince, we generally incur reproach; and this was evidently the case with St. Paul. He did not therefore attempt to remove the impressions which had been circulated to his prejudice; he wrote only a full and explicit statement of the doctrines and truths of the Christian religion contained in this masterly Epistle to the Hebrews. Here he proves the Deity of Christ, and the superior excellency of his Gospel when compared with the institutions of Moses, which were now abolished. That he might not excite prejudice against this masterly compendium of Christian truth, he omits his usual style of address. He mentions neither his name nor his apostolic functions. Addressing the Epistle to the Hebrews generally, in whatever part of the world they were to be found, though more especially the Hebrews of Palestine, he writes anonymously, and neither directs his Epistle from any place, nor sends it to any particular Church by a special messenger. The omission of his name, too, is further satisfactorily accounted for by Clemens Alexandrinus, and Jerome. St. Paul would here intimate that as Jesus Christ himself was the peculiar apostle to the Hebrews (as acknowledged in this Epistle,

chap. iii. 1.), St. Paul declined through humility to assume the title of an apostle.—See Lardner, vol. ii. p. 211, vi. p. 411, 412. To which Theodoret adds, that St. Paul being peculiarly the apostle of the uncircumcision, as the rest were of the circumcision, (Gal. ii. 9. Rom. xi. 13.), he scrupled to assume any public character when writing to their department, that he might not be thought forward or obtrusive, as if wishing “to build upon another’s foundation,” which he always disclaimed, (Rom. xv. 20. Lardner, ii. p. 412.) He did not mention his name, messenger, or particular persons to whom it was sent, because, as Lardner judiciously remarks, such a long letter might give umbrage to the ruling powers at this crisis, when the Jews were most turbulent, and might endanger himself, the messenger, and those to whom it was directed. But they might know the author easily by the style and writing, and even from the messenger, without any formal notice or superscription.

Clement of Alexandria, Jerome, Euthalius, Chrysostom, Theodoret, Theophylact, and other fathers, were of opinion that the Epistle to the Hebrews was sent more particularly to the converted Jews living in Judæa, who in the Apostle’s days were called Hebrews, to distinguish them from the Jews in the Gentile countries, who were called Hellenists or Grecians, (Acts vi. 1. ix. 29. xi. 20.) The opinion of these learned fathers is adopted by Beza, Louis Capel, Carpsov, Drs. Lightfoot, Whitby, Mill, Lardner, and Macknight, Bishops Pearson and Tomline, Hallet, Rosenmüller, Scott, and others. Michaelis considers it as written for the use of the Jewish Christians at Jerusalem and in Palestine; and observes that it is a question of little or no moment, whether it was sent to Jerusalem alone, or to other cities in Palestine; because that this Epistle, though it was intended for the use of Jewish converts at Jerusalem, must equally have concerned the other Jewish converts in that country. This very ancient opinion is corroborated by the contents of the Epistle itself, in which we meet with many things peculiarly suitable to the believers in Judæa.

1st. In this Epistle the Apostle does not, according to his usual practice, make frequent exhortations to brotherly love and unity, because it was sent to Christian communities in Palestine, which consisted wholly of Jewish converts. It is true that the author speaks of brotherly love (xiii. 1.) where he says, “Let brotherly love continue;” but he speaks only in general terms, and says nothing of unity

between Jewish and heathen converts. Moreover, he uses the word "continue," which implies that no disunion had actually taken place among its members.

2dly. The persons to whom it was addressed were evidently in imminent danger of falling back from Christianity to Judaism, induced partly by a severe persecution, and partly by the false arguments of the rabbins. This could hardly have happened to several communities at the same time in any other country than Palestine, and therefore we cannot suppose it of several communities of Asia Minor, to which, in the opinion of some commentators, the Epistle was addressed. Christianity enjoyed, from the tolerating spirit of the Roman laws and the Roman magistrates, throughout the empire in general, so much religious liberty, that out of Palestine it would have been difficult to have effected a general persecution. But, through the influence of the Jewish Sanhedrin in Jerusalem, the Christians in that country underwent several severe persecutions, especially during the high priesthood of the younger Ananus, when St. James and other Christians suffered martyrdom.

3dly. In the other Epistles of St. Paul, more particularly those to the Ephesians, Philippians, and Colossians, we shall find there is no apprehension of any apostacy to Judaism, and still less of blasphemy against Christ, as we find in the sixth and tenth chapters of the Epistle to the Hebrews. The two passages of this Epistle (vi. 6.; x. 29.), which relate to blasphemy against Christ, as a person justly condemned and crucified, are peculiarly adapted to the communities in Palestine; and it is difficult to read these passages without inferring that several Christians had really apostatized and openly blasphemed Christ: for it appears from Acts xxvi. 11., that violent measures were taken in Palestine for this very purpose, of which we meet with no traces in any other country at that early age. Neither the Epistles of St. Paul, nor those of St. Peter, furnish any instance of a public renunciation of Christianity and return to Judaism: and if such an occurrence had taken place, it could not have escaped their most serious attention, and would have extorted their most severe reproofs. The circumstance, that several, who still continued Christians, forsook the places of public worship (x. 25.) does not occur in any other Epistle, and implies a general and continued persecution, which deterred the Christians from an open confession of their faith. Under these sufferings the Hebrews are comforted by the promised coming of Christ, which they are to await with patience, as being not far distant, (x. 25-38.) This can be no other than the promised destruction of Jerusalem (Matt. xxiv.) of which Christ himself said, (Luke xxi. 28.) "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Now this coming of Christ was to the Christians in Palestine a deliverance from the yoke with which they were oppressed: but it had no such influence on the Christians of other countries. On the contrary, the first persecution under Nero happened in the year 65, about two years before the commencement of the Jewish war, and the second under Domitian, about five-and-twenty years after the destruction of Jerusalem.

4thly. According to Josephus several persons were put to death during the high priesthood of the younger Ananus, about the year 64 or 65 (See Heb. xiii. 7.)

5thly. The declarations in Heb. i. 2. and iv. 12., and particularly the exhortation in ii. 1-4., are peculiarly suitable to the believers of Judæa, where Jesus Christ himself first taught, and his disciples after him, confirming their testimony with very numerous and conspicuous miracles.

6thly. The people to whom this Epistle was sent were well acquainted with our Saviour's sufferings, as those of Judæa must have been. This appears in Heb. i. 3. ii. 9, 18. v. 7, 8. ix. 14, 28. x. 11. xii. 2, 3. and xiii. 12.

7thly. The censure in chap. v. 12. is most properly understood of Christians in Jerusalem and Judæa, to whom the Gospel was first preached.

8thly. Lastly, the exhortation in Heb. xiii. 12-14. is very difficult to be explained, on the supposition that the Epistle was exclusively written to Hebrews who lived out of Palestine; for neither in the Acts of the Apostles, nor in the other Epistles, do we meet with an instance of expulsion from the synagogue merely for belief in Christ; on the contrary, the apostles themselves were permitted to teach openly in the Jewish assemblies. But if we suppose that the Epistle was written to Jewish converts in Jerusalem, this passage becomes perfectly clear, and, Dr. Lardner observes, must have been very suitable to their case, especially if it was written only a short time before the commencement of the Jewish war, about the year 65 or 66. The Christians, on this supposition, are exhorted to endure their fate with patience, if they should be obliged to retire, or even be ignominiously expelled from Jerusalem, since Christ himself had been forced out of this very city, and had suffered without its walls. If we suppose, therefore, that the Epistle was written to the Hebrews of Jerusalem, the passage in question is clear: but on the hypothesis, that it was written to Hebrews who lived in any other place, the words "Let us go forth unto him without the camp, bearing his reproach," lose their meaning. The "approaching day," chap. x. 25., can signify only the day appointed for the destruction of Jerusalem, and the downfall of the Jewish nation; but this event immediately concerned only the Hebrews of Palestine, and could have no influence in determining the conduct of the inhabitants of any other country.

Michaelis, in an elaborate dissertation (vol. iv. p. 186-268.) has endeavoured to set aside the authenticity of this Epistle, by the following positions:—

1. That the style is so very different from that of St. Paul in his genuine Epistles, that he could not possibly have been the author of this Greek Epistle, p. 252.

2. That it was originally written in Hebrew, but whether by St. Paul or not is doubtful, p. 257.

3. That it was early translated into Greek, but by whom is unknown, p. 247.

“An hypothesis,” says Dr. Hales, “at once so dogmatical and skeptical, calculated to pull down, not to build up or edify; to unsettle the faith of wavering Christians, and to rob this most learned and most highly-illuminated Apostle of his right and title to the most noble and most finished of all his compositions, and this too upon the paradoxical plea of its acknowledged excellence, both of style and subject (which none assents to more cheerfully than Michaelis, p. 242, 243, 247.) imperiously demands our consideration;” fortunately, this copious writer has furnished materials in abundance for his own refutation, from which we shall select a few.

I. Objections drawn from dissimilarity of style are often fanciful and fallacious. On the contrary, a striking analogy may be traced between this and the rest of St. Paul’s Epistles, in the use of singular and remarkable words and compound terms; in the mode of constructing the sentences by long and involved parentheses, &c., with this difference, however, that this being more leisurely written, and better digested in his confinement, is more compressed in its argument, and more polished in its style, than the rest, which were written with all the ease and freedom of epistolary correspondence, often in haste, during his travels.

The following remarkable instances of analogy we owe to Michaelis.

Ch. x. 33. *Θεαυιζόμενοι*, is an expression perfectly agreeable to St. Paul’s mode of writing, as appears from 1 Cor. iv. 9. But since other writers may likewise have used the same metaphor, the application of it in the present instance shows only that St. Paul might have written the Epistle to the Hebrews; not that he really did write it, p. 256. But it is answered, there is a propriety in its use here that fits no other writer but St. Paul; and this by Michaelis’ own confession. It is here applied to the Apostle’s public persecutions; “exposed on a theatre to public revilings and afflictions,” exactly corresponding to his complaint to the Corinthians, in the parallel text, *Θέατρον ἐγενήθημεν τῷ κόσμῳ*, “We were made a spectacle unto the world;” and how? the same Epistle will inform us afterwards; “after the (barbarous) custom of men, I fought with wild

beasts at Ephesus,” in the public theatre (1 Cor. xv. 32.), literally, not figuratively; according to the judicious remark of Benson, supported by Michaelis himself, who assures us, that St. Paul’s deliverance from the lion’s mouth at Rome afterwards (2 Tim. iv. 17.), was “not from suffering death by the sword, but from being exposed in the amphitheatre to wild beasts as several Christians had already been, and in a very cruel manner,” for which he refers to Tacitus, *Annal.* 15. 44. in his note, p. 176.

Ch. x. 30. *Ἐμοὶ ἐκδιχῆσις*, ἐγὼ ἀνταποδώσω, is a quotation from Deut. xxxii. 35. which differs both from the Hebrew text and from the Septuagint; and this passage is again quoted in the very same words, Rom. xii. 19. This agreement in a reading which has hitherto been discovered in no other place (see the new Orient. Bibl. vol. v. p. 231-236.) might form a presumptive argument, that both quotations were made by the same person; and consequently, that the Epistle to the Hebrews was written by St. Paul. But the argument, says Michaelis, is not decisive; for it is very possible, that in the first century there were manuscripts with this reading, in Deut. xxxii. 35. from which St. Paul might have copied, in Rom. xii. 19., and the translator of this Epistle in Heb. x. 30., same page, 256.

A more decided instance of skepticism is rarely to be found. To any other the “presumptive argument” would appear irresistible, not to be overturned by a bare possibility, but a very high improbability; since this remarkable rendering is to be found in “no other place,” but in these two passages, as he himself acknowledges. The present Septuagint reading is found in both the Vatican and Alexandrine, and was probably therefore the original reading of the first century. The Apostle’s rendering, in both places, is more correct and critical than the Septuagint, in the first clause ἐν ἡμέρᾳ ἐκδιχίσεως, which is only a paraphrase, not a translation, like his ἐμοὶ ἐκδιχῆσις, of the Hebrew נָקַם יְיָ, and in the second the joint rendering ἀνταποδώσω is founded on a various reading, וְשָׁלַם, supported by a parallel verse, Deut. xxxii. 41., and followed not only by the Septuagint, but by the Syriac, Vulgate, and Chaldee. It is therefore greatly superior to the present Masorete, וְשָׁלַם, “and recompense,” supported only by the Arabic version, and followed by the English Bible, evidently for the worse. And the Apostle has further improved upon the Septuagint, in the common term ἀνταποδώσω by the emphatic prefix Ἐγὼ, which makes it stronger, as appropriated to the Almighty, than even the original Hebrew, which wants the personal pronoun.

II. Michaelis asks, “Why did the author of the Syriac version translate this Epistle from the Greek, if the original was in Hebrew?” p. 231.

The Syriac version was the earliest of all, written in the apostolic age, and in the day of the Apostle Adæus, Thaddæus, or Jude, according to the judicious Abulfaragi, and near the end of the first century, according to Michaelis, vol. ii. p. 30. If, then, this most ancient version was translated immediately from the Greek, surely the presumption is infinitely strong, that there was then no Hebrew original. This argument, indeed, furnished by himself, seems decisive also to prove the canonical authority of the Greek Epistle in the judgment of the Syriac translator; for why should he adopt the Epistle, unless written by the Apostle to whom the voice of the Church had assigned it? Surely John or Jude the apostle would not have suffered it otherwise to have been admitted into the Sacred Canon, either of the Greek or Syriac Testament.

Assuming it, however, to have been written in Hebrew, Michaelis draws the following objection from a supposed blunder of the translator into Greek, to show that he could not possibly be St. Paul, which most completely recoils upon himself, and proves irrefragably that the Greek was the original, and written by the Apostle.

Ch. xii. 18. *Οὐ γὰρ προσεληλύθατε ψηλαφούμενον ὄρει.*—ver. 22. *Ἀλλὰ προσεληλύθατε Σιών ὄρει.*

“Here,” says he, “the expression *ὄρει ψηλαφούμενον*, *monti palpabili*, which is opposed to *Σιών ὄρει*, is certainly a very extraordinary one; and I am wholly unable to give a satisfactory account of it, except on the supposition that the Epistle was written in Hebrew. But on this supposition the inaccuracy may be easily assigned. Sinai, or the mountain of Moses, is that which is here opposed to Mount Sion. Now the expression ‘to the mountain of Moses,’ is in Hebrew *לְהַר מֹשֶׁה*. This word *מֹשֶׁה* the translator misunderstood, and, instead of reading it *מֹשֶׁה*, and taking it for a proper name, either read by mistake *כֶּשֶׁת*, *palpatio*, or pronounced by mistake *מֹשֶׁה*, *palpatio*. Hence, instead of rendering ‘to the mountain of Moses,’ he rendered ‘to the tangible mountain.’”

But this “mountain of Moses” is a creation of his own brain. For “Sinai in Arabia,” the mountain here meant by the apostle, pursuing his former allegory, Gal. iv. 24–26., is no where so styled in Scripture, but rather “the mountain of God,” Exod. iii. 1, &c. “the mountain of the Lord,” Numb. xxx. 33., or the holy place,” Ps. lxxviii. 17., because it was honored with the presence of the God of Israel. To call it, therefore, by the name of Moses, or indeed of any mortal, would have been sacrilege. To what, then, did the Apostle refer in the remarkable term *ψηλαφούμενον*? Evidently to the divine injunction to the people and their cattle, not to ascend or touch it, beyond the prescribed limits near its foot, under pain of

death, Exod. xix. 12–24. Alluding to this awful command, the Apostle beautifully contrasts the terrors of the Law delivered on the earthly Sinai, not to be touched under pain of death, with the superabundant grace of the Gospel, promising to the faithful eternal life in the heavenly Sion; to which, by an admirable anticipation, he represents them as already come (*προσεληλύθατε*).

Michaelis was rather too fond of displaying his Oriental learning, and never surely was there a more unfortunate specimen than this.

III. He is not less unfortunate in his last quotation: he rested this principally on the testimony of Origen, who, according to Eusebius, *Hist. Eccles.* b. vi. ch. xxv., “held that the matter of the Epistle was from St. Paul, but the construction of the words from another, who recorded the thoughts of the Apostle, and made notes, as it were, or commentaries of what was said by his master,” p. 246.

Having delivered his own opinion, Origen adds, “If then any Church (or whatsoever Church) holds this Epistle as Paul’s, it should be commended, even upon this account; for it was not without reason the primitive worthies have handed it down as Paul’s; but who wrote the Epistle (in its present form) truly God indeed knows. The historical account that has reached us is various and uncertain; some saying that Clemens, who was bishop of Rome, wrote the Epistle, others Luke, who wrote the Gospel and Acts,” p. 247.

Michaelis here thinks that by *ἱστορία εἰς ἡμᾶς φθάσασα*, Origen meant “oral accounts,” and he contends that “neither of these contradictory accounts can be true, for the style of the Epistle to the Hebrews is neither that of St. Luke, nor that of Clement of Rome; and the latter especially, if we may judge from what is now extant of his works, had it not even in his power to write an epistle so replete with Jewish learning,” p. 247.

What now is the force of Origen’s evidence, supposing that his opinion is fairly and fully related by Eusebius, which may be doubted? Why surely, that St. Paul was the original author of the Epistle, as confirmed by primitive tradition. The oral account upon which he founded his conjecture was vague; and Michaelis has satisfactorily shown, that it could not be true in either case: what then remains by all the rules of right reasoning? Unquestionably, that, rejecting the oral account as false, we should embrace the primitive tradition as true, and consequently admit that no one but the Apostle himself could be the author of an Epistle so replete with Jewish learning, who was educated at the feet of Gamaliel himself (Acts xxii. 3.) and disputed with the first Jewish rabbis of the age, in Asia, Greece, and Rome.

By the failure, therefore, of the paradoxical

hypothesis of Michaelis, in all its branches, the positive evidence is still further strengthened; we may now rest assured, that the Epistle was written in Greek, not in Hebrew, by St. Paul himself, not by any one else.

The Epistle itself furnishes us with decisive and positive evidence that it was originally written in the language in which it is now extant.

In the first place, the style of this Epistle throughout manifests that it is no translation. It has no appearance of constraint, nor do we meet with those Hebraisms which occur so constantly in the Septuagint version.

The numerous paronomasias, or concurrences of words of like sound, but which cannot be rendered in English with due effect, are also a clear proof that it is not a translation. See in Heb. v. 8, 14.; vii. 3, 19.; ix. 10.; x. 34.; xi. 37.; and xiii. 14. (in the Greek.)

Hebrew names are interpreted; as *Melchisedek*, by "King of Righteousness," (vii. 2.) and *Salem*, by "Peace," which would have been superfluous, if the Epistle had been written in Hebrew.

The passages cited from the Old Testament in this Epistle, are not quoted from the Hebrew, but from the Septuagint, where that faithfully represented the Hebrew text. Frequently the stress of the argument taken from such quotations relies on something peculiar in that version, which could not possibly have taken place if the Epistle had been written in Hebrew. And in a few instances where the Septuagint did not fully render the Hebrew text of the Old Testament, the author of the Epistle has substituted translations of his own, from which he argues in the same manner, whence it is manifest that this Epistle never was extant in Hebrew. See Dr. Owen's *Fifth Exercitation on the Hebrews*, vol. i. p. 46-53, folio edition. Calvin, and several other divines, have laid much stress upon the rendering of the Hebrew word *berith* by *διαθήκη*, which denotes either *testament* or *covenant*: and Michaelis acknowledges the weight of this argument, to prove that the Epistle to the Hebrews was originally written in Greek.

Among the Jews there were several dialects spoken, as the East Aramæan or Chaldee, and the West Aramæan or Syriac; which suffered various alterations from the places where the Jews were dispersed; so that the original Hebrew was known comparatively to few, and those who were conversant in Syriac might not be acquainted with the Chaldee. If therefore this Epistle had been written in biblical Hebrew, only a few could have read it; and in either of the other dialects, a part only of the Jews could have perused it.

With regard to the objection, that the Apostle's name is not at the beginning of this Epistle, Clement of Alexandria, who is followed

by Jerome, observes, that Jesus Christ himself was the peculiar Apostle to the Hebrews, (as acknowledged in this Epistle, iii. 1.); St. Paul therefore probably declined, through humility, to assume the title of an apostle. He did not mention his name, messenger, or the particular persons to whom it was sent, because (as Dr. Lardner judiciously remarks) such a long letter might give umbrage to the ruling powers at this crisis, when the Jews were most turbulent, and might endanger himself, the messenger, and those to whom it was directed. And, as he was considered by the zealots as an apostate from the religion of their fathers, his name, instead of adding weight, might have prevented the Judaizing and unbelieving Jews even from reading his Epistle. The author, however, would be easily known, without any formal notice or superscription; and the omission of the Apostle's name is no proof that the Epistle to the Hebrews was not written by St. Paul: for in the three Epistles of St. John, which are universally acknowledged to be the productions of an inspired apostle, the name of the writer is not inserted. The first Epistle begins in the same manner as the Epistle to the Hebrews; and, in the other two, he calls himself simply the elder or presbyter. That the Apostle, however, did not mean to conceal himself, we learn from the Epistle itself: "Know ye," says he, "that our brother Timothy hath been sent abroad, with whom, if he come shortly, I will see you," (Heb. xiii. 23.) The objection therefore, from the omission of the Apostle's name, necessarily falls to the ground.

The passages which have been adduced as unsuitable to the apostolic mission, and which have been cited as proofs that this Epistle could not therefore have been written by St. Paul, are Heb. ii. 1, 3. and xii. 1. It is here considered that the writer speaks of himself as one not at all distinguished, and in the second passage, according to Grotius and Le Clerc, as one who had received the knowledge of the Gospel, not himself from Christ, but from his apostles. To this it is again replied, that it was usual with St. Paul to join himself to those with whom he writes, particularly when he is mentioning any thing that is unpalatable or dishonorable to them (see Tit. iii. 3., and frequently in Romans); and in this verse (chap. ii. 3.) he does not imply that he received the knowledge of the Gospel from those who heard Christ preach, but that the salvation which was given to St. Paul by the Lord, was confirmed to him by the preaching of the apostles; and St. Paul often appealed, as well as the other

^a Michaelis thinks it highly improbable that St. Paul would visit Jerusalem again, and expose his life to the zealots there. But surely, Dr. Hales remarks, he might revisit Judæa without incurring that danger. See *Analysis of Chronology*, vol. ii. book ii. p. 1130.

apostles, in this manner to the testimony of eyewitnesses in confirmation of things made known to himself by revelation, (Acts xiii. 30, 31.; 1 Cor. xv. 5-9.; 2 Tim. ii. 2.; 1 Pet. i. 12.; Jude 17.)—See Macknight's Preface to the Hebrews.

With regard to the objection, that this Epistle is superior in point of style to St. Paul's other writings, and therefore is not the production of that Apostle, we have already remarked that this may be accounted for by the circumstance that it was one of St. Paul's latest written Epistles, composed in his mature age, and after long intercourse with the learned Gentiles. But "there does not appear to be such a superiority in the style of this Epistle, as should lead to the conclusion that it was not written by St. Paul. Those who have thought differently have mentioned Barnabas, Luke, and Clement, as authors or translators of this Epistle. The opinion of Jerome was, that 'the sentiments are the Apostle's, but the language and composition of some one else, who committed to writing the Apostle's sense, and, as it were, reduced into commentaries the things spoken by his master.'" Dr. Lardner says, "My conjecture is, that St. Paul dictated the Epistle in Hebrew, and another, who was a great master of the Greek language, immediately wrote down the Apostle's sentiments in his own elegant Greek; but who this assistant of the Apostle was, is altogether unknown." But the writings of St. Paul, like those of other authors, may not all have the same degree of merit; and if it should be considered that the Epistle to the Hebrews is written with greater elegance than the other compositions of this Apostle, it should be remembered that there is nothing in it which amounts to a marked difference of style; but, on the contrary, there are the same construction of sentences, the same style of expression, and the same sentiments expressed, in this Epistle, which occur in no part of the Scriptures except in St. Paul's Epistles.

There are also the striking peculiarities which distinguish his writings, the same abrupt transitions, returning frequently to his subject, which he illustrates by forcible arguments, by short expressions, or sometimes by a single word. The same elliptical expressions to be supplied either by the preceding or subsequent clause, with reasonings addressed to the thoughts, and answers to specious objections, which would naturally occur, and therefore required removing.

The numerous resemblances and agreements between this Epistle and those of St. Paul's acknowledged productions, have been collected at great length by Braunius, Carpzov, Lardner, and Macknight, from whom Horne has made the following abridgment.

1. "Coincidences between the exhortations in

this Epistle and those in St. Paul's other letters. See Heb. xii. 3. compared with Gal. vi. 9. 2 Thess. iii. 13. and Eph. iii. 13.; Heb. xii. 14. with Rom. xii. 18.; Heb. xiii. 1, 3, 4. with Eph. v. 2-4.; Heb. xiii. 16. with Phil. iv. 18. See also Acts ii. 42. Rom. xv. 26. 2 Cor. viii. 24. and ix. 13.

2. "Instances of agreement in the style or phrases of the Epistle to the Hebrews, and in the acknowledged Epistles of St. Paul. See Heb. ii. 4. compared with Rom. xv. 19. 2 Cor. xii. 12. and 2 Thess. ii. 9.; Heb. ii. 14. with 2 Tim. i. 10. and 1 Cor. xv. 26.; Heb. iii. 1. with Phil. iii. 14. and 2 Tim. i. 9.; Heb. v. 12. with 1 Cor. iii. 2.; Heb. viii. 1. with Eph. i. 21.; Heb. viii. 5. and x. 1. with Col. ii. 17.; Heb. x. 33. with 1 Cor. iv. 9.; Heb. xiii. 9. with Eph. iv. 14.; Heb. xiii. 10, 11. with 1 Cor. ix. 13.; Heb. xiii. 20, 21. with Rom. xv. 33. xvi. 20. Phil. iv. 9. 1 Thess. v. 23. and 2 Cor. xiii. 11.

3. "In his acknowledged Epistles, St. Paul has numerous allusions to the exercises and games which were then in great repute, and were frequently solemnized in Greece and in other parts of the Roman empire. In the Epistle to the Hebrews we have several of these allusions, which are also expressed with great elegance. Compare Heb. vi. 18. xii. 1-4, 12. with 1 Cor. ix. 24. Phil. iii. 12-14. 2 Tim. ii. 5. iv. 6-8. and Acts xx. 24.

4. "In the Epistle to the Hebrews there are interpretations of some passages of the Jewish Scriptures, which may properly be called St. Paul's, because they are to be found only in his writings. For example, Psalm ii. 7. "Thou art my Son: to-day I have begotten thee;" is applied to Jesus (Heb. i. 5.) just as St. Paul, in his discourse to the Jews in the synagogue of Antioch in Pisidia, applied the same passage of Scripture to him, (Acts xiii. 33.) In like manner, the explication of Psalm viii. 4. and of Psalm cx. 1. given by St. Paul, 1 Cor. xv. 25, 27., is found in Heb. ii. 7, 8. So also the explication of the covenant with Abraham, given Heb. vi. 14, 18., is no where found but in St. Paul's Epistle to the Galatians, (iii. 8, 9, 14, 18.)

5. "There are, in the Epistle to the Hebrews, doctrines which none of the inspired writers have mentioned, except Paul. In particular, the doctrines of the mediation and intercession of Christ, explained in Heb. iv. 15, 16. and vii. 22, 25. are no where found in the books of the New Testament, except in St. Paul's Epistles, (Rom. viii. 34. Gal. iii. 19, 20.) The title of Mediator, which is given to Jesus, (Heb. vii. 22. viii. 6. ix. 15. xii. 24.) is no where applied to Jesus except in St. Paul's Epistles, (1 Tim. ii. 5.) In like manner none of the inspired writers, except St. Paul, (Heb. viii. 1-4.) have informed us that Christ offered the sacrifice of himself in heaven; and that he did not exercise his priestly office on earth, but only in heaven.

6. "In the Epistle to the Hebrews, we find

such enlarged views of the divine dispensations respecting religion; such an extensive knowledge of the Jewish Scriptures, according to their ancient and true interpretation, which St. Paul, no doubt, learned from the celebrated doctor, under whose tuition he studied in his younger years at Jerusalem; such a deep insight also into the most recondite meanings of these Scriptures, and such admirable reasonings founded thereon, for the confirmation of the Gospel revelation, as, without disparagement to the other apostles, seem to have exceeded, not their natural abilities and education only, but even that degree of inspiration with which they were endowed. None of them but St. Paul, who was brought up at the feet of Gamaliel, and who profited in the Jewish religion and learning above many of his fellow-students, and who, in his riper years, was intimately acquainted with the learned men of his own nation (Acts ix. 1, 2, 14. xxvi. 4, 5.), and who was called to the apostleship by Christ himself, when for that purpose he appeared to him from heaven; nay, who was caught up by Christ into the third heaven; was equal to the subjects treated of in this most admirable Epistle." And, as Dr. Hales remarks, it is a masterly supplement to the Epistles to the Romans and Galatians, and also a luminous commentary on them; showing that all the legal dispensation was originally designed to be superseded by the new and better covenant of the Christian dispensation in a connected chain of argument, evincing the profoundest knowledge of both. The internal excellence of this Epistle, as connecting the Old Testament and the New in the most convincing and instructive manner, and elucidating both more fully than any other Epistle, or perhaps than all of them, places its divine inspiration beyond all doubt.

7. "The conclusion of this Epistle has a remarkable agreement with the conclusions of St. Paul's Epistles, in several respects. Compare Heb. xii. 18. with Rom. xv. 30. Eph. vi. 18, 19. Col. iv. 3. 1 Thess. v. 25. and 2 Thess. iii. 1.; Heb. xiii. 20, 21. with Rom. xv. 30-33. Eph. vi. 19-23. 1 Thess. v. 23. and 2 Thess. iii. 16. Heb. xiii. 24. with Rom. xvi. 1 Cor. xvi. 19-21. 2 Cor. xiii. 13. Phil. iv. 21, 22.; Heb. xiii. 25. with 2 Thess. iii. 18. Col. iv. 18. Eph. vi. 24. 1 Tim. vi. 21. 2 Tim. iv. 22. and Tit. iii. 15."

We may justly therefore conclude, with Carpzov, Whitby, Lardner, Macknight, Hales, Rosenmüller, Bengel, Bishop Tomline, and almost every other modern commentator, and biblical critic, that the weight of evidence, both internal and external, preponderates so greatly in favor of St. Paul, that we cannot but consider the Epistle to the Hebrews as written by that Apostle, and that the tradition preserved in the Church is correct; that this work is an inspired composition of the great Apostle of the Gentiles. It is acknowledged to be St. Paul's

production by the Apostle Peter, in his Second Epistle, (iii. 15, 16.); from which passage it is evident, that St. Peter had read all St. Paul's letters; and that St. Paul had written to those Christians to whom St. Peter was then writing, that is, to the believing Jews in general, (2 Pet. i. 1.); and to those of the dispersion mentioned in 1 Pet. i. 1.; and as there is no evidence to prove that this Epistle was lost, there is every reason to conclude that it must be that which is now inscribed to the Hebrews, both these Apostles having treated on the same subjects..

If, then, St. Paul, as we believe, was the author of this Epistle, the time when it was written may easily be determined, for the salutation from the saints in Italy (Heb. xiii. 24.), together with the Apostle's promise to see the Hebrews shortly, plainly intimates that his imprisonment was then terminated, or on the point of being so. It was therefore written from Italy, perhaps from Rome, soon after the Epistles to the Colossians, Ephesians, and Philemon, and not long before St. Paul left Italy, viz. at the end of A. D. 62, or early in 63. Of this opinion was Mill, Wetstein, Tillemont, Lardner, Macknight, and the great majority of critics. Dr. Lardner thinks it was probably written from Rome.

St. Paul's First Epistle to the Corinthians was written at Ephesus; nevertheless he says (chap. xvi. 19.) "The churches of Asia salute you." So now he might send salutations from the Christians of Italy, not excluding, but including, those at Rome, together with the rest throughout that country. The argument of L'Enfant and Beausobre, that St. Paul was not yet set at liberty, because he requested the prayers of the Hebrews, that he might be restored to them the sooner, appears to me not of any weight. Though St. Paul was no longer a prisoner, he might request the prayers of those to whom he had written, that he might have a prosperous journey to them, whom he was desirous to visit; and that all impediments of his intended journey might be removed; and many such there might be, though he was no longer under confinement. St. Paul was not a prisoner when he wrote his Epistle to the Romans, yet he was very fervent in his prayers to God, that he might have a prosperous journey, and come to them, (chap. i. 10.) For determining the time of this Epistle, it may be observed that, when the Apostle wrote the Epistle to the Philippians, the Colossians, and Philemon, he had hopes of deliverance. At the writing of all these Epistles, Timothy was present with him; but now he was absent, as plainly appears from chap. xiii. 23. This leads us to think that this Epistle was written after them. And it is not unlikely that the Apostle had now obtained that liberty which he expected when they were written.

Moreover, in the Epistle to the Philippians,

he speaks of sending Timothy to them, (chap. ii. 19, 23.) "But I trust in the Lord Jesus, to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. (Timothy, therefore, if sent, was to come back to the Apostle.) Him, therefore, I hope to send presently, so soon as I shall see how it will go with me."

It is probable that Timothy did go to the Philippians, soon after writing the above-mentioned Epistle, the Apostle having gained good assurance of being quite released from his confinement; and this Epistle to the Hebrews was written during the time of that absence, for it is said, Heb. xiii. 23., "Know ye that our brother Timothy is set at liberty, or has been sent abroad." The word is capable of that meaning, and it is a better and more likely meaning, because it suits the coherence. And I suppose that Timothy did soon come to the Apostle, and that they both sailed to Judæa, and after that went to Ephesus, where Timothy was left to reside with his peculiar charge.

Thus this Epistle was written at Rome, or in Italy, soon after St. Paul had been released from his confinement at Rome, in the beginning of the year 63. And I suppose it to be the last written of all St. Paul's Epistles which have come down to us, or of which we have any knowledge.

The occasion of writing this Epistle will be sufficiently apparent from an attentive review of its contents. The Jews did every thing in their power to withdraw their brethren, who had been converted, from the Christian faith. To persecutions and threats, they added arguments derived from the excellency of the Jewish religion. They regarded the Law of Moses as given by the ministration of angels; that Moses was far superior to Jesus of Nazareth, who suffered an ignominious death; that the public worship of God, instituted by their great legislator and prophet, was truly splendid, and worthy of Jehovah: while the Christians, on the contrary, had no established priesthood, no temple, no altars, no victims, &c.

These arguments, being both plausible and successful, and supported by the Doctors, Scribes, and Elders of Jerusalem, the Apostle, who was himself a doctor most learned in the Law, wrote this Epistle to prove that the same God who gave the former revelations of his will to the fathers of the Jewish nation, by his prophets, had in these last days spoken to all mankind by his Son; consequently that these revelations, emanating from the same divine source, could not possibly contradict each other. The Epistle may be considered as the key to the Old Testament, unlocking all its hidden mysteries, and may be divided into three separate heads. First, that which relates to the person of the Son of God, as it had described him in the Old Testament. Secondly, to show

that the religion of the Gospel is the same under both Testaments, being shadowed out in the Old. And thirdly, to prove that the Church of Israel was a figure of the Church of Christ.

NOTE 2.—PART XV.

THE word *αἰγλαία* signifies splendor in itself. The word *ἀπαύγασμα*, here used, is derived from it, and signifies the emitted, or proceeding splendor; or, as it is expressed in the Nicene Creed, "light of light." As the light proceeding from the sun, although of the same essence, is distinct from the sun, so there is one person of the Father, and another of the Son. The Son is of the Father alone, not made, nor created, but begotten; of the same essence, bearing the very impression of his substance.

NOTE 3.—PART XV.

THE Apostle here endeavours to prove that the Law did not rest in temporal promises, or as the seventh article expresses it, that "both in the Old and New Testament everlasting life was offered to mankind by Christ. Wherefore they are not to be heard, which feign, that the old fathers did look only for transitory promises." The Gospel was preached before to Abraham (Gal. iii. 8.), and the Israelites were called out of Egypt under Moses, to take possession of an unknown promised land; so are Christians, under the Gospel, called by Christ, the Law-giver of the New Testament, out of the Egypt of this world, that they may prepare for an unknown and heavenly country. The revealed will of God has been made manifest from the foundations of the world, the nature of man being unchanged, and Jesus Christ the same yesterday, to-day, and for ever. The histories of the eminent men of the Old Testament prefigured the divine life and character of the promised Messiah, and the chosen people of God illustrated in their history the warfare to which Christians are exposed, and the blessings of which they are made partakers in the Gospel.

NOTE 4.—PART XV.

ADAM CLARKE remarks, "the Law and the Word of God in general is repeatedly compared to a two-edged sword among the Jewish writers, *חרב שתי פיות*, 'the sword with two mouths.' By this sword the man himself lives, and by it he destroys his enemies." See also Schoetgen. In Ephesians vi. 17. the doctrine of the Gospel

is called “a Sword of the Spirit;” and in Revelation i. 16., the Word of God is spoken of as “a sharp two-edged Sword which went out from the mouth of Christ.” See Isaiah xi. 4. As the Apostle is representing throughout, that the Gospel was described by the Law, as a body is by its shadow, there is reason to suppose that in the expression here used, both the Old and New Testaments were included.

NOTE 5.—PART XV.

COMMENTATORS are much divided as to the signification of this verse, some supposing these bitter supplications of Christ to be offered to save him from lying under the power of death, from which fear he was delivered; or as some interpret it, he was heard for his piety: and others refer them (which appears to me the most correct opinion) to his agony in the garden. As the second Adam, I have already shown that the Devil, who had departed from Christ for a season, was then permitted to assault him with all the powers of darkness, and with the whole weight of temptation to which the human nature could be exposed. At this unconceivable spiritual agony and conflict, the weakness of man showed itself, and he earnestly prayed that this trial might be spared him; but as the representative of man, it was appointed for him to submit to that agony of spirit which sin without an atonement had passed on all mankind. As both temporal and spiritual death were pronounced on the fall of the first Adam, so did the second Adam, in accomplishing our redemption, suffer and triumph over both.—See notes 33, 34, part vi. p. 164, 165, 166.

NOTE 6.—PART XV.

THE Apostle is supposed in this analogy to refer to the great spiritual advantages enjoyed by the Jews, and to foretell as a punishment of their abuse of them, and their apostacy, the approaching destruction of their city and temple, which took place about seven years after—they were therefore “nigh unto cursing.”

NOTE 7.—PART XV.

FULFILLED seven years after, in the destruction of the temple and Jerusalem.

NOTE 8.—PART XV.

ST. CYRIL gives the following interpretation:—Although Christ is but one, yet he is under-

stood by us under a variety of forms—He is the tabernacle, on account of the human body in which he dwelt—He is the table, because he is our bread of life—He is the ark, which has the law of God enclosed within, because he is the word of the Father—He is the candlestick, because he is the spiritual light—He is the altar of incense, because he is the sweet-smelling odor in sanctification—He is the altar of burnt-offering, because he is the victim by death on the cross for the sins of the whole world.

Macknight observes on this subject—“By introducing these things into the inward tabernacle, which represented heaven, and by placing them in the manner described, the Holy Ghost may be supposed to have signified, that in heaven the knowledge and memory of the divine dispensations to mankind, and God’s interpositions in behalf of nations and individuals, will be preserved, and be the subject of devout contemplation, not only to the redeemed, but to the angelical hosts, represented by the cherubim overshadowing the mercy-seat.”—1 Pet. i. 12. Eph. iii. 10.

NOTE 9.—PART XV.

DODDRIDGE supposes that St. Paul here refers to the manifestation which God made of himself upon Mount Sion, as being milder than that upon Mount Sinai. “Sion,” he proceeds, “was the city of God. In the temple, which stood there, cherubim were the ornaments of the walls, both in the holy, and most holy place, to signify the presence of angels. There was a general assembly and congregation of the priests, which were substituted instead of the first born, of whose names catalogues were kept. There was God, a supreme Judge of controversies, giving forth his oracles. The high priest was the mediator between God and Israel (compare Luke i. 8–10.), and the blood of sprinkling was daily used.”

NOTE 10.—PART XV.

SOME commentators suppose that this passage refers to the approaching destruction of Jerusalem, and the abolition of the political and ecclesiastical constitution of the Jewish state—the one signified by the earth, the latter by heaven. Others, to the dissolution of all things, to the new heavens and earth—to the future state of glory. The Jewish state and worship are in all probability described by the prophets as the heavens, because they were established by God, and because the tabernacle, with its worship, were typical of heavenly things.—See the Dissertation of Lord Barrington.

ton, at the end of the *Essay on the Dispensations*.

*NOTE 21.—PART XV.

ON THE DATE AND OCCASION OF THE SECOND EPISTLE TO TIMOTHY.

THE Second Epistle to Timothy is peculiarly valuable to the Christian Church, on account of the singular contrast it affords between the persecuted, yet confident and happy Christian, and the ferocious, abandoned, and profligate Roman. Nero was at this time Emperor of Rome. Immediately before the burning of the city, he had offended and disgusted the Christians with those dreadful scenes of indescribable crime, which are related in the *Annals* of Tacitus. From these he proceeded to set fire to the city, then to persecute the Christians, and, possibly before the martyrdom of the apostles, to execute many of the most illustrious senators of Rome, for the conspiracy of Lucan, Seneca, and Piso. Many of the latter, indeed, met death with courage and serenity, though unblest with any certain hope of futurity. With the Christian only was found love and good-will to all mankind, and a patience and cheerfulness and triumph in the hour of death, as infinitely superior to the stoical calmness of a pagan, as the Christian martyr himself to the hero and the soldier. After such scenes this Epistle was probably written; and St. Paul expressed among them that sublime language of hope and exultation which compels every Christian to exclaim, "Let me die the death of the righteous, and let my latter end be like his"—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course: I have kept the faith. Henceforth there is laid up for me a crown of life."

It is, however, a matter of dispute, whether this Epistle was written during St. Paul's first or second confinement at Rome. Estius, Hammond, Lightfoot, and Lardner, think it was the confinement mentioned by St. Luke, for the two following reasons: first, it is evident from 2 Tim. iv. 11., that when St. Paul wrote this letter, St. Luke was with him. Wherefore, as St. Luke has spoken of no imprisonment of St. Paul at Rome, but the one with which his history of the Acts concludes, the learned men above mentioned infer, that this must be the imprisonment, during which the Apostle wrote his Second Epistle to Timothy. But the answer is, St. Luke did not propose in the Acts to give

a history of the life of any of the apostles, but an account of the first preaching and propagation of the Gospel. Wherefore, having related how the Gospel was published, first in Judæa by the apostles Peter, James, and John, and by the evangelists Stephen, Philip, and Barnabas; and then, in many heathen countries, by St. Paul, Barnabas, Silas, Timothy, and others; and by St. Paul, in his own hired house, during his two years' confinement at Rome; he ended his history at that period, as having finished his design. It is evident, therefore, although St. Luke has written nothing farther concerning St. Paul, this can be no proof that St. Paul's ministry and life ended then, or that St. Luke was ignorant of his after transactions; any more than his silence concerning St. Peter after the council of Jerusalem, is a proof that the ministry and life of this Apostle ended at that time; or that his silence concerning any particulars mentioned in St. Paul's Epistles, is a proof that these things did not happen, or, if they happened, that they were not known to St. Luke.

Secondly, it is said, that if this Epistle was written during an after imprisonment of St. Paul in Rome, Timothy must have been so old, that the Apostle could not with propriety have exhorted him to flee youthful lusts, (2 Tim. ii. 22.) But, it should be considered, that in the year 66, when the Apostle is supposed to have been a prisoner at Rome the second time, Timothy may have been only thirty-four years of age, which, both by the Greeks and Romans, was considered as youth.

These are the arguments on which the writers above mentioned have founded their opinion, that St. Paul wrote his Second Epistle to Timothy during his confinement at Rome, of which St. Luke has given an account in his history of the Acts. Other learned men hold, that the Apostle wrote this Epistle during a second imprisonment at Rome, and support their opinion by the following arguments:—

1. At the time the Apostle wrote this Epistle, he was closely imprisoned, as one guilty of a capital crime (2 Tim. ii. 9.) "I suffer evil (*μέχρη δεσμών*) unto bonds, as a malefactor." The heathen magistrates and priests, considering St. Paul as an atheist, because he denied the gods of the empire, very probably also supposing him to be one of the Christians who, they said, had set the city on fire, confined him in close prison, with his hands and feet in fetters, as a malefactor. His situation was very different during his first imprisonment. For then, (Acts xxviii. 30.) "he dwelt two whole years in his own hired house, and received all that came to him, (ver. 31.) preaching the kingdom of God, and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him." This mild treatment was probably owing to the favorable account

* Notes 11 to 20 are inserted in the Sections to which they belong, as filling up the Gospel History, of which no inspired records remain.

which Festus gave of him to the Emperor, (Acts xxv. 25. xxvi. 31.) and to what Julius the centurion, who brought him to Rome, said of him, when he delivered him to the officer appointed to receive the prisoners from the provinces—the centurion's esteem of St. Paul is mentioned Acts xxvii. 42, 43.

2. The Roman governors of Judæa, by whom St. Paul was tried for his life, declared at his trials, that no crime was alleged against him, but only holding his opinions, which his accusers said were contrary to their religion, (Acts xxv. 18, 19.) They likewise declared, that he had been guilty of no crime against the state, (Acts xxvi. 31.) Heresy, therefore, being the only crime laid to the Apostle's charge, and that circumstance being made known by the governor of Judæa to his judges at Rome, they must have had a very favorable opinion of his cause.

In the former Epistle the author confidently looked forward to his liberation from confinement, and his speedy departure from Rome. He tells the Philippians (chap. ii. 24.) "I trust in the Lord that I also myself shall come shortly." Philemon he bids to prepare for him a lodging; "for I trust," says he, "that through your prayers I shall be given unto you." (ver. 22.) In the Epistle before us he holds a language extremely different: "I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day," (chap. iv. 6–8.) Phil. i. 14. "Many of the brethren in the Lord, being assured in my bonds, have become much more bold to speak the word without fear." At this time also he had the service of many affectionate friends, such as St. Mark, Timothy, St. Luke, Tychicus, Aristarchus, and others mentioned Col. iv. 7, 10, 11, 12, 14. But when he wrote his Second Epistle to Timothy, his assistants were all so terrified by the rage of his accusers and judges, that not so much as one of them, nor any of the brethren in Rome, appeared with him when he made his first answer, (2 Tim. iv. 16.) And after that answer was made, all his assistants fled from the city, except St. Luke, (2 Tim. iv. 11.)

During the Apostle's confinement in Rome, of which St. Luke has given an account, Demas was with him (Philemon, ver. 24.), and Mark, as his fellow-laborers, (Col. iv. 10, 11. Philemon, ver. 24.) But when he wrote his Second Epistle to Timothy, Demas had forsaken him, having loved this present world, (2 Tim. iv. 10.) And Mark was absent; for the Apostle desired Timothy to bring Mark with him, (2 Tim. iv. 11.) From these circumstances, it is evident that the Epistle to the Colossians and to Philemon, and the Second to Timothy, were written by the Apostle during different confinements.

To invalidate these arguments, Lardner supposes, that on St. Paul's arrival from Judæa, he was shut up in close prison as a malefactor, and expected nothing but instant death. That being in the greatest danger, all his assistants, except St. Luke, forsook him, and fled for fear of their own lives; that in this state of despondency he wrote his Second Epistle to Timothy; that the emperor having heard his first defence, mentioned 2 Tim. iv. 16., entertained a favorable opinion of his cause, and by a written order, appointed him to be confined in the gentle manner described Acts xxviii. 16., so that afterwards his assistants returned; and that he preached the Gospel to all who came to him, and converted many.

Dr. Paley remarks, these particulars are all resolvable into one supposition, viz. that this Epistle was not written during St. Paul's first residence at Rome, but in some future imprisonment in that city. The Epistle touches upon names and circumstances connected with the date, and with the history of the first imprisonment, and mentioned in letters during his imprisonment, and so touches upon them, as to leave what is said of one consistent with what is said of others, and consistent also with what is said of them in different epistles.

It is supposed by the generality of commentators that Timothy was at Ephesus when this Epistle was addressed to him; but Michaelis^b is of opinion that Timothy was most probably in some part of Asia Minor, because the Apostle, towards the end of chapter i. mentions several persons resident in that country, and because Troas, where Timothy was to call (chap. iv. 18.) does not lie in the way from Ephesus to Rome, to which place Timothy was to make haste to come with the cloak, books, and parchments before winter, (chap. iv. 21.) These objections are removed by considering that the Apostle referred to the Asiatic Christians, who were then at Rome, and had professed a friendship for him, yet had in his affliction forsaken him. Onesiphorus, who so diligently sought out the Apostle in his close confinement at Rome, had before ministered to him at Ephesus (chap. i. 18.), and that he still continued a resident of that city is proved by chap. iv. 19., where his family are saluted, which is strong evidence in favor of Timothy being at this time at Ephesus. Hymenæus also, mentioned chap. ii. 17., was one of the Judaizers of Ephesus, (1 Tim. i. 19, 20.; compare also 1 Tim. i. 5, 6, 7. with 2 Tim. ii. 22., &c. and chap. iii. 6, 7, 8.); and when Timothy was desired to call at Troas, he was only directed to follow the same route which the Apostle had himself taken when he left Ephesus for Rome.—(See Acts xx. 1–5. 2 Cor. ii. 12.) Alexander the coppersmith, spoken of chap. iv. 14., is the same who is mentioned

^b Michaelis, vol. iv. p. 161–164.

Acts xix. 33., and again 1 Tim. i. 20.; and although some have supposed that the mischief the Apostle refers to occurred at Rome, it is much more probable he alludes to what had formerly taken place at Ephesus, (compare Acts xix. 33. 1 Tim. i. 20. with 2 Tim. iv. 14, 15.); and this supposition naturally accounts for St. Paul's caution. Timothy being at Ephesus furnishes us also with a reason why St. Paul, who so strongly enforces his instructions and regulations for the ordination of bishops and deacons in his First Epistle, does not mention the subject in this. Timothy having fully executed the Apostle's former orders in that Church, there was now no occasion for repeating them. Tychicus (chap. iv. 12.) is considered as the bearer of this Epistle, who was sent by St. Paul to Ephesus, for the purpose of releasing Timothy, (see also Titus iii. 12.)

From these observations we may conclude, with the general consent of the primitive Church, that St. Paul visited Rome and suffered imprisonment there at two different periods, and that his second imprisonment terminated in martyrdom. It is supposed that St. Paul went to Rome the second time from Crete about the year 65, on account of Nero's persecution of the Christians, whom he had accused of setting fire to Rome, for the purpose of strengthening and comforting them; and that he was beheaded by having his head cut off with a sword, which was the punishment inflicted on the freemen of Rome, while the others were given to the wild beasts^c, on the 29th of June, A. D. 66. A short time previous to his martyrdom this Epistle was written. To use the words of Dr. Benson, "He had hitherto travelled about to plant churches, where he had never been, or to revisit the churches which he had planted. He was now to enter upon another and a very different scene. But as he lived piously, he died bravely. When he was not permitted to act any more, his principal concern was not for himself, but for the true Christian doctrine after his dissolution. He, therefore, addressed Timothy with the air and solemnity of a dying father, enjoining him, as he ever expected to meet his great and glorious Judge in peace, to preach the pure Christian doctrine, with zeal and frequency, when he himself was laid in the silent dust, and should preach and direct him no more. And having devolved the work upon one, in whom he could so fully confide, he suffered martyrdom, during the power of Helius Cæsarianus (Nero being absent at Greece), the vilest prefect of the most tyrannical prince that ever lived. Imagine a pious father, under sentence of death for his piety and benevolence to mankind, writing to a dutiful and affectionate son, that he might see and embrace him again before he left the world—particularly that he might leave with him his

dying commands, and charge him to live and suffer as he had done—and you will have the frame of the apostle's mind during the whole of this Epistle."

NOTE 22.—PART XV.

ST. PAUL himself, a little before his death, has here clearly instituted a Gospel ministry. This was done by divine inspiration, and a succession of authorized teachers has perpetuated the true Gospel doctrine, from that time to the present period.

NOTE 23.—PART XV.

ON ST. PETER, AND ON THE DATE AND OCCASION OF HIS FIRST EPISTLE.

ST. PETER, the apostle, was born at Bethsaida in Upper Galilee. He was the son of Jonas, Jonah, or John, and was a fisherman upon the lake of Gennesareth, following in all probability the trade of his father. His call to the apostleship by our Saviour, with his brother Andrew, a disciple of John the Baptist, who heard him point out Jesus as the Lamb of God, is recorded by three of the Evangelists. Macknight observes, about that time Peter had left Bethsaida, and had gone to Capernaum, with his wife, who is thought to have been of that town. From Andrew's accompanying his brother thither, and living with him in the same house, it may be conjectured that their father was dead. With them Jesus also abode, after he took up his ordinary residence at Capernaum; for he seems to have been pleased with the disposition and manners of all the members of that family. Thus, as Lardner observes, it appears that before Peter became an apostle, he had a wife, was the head of a family, had a boat and nets, and a furnished house, and maintained himself by an honest occupation. (Matt. xix. 27.) The Apostle St. Paul seems to insinuate, that Peter's wife attended him in his travels, after our Lord's ascension, (1 Cor. ix. 5.) He was the most zealous of all the apostles, and was conspicuous for the strength of his faith. He was more forward than the rest of the disciples, and was the first to answer the questions put to them by our Saviour. On the confession of his faith (Matt. xvi. 13–16.) it is supposed by some that our Lord invested Peter with privileges and powers superior to the rest of his disciples; but the following clause, "Whatsoever thou shalt bind on earth, shall be bound in heaven," &c. mentions privileges, which are declared to belong to all the apostles. (Matt. xviii. 18. John xx. 21–23.) It cannot be said that the

^c Lactant. *de Mort. persecutorum*, c. 2. et Euseb. *Histor. Eccles.* l. 5. c. 1. edit. Reading, p. 207.

Church of Christ was built on Peter alone, for it is expressly asserted by divine revelation to have been built on the foundation of all the apostles and prophets, Jesus Christ himself being the chief corner-stone. Peter, in delivering his own sentiments, expressed those of all the apostles; and our Lord, in addressing his reply to Peter, intended that it should be equally extended to them all. Lardner remarks on the Canon, p. 102, that Cassian, supposing Peter to be older than Andrew, makes his age the ground of his precedence among the apostles; and that Jerome himself says, "The keys were given to all the apostles alike, and the Church was built on all of them equally. But for preventing dissension, precedence was given to one. And John might have been the person, but he was too young: and Peter was preferred on account of his age." The only peculiar distinction conferred on St. Peter was, that after the descent of the Holy Ghost he should be the first to declare the Gospel to the Jews, and then to the Gentiles. That he received no superior power of preëminence over the other disciples is evident from our Lord's declaration—"One is your master, even Christ, and all ye are brethren."

The First Epistle of Peter has been ever considered as authentic—it was referred to by Polycarp, Clemens Romanus, and the Martyrs of Lyons—it was acknowledged by Theophilus, bishop of Antioch, and quoted by Papias, Irenæus, Clemens Alexandrinus, and Tertullian. Commentators, both ancient and modern, are divided in opinion as to the description of persons to whom these Epistles of St. Peter were addressed. Eusebius, Jerome, Didymus of Alexandria argue that they were addressed to Jewish Christians, dispersed through the countries mentioned in the inscription. Beza, Grotius, Mill, Cave, Tillemont, have followed the same opinion. But others suppose it to have been written to Gentiles also. Bede, in his prologue to the Catholic Epistles, says, that St. Peter's Epistles were sent to such as were proselyted from heathenism to Judaism, and afterwards to the Christian religion. Wetstein supposes they were written to the Gentiles—Barrington and Benson, to the Proselytes of the Gate—Lardner, Estius, Whitby, Macknight, and Adam Clarke, that they were sent to all Christians in general, Jews and Gentiles, residing in Pontus, Galatia, Cappadocia, &c. That both the Epistles were sent to the same people is evident from 2 Peter iii. 1.; and it is also certain, that many things are mentioned in the First Epistle which can apply only to the Gentiles (chap. i. 14, 18, 20, 21. ii. 9, &c.) Compare with these expressions Rom. ix. 24, 25., where St. Paul is unquestionably speaking of Gentile converts. See also chap. iv. 3. It is also to be remarked, that those to whom the Apostle writes, principally consisted of the converts of St. Paul; as we are informed

in the Acts of the Apostles that St. Paul had been in Galatia, and the other countries mentioned in the inscription. St. Peter corroborates this, by observing (2 Peter iii. 15.) "that his beloved brother Paul had written unto them," referring, no doubt, to his Epistles to the Galatians, Ephesians, and Colossians, the greater part of whom were Gentile converts. The most probable conclusion appears to be, that St. Peter's two Epistles were sent to all Christians in general, living in those countries, the majority of whom had been converted by St. Paul from heathenism to Christianity.

The passages which are considered inconsistent with the supposition that this Epistle was written both to Gentiles and Jews, are found in chap. ii. 9. and ver. 12. The former contains the honorable appellations which were peculiarly appropriated to the Jewish people; but as the Gentiles were now to become God's chosen people as well as the Jews, these titles belonged equally to them. The latter passage refers only to the unbelieving Gentiles. See a similar passage, 1 Cor. x. 32.

It remains for us now to inquire from what place this Epistle was written; for on this point also commentators are much divided. From St. Peter's sending the salutations of the Church from Babylon, it is by many believed that he wrote his First Epistle from that place. Pearson, Mill, and Le Clerc are of opinion that the Apostle speaks of Babylon in Egypt. Erasmus, Drusius, Beza, Lightfoot, Basnage, Beausobre, Wetstein, Cave, and Benson, suppose he writes from Babylon in Assyria. But, according to Lardner, there is no mention made of any church or bishop at the Egyptian Babylon during the first four centuries; and the Assyrian Babylon was almost deserted in the time of the apostles. Cæcumenius, Bede, and other fathers, Grotius, Whitby, and the learned of the Romish communion, think that by Babylon Peter figuratively signified Rome. And this opinion is corroborated by the general testimony of antiquity, which, Dr. Lardner remarks, is of no small weight. Eusebius^d relates, on the authority of Clement of Alexandria, and Papias, bishop of Jerusalem, that St. Mark's Gospel was written at the request of Peter's hearers in Rome; and that "Peter makes mention of St. Mark in his first Epistle, which was written at Rome itself. And that he (Peter) signifies this, calling that city figuratively Babylon, in these words, 'the church which is at Babylon, elected jointly with you, saluteth you. And so doth Mark my son.'" This passage of Eusebius is transcribed by Jerome, who adds, positively, that Peter mentions this Mark in his First Epistle, figuratively denoting Rome by the name of Babylon; "the church which is at Babylon," &c. It is gener-

^d *Hist. Eccles.* lib. ii. c. 15.

ally thought that Peter and John (Rev. xvii. 18.) gave to Rome the name of Babylon, figuratively to signify, as it was not expedient to do so more openly, that it would resemble Babylon in its idolatry, and in its opposition to, and persecution of, the Church of God; and that, like Babylon, it will be utterly destroyed.

Silvanus, or Silas, the bearer, was "the faithful brother," or associate of St. Paul, in most of the churches which he had planted. And though he was not at Rome with the Apostle when he wrote his last Epistle to Timothy, in all probability he soon after returned, and might have been sent by St. Paul and Peter jointly, to confirm the churches in Asia Minor, &c. which he had assisted in planting. But Silvanus, St. Paul, and St. Peter had no connexion with Babylon, which lay beyond their district; and, therefore, they were not likely at any time to build upon another's foundation. It is supposed that the Gospel was preached in Persia, or Parthia, by the Apostle Thaddeus, or Jude, according to Cosmas; and Abulfaragi computes, that the ancient Syriac version of the New Testament was made in his time, and probably by his authority, for the use of the Oriental churches*.

The Jews were fond of mystical appellations, especially in their captivities; Edom was a frequent title for their heathen oppressors; and as they were first taken captive to Babylon, it is very probable that Rome, the principal scene of their second captivity, which so strongly resembled Babylon in her "abominations, her idolatries, and persecutions of the saints," should be denominated by the same title. And this supposition is confirmed by a similar expression in the Apocalypse, where the mystical application is unquestionable, (Rev. xiv. 8. xvi. 19. and xviii. 2, &c.) There is every reason to suppose (see Lardner) that John borrowed it from Peter; or rather, that both derived it by *inspiration*, from the prophecy of Isaiah, (xxi. 9.)

It is considered from the expression (chap. iii. 16.) as St. Peter had seen all St. Paul's Epistles when this was written, that the latter Apostle was dead; at least if St. Peter wrote from Rome, as is more generally supposed by the ancient Christian writers. For when St. Paul wrote his second letter to Timothy from Rome, a short time before his death, he did not mention the name of Peter, which he would not have omitted had he been in the city at that time. From which it is argued, that if St. Peter wrote his first Epistle from Rome, he must have done so after St. Paul's martyrdom, consequently not sooner than the year 66, or 67, about three years before the destruction of Jerusalem: for St. Paul was put to death in

the twelfth year of Nero, corresponding to A. D. 66; and we are told that when he wrote his Second Epistle, which was a short time after the first, he was old, and near his end, with the prospect of soon dying a martyr for the truth of Christianity. Had he been put to death, as Grotius supposes, after the destruction of Jerusalem, the authenticity of the Second Epistle is destroyed. His argument is founded on 2 Pet. iii. 12., which he interprets as referring to the end of the world, which was to follow, according to a prevalent opinion, the destruction of Jerusalem. But as the Apostle himself confutes this idea (chap. iii. 3.) it is not necessary further to discuss the question.

Macknight remarks, as the design of this Epistle is excellent, its execution, in the judgment of the best critics, does not fall short of its design. Ostervald says of the First Epistle of Peter, "it is one of the finest books of the New Testament:" and of the second, "that it is a most excellent Epistle, and is written with great strength and majesty." Erasmus's opinion of Peter's First Epistle is, "It is worthy the Prince of the Apostles, and full of apostolical dignity and authority." He adds, "It is (*verbis parca, sententiis differta*) sparing in words, but full of sense." Lardner observes that Peter's two Epistles, with his discourses on the Acts, and the multitudes who were converted by them, are monuments of a divine inspiration, and of the fulfilment of Christ's promise to Peter and Andrew, "Follow me, and I will make you fishers of men."

NOTE 24.—PART XV.

MACKNIGHT considers the salvation of Noah in the ark typical of baptism, in the three following particulars:—"1st. By building the ark, and by entering into it, Noah showed a strong faith in the promise of God concerning his preservation by the very water which was to destroy the antediluvians; so by giving ourselves to be buried, in the water of baptism, we show a like faith in God's promise, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead on the last day. 2d. As the preserving of Noah alive, during the nine months he was in the flood, is an emblem of the preservation of the souls of believers while in the state of the dead; so the preserving believers alive while buried in the waters of baptism, is a prefiguration of the same event. 3d. As the waters of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up till the waters were assuaged, and he went out of it, to live again on the earth; so baptism may be said to destroy the wicked and to save the righteous, as

* Lardner, 8vo. vol. v. p. 272, 4to. vol. iii. p. 55. Michaelis, vol. ii. p. 30.

it prefigures both these events: the death of the sinner it prefigures by the burying of the baptized persons in the water; and the salvation of the righteous, by raising the baptized person out of the water to lead a new life."

Macknight further observes, "that Noah gave the answer of a good conscience towards God (which was the baptism signified by the deluge), by entering into the ark, in the firm belief that God, according to his promise, would preserve him and his family—*Baptism*, understanding thereby the answer of a good conscience, *now saveth us also*, through the resurrection of Jesus Christ: because, if Christ had not risen, being an impostor, he could not have saved any one."—Macknight in loc. As Noah prepared the ark for believers, so Christ prepares his Church for Christians to conduct them in safety through the waves of this troublesome life, in which so many perish—and as Noah was preserved in the general destruction of sinners and the world, and brought into a new creation; so shall Christians, at the general judgment and dissolution of all things, be preserved, and admitted into a new state of being; carried safely with Jesus Christ through the waves of death, triumphing over them.

NOTE 25.—PART XV.

ON THE SECOND EPISTLE OF ST. PETER.

MANY doubts were entertained by the ancients whether St. Peter was really the author of this Epistle. Eusebius reckoned it among the *ἀντιλεγόμενα*, or books not generally received as canonical. Semler thinks the superior influence of that party in the Church which advocated the admission of the idolatrous Gentiles, prevented its general reception. This opinion requires confirmation. We have the most satisfactory evidence, as Mr. Horne has well observed, of its genuineness and authenticity.

This Epistle, as well as the former, although its genuineness, as has been already observed, was doubted by some of the ancients, expressly claims St. Peter as its author. At the same time it is proved that this, with the four other Catholic Epistles, not universally acknowledged as inspired writings, were very early known, and upon full and impartial inquiry, their authenticity was established beyond a possibility of doubt. There is a remarkable coincidence between this and the First Epistle of St. Peter; and the writer appeals to facts and circumstances which evidently refer to that Apostle. The writer styles himself Simon Peter, which is the Hebrew form of writing, a servant and an apostle of Jesus Christ. St. Luke has distinguished him by the same name (chap. v. 8.), and John has done so seventeen times in his Gospel, as Macknight observes, perhaps to

show that he was the author of the Epistle which begins "Symeon Peter, a servant and an apostle." The writer calls himself an apostle both in the inscription and chap. iii. 2.; and in ver. 15. of the same chapter, he calls St. Paul his beloved brother, and commends his Epistles as Scriptures, or Inspired Writings. He also declares that he was with Jesus at his transfiguration, and alludes to the prediction of our Saviour (John xxi. 19.) where Jesus foretold to St. Peter by what death he should glorify God. Some commentators have supposed that the First and Second Epistles of St. Peter were not written by the same person, because the style in which they are composed differs; but this difference seems confined only to the second chapter of the Second Epistle, the first and third chapters resembling the First Epistle—which circumstance would more naturally lead to the conclusion that the Second Epistle was written by two different authors, rather than that both the Epistles were. But this diversity of style is more easily accounted for by supposing that many expressions in the second chapter, which is distinguished from the others, were borrowed from the Gnostics, whose doctrines the Apostle was exposing and confuting. Thus, in 2 Pet. ii. 17., the Gnostics are called "clouds agitated by a tempest;" and we are informed that the Manicheans, who held many similar doctrines with the Gnostics, taught that there were five good and five bad elements, and that one of the latter was called "tempest." They speak also of darkness under the name of *ζόφος*, which word occurs several times in this chapter. The Epistle of St. Jude also abounds with unusual figurative expressions, which may be accounted for after the same manner. On the other hand, Macknight remarks, if the subjects treated of raise an author's indignation and abhorrence, he will use an acrimony of style expressive of these feelings. For the Apostle, whose love to his Master was great, and who had the feeding of Christ's sheep committed to him, regarding the false teachers as the most flagitious of men, wrote that chapter against them with a bitterness which he would not have used in correcting teachers who had erred through simplicity. The arguments of Grotius against the genuineness of this Epistle, on account of its difference of style and sentiments, are not worthy of notice, as he proposes, without the slightest authority, to expunge some words; and on no better grounds to consider others as interpolations.

Michaelis remarks, that the deluge, which is not a common subject in the apostolic epistles, is mentioned both in 1 Pet. iii. 20. and in 2 Pet. ii. 5.; and in both places the circumstance is noted, that eight persons only were saved, though in neither place does the subject require that the number should be particularly specified. The author of the First Epistle had read St. Paul's

Epistle to the Romans; and the author of the Second Epistle speaks in express terms (chap. iii. 15, 16.) of the Epistles of St. Paul. Now, no other writer of the New Testament has quoted from the New Testament; consequently we have in these Epistles a criterion from which we may judge that they were written by the same author.

From chap. i. 14., it is evident that this Epistle was written a short time before St. Peter's death. It appears to have been written from Rome likewise, not long after his first. For, as Lardner (Can. iii. p. 253,) observes, "It is not unlikely, that soon after the Apostle had sent away Silvanus with the first Epistle, some came from those countries to Rome, where there was a frequent and general resort from all parts, bringing him an account of the state of religion among them, which induced St. Peter to write a second epistle, for the establishment of the Christians, among whom he had labored; and he might well hope, his last dying testimony to the doctrines which he had received from Christ, and had taught for many years with unshaken steadfastness, would be of great weight with them." It was evidently written under the impression of soon dying a martyr for the truth he had maintained; and ecclesiastical history informs us that the Apostle finished his course by being crucified with his head downwards, in the year 68, the fourteenth of the Emperor Nero.

The Second Epistle was written to the same communities as the first—to the whole of the Christian brethren dispersed in the countries mentioned in the inscription of the former epistle. (Compare 1 Peter i. with 2 Peter iii. 1.) Its design was the same, to comfort them under their persecution, by the most powerful arguments and considerations. I shall conclude by observing, in the words of Dr. Macknight, that "in speaking of the matters contained in the Second Epistle of St. Peter, I must not omit observing, that in it, as in the First Epistle, there are discoveries of some important facts and circumstances, not mentioned at all, or not mentioned so plainly, by the other inspired writers. Such as, 1. That our Lord was transfigured for the purpose of exhibiting not only a proof of his greatness and power, as the Son of God, and Judge of the world, but an example of the glory in which he will come to judgment; an example also of his power to transform our corruptible mortal bodies at the resurrection, into the likeness of his own glorious body, as it appeared in the transfiguration. 2. That the destruction of the cities of the plain by fire, was intended to be an example of that destruction by fire from the presence of the Lord, which will be inflicted on the wicked after judgment. (Compare Jude, verse 7.) 3. That in the last age of the world scoffers will arise, who, from the stability of the present

mundane system, will argue that the world hath existed as we see it from eternity, and that it will continue for ever. 4. That after the judgment, this earth, with its atmosphere, shall be set on fire, and burning furiously, the elements shall be melted, and the earth, with all the works of God, and man thereon, shall be utterly destroyed. That after the present heaven and earth are burnt, a new heaven and a new earth shall appear, into which, according to God's promise, the righteous shall be carried, there to live in unspeakable happiness; an event which St. Peter himself, in his discourse to the Jews (Acts iii. 21.), hath termed 'the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'"

These supernatural discoveries could only have been revealed by the Spirit of God—by an Apostle really inspired as St. Peter declares himself to have been. The strong internal evidence, therefore, of this Epistle, must of itself be sufficient to prove its authenticity.

From the whole tenor of the Epistle it is evident the Apostle is confuting the dangerous errors of those who perverted the doctrine of justification by free grace through faith, without the works of the Law, so as to make it a pretence for gratifying the lusts of the flesh without restraint. The false teachers endeavoured to persuade their disciples that Christ had purchased for them the liberty to indulge all their passions and appetites. And in order to circulate their impious doctrines, they arrogated to themselves authority and illumination superior to that of Christ, or of his apostles.—See Dr. Macknight and other commentators.

NOTE 26.—PART XV.

SINCE we are told (1 Cor. xv. 24.) that after the judgment Christ will deliver up the kingdom to his Father, the everlasting kingdom here referred to, signifies the kingdom which Christ erected by what he did in the flesh, and which by the government which he now exercises, he will at length fully establish. This kingdom will continue after he has delivered it up to his Father throughout all eternity, when God will be all in all.—See Macknight in loc.

NOTE 27.—PART XV.

ON THE ATTESTATION GIVEN TO THE DIVINE MISSION OF OUR LORD AT HIS BAPTISM.

IN a note on our Lord's baptism, I mentioned a treatise of Danzius, printed in Meuschen, *Nov. Testamentum ex Talmude*. In this dis-

sertation Danzius labors to show that the circumstances attending the baptism of Christ, which he considers as his initiation to his ministry, were not less convincing than those which accompanied the promulgation of the Law on the mount, and attested the divine commission of Moses. The Jews are fond of contrasting the obscure beginning of Christianity with the splendid beginning of their own religion. The thunders and lightnings, the fire on the mount, and the voice of Jehovah, were witnessed by the whole nation assembled round Mount Sinai, whereas, say they, what attended the initiation of Christ was comparatively done in a corner.

St. John alone, it is said, heard the voice from heaven, and saw the Spirit descending in the form of a dove. To this Danzius replies, that although the divine attestations in favor of Christ were not attended with those circumstances of terror amidst which the Law was promulgated on Mount Sinai, yet they were not less solemn and convincing; that it is not true that only John beheld them, for they were beheld also by the assembled multitude, who had just been baptized.

The reason why the circumstances of terror were omitted, was the express promise of God, that when he should send them a prophet like unto Moses, he would remember their request, in which they begged that they might not again hear the voice of God, nor see that great fire any more, lest they should die, (Deut. xviii. 15. &c.)

If, however, it should be here objected, that Christians assert the voice of God to have been heard at Christ's baptism, Danzius replies, the voice heard on this occasion was "minimè quidem terribilis et horrida: non tamen tenuis et remissa nimis; sed cum jucunditate quâdam, terrori verborum conveniente, *satis sonora et penetrans*," p. 348, § 23.

The miraculous appearances at Christ's baptism, Danzius asserts, excluded all doubt, even more strongly than those on the Mount; for on this latter occasion the people were at a distance, and restrained by boundaries, while on the former there was no such restraint, some of the crowd being near enough to be in actual contact with Christ himself.

To prove that a multitude was present at Christ's baptism, and was not only present, but heard the voice and saw the glorious light and the Spirit descending, it is necessary to compare the accounts given by the four Evangelists.

That multitudes were present at the time will be readily granted, from the expression used by St. Luke—*ἐν τῷ βαπτισθῆναι ἁπαντα τὸν λαόν*. That they also saw the miraculous appearances and heard the voice, are not so immediately apparent, as it not expressly asserted by any of

the Evangelists, but must be inferred by carefully comparing their several accounts. Indeed, one strong argument may be drawn from the nature of the case; as it is doubtless reasonable to suppose that all this was done to convince the people of the divine commission of the person whom they had just seen baptized.

The account of St. Luke is couched in such words as exclude no one from participation in the sight; because he ascribes it to no one in particular, but only recounts the wonderful appearances, and it is natural to suppose that he means they were witnessed by all present. The words of St. Matthew may, without difficulty, bear the same meaning. The words of St. Mark alone contain a difficulty. He uses the singular verb *εἶδε*, and connects it with the foregoing verb *ἐβαπτίσθη*, by the particle *καί*, whence, according to the rules of grammar, the subject of *εἶδε*, is the same with that of *ἐβαπτίσθη*. Which being admitted, it follows that Jesus alone saw these miraculous sights. To this it is replied, that *καί* is here used as the Hebrew *ו*, which is often used between two words, having different subjects, of which the latter is not expressed in the nominative case. The subject of *εἶδε*, then, may be John. The following words favor this explanation, for we find *ἐπ' αὐτόν*, and not *ἐφ' ἑαυτόν*, or *ἐφ' αὐτόν* as it should be if Jesus were the subject of *εἶδε*. But Danzius is inclined to carry this still further—"We are not told (says he) that *Jesus vidit*, or *Johannes vidit*, but '*ascendens e flumine vidit*;' now it is certain that not only Jesus went up, or John alone with him, but all the people who had been just baptized; why, then, may not *ἀναβαδόντων* be taken distributively or collectively? so as to mean that *ἅπας ὁ λαός, universus ille populus ascendens vidit fissos cælos*," &c.?

For an answer to an objection which may be drawn from these words of Christ (John v. 37.), "Ye have never heard the Father's voice," I have omitted to notice the very tedious inquiry about the *בְּת קוֹל*, as I have already discussed this point.

NOTE 28.—PART XV.

NOT any prophecy of Scripture is of self-interpretation, or is its own interpreter, because the Scripture prophecies are not detached predictions of separate, independent events, but are united in a regular and entire system, all terminating in one great object—the promulgation of the Gospel, and the complete establishment of the Messiah's kingdom.—Horsley's *Sermons*, vol. ii. p. 13-16.

NOTE 29.—PART XV.

ON THE EPISTLE OF ST. JUDE.

JUDE, or Judas, the writer of this Epistle, is considered by the generality of commentators to be the apostle of that name mentioned in the catalogue of the apostles given by St. Luke, chap. vi. 14, 15. and in Acts i. 13., and by St. Matthew, chap. x. 3., and Mark iii. 18., as Lebbeus and Thaddeus; from whence it is naturally inferred, as the Evangelists unite in confining the number of the apostles to twelve, that Jude, Lebbeus, and Thaddeus, was the same person, known by these different names. As he expressly declares himself to have been the brother of James, he may have borne the same relation to our Lord as James did. His call to the apostleship is recorded by St. Luke, chap. vi. 13., and he is mentioned also by John, xiv. 21–23. Therefore, as the promise contained in this passage implies, as an apostle, he was endowed with the spiritual gifts of the Holy Ghost, Christ through the Spirit dwelling with him.

Lardner supposes that James was originally an husbandman, from the expression in the Apostolical Constitutions, “Some of us are fishermen, others tentmakers, others husbandmen.” He conjectures that the latter part of the sentence peculiarly referred to St. Paul and St. Jude; which supposition is further corroborated by Hegesippus, as quoted by Eusebius, who asserts, “That when Domitian made inquiries after the posterity of David, some grandsons of Jude, called the Lord’s brother, were brought before him. Being asked concerning their possessions and substance, they assured him that they had only so many acres of land, out of the improvement of which they both paid him tribute, and maintained themselves with their own hard labor. The truth of what they said was confirmed by the callousness of their hands.” From which account, if it may be relied upon, it necessarily follows that this Apostle was married, and had children. Jerome, in his *Commentary* on Matthew x. 35., says, “That the Apostle Thaddeus, called by the Evangelist Luke, Judas the brother of James, was sent to Edessa, to Abgarus, king of Osroëne.” And Eusebius (*Eccl. Hist.* l. i. c. 13.) says, that Thomas, one of the twelve, sent to Edessa, Thaddeus, one of Christ’s seventy disciples, to preach the Gospel in those countries.

The canonical authority of this Epistle has been disputed, particularly because the Apostle is supposed to have quoted the apocryphal book of Enoch. To which objection it is replied, there is no good evidence that in Jude’s time there was any book extant entitled *Enoch* or *Enoch’s Prophecy*. The book that existed in the second and third centuries of that name is

generally supposed to have been composed on the mention of this prophecy by Jude, and was consequently always regarded as a forgery. We cannot conclude, from the reference made by Jude, that such a book necessarily existed. For throughout the apostolical writings, there are many facts alluded to which are not related in the Jewish Scripture:—the sin and punishment of the evil angels, 2 Peter ii. 4.; Noah’s preaching righteousness to the people before the flood, 2 Peter ii. 5.; Abraham’s seeing Christ’s day, and being glad, as declared by Christ himself, John viii. 56.; Lot’s vexation at the iniquity of the Sodomites, 2 Peter ii. 7.; the emblematical purpose of the slaying of the Egyptians by Moses, Acts vii. 25.; the names of Pharaoh’s magicians, 2 Tim. iii. 8.; Moses’ exclamation on the mount, Heb. xii. 21.; with many others; which things seem to prove, beyond a doubt, that the inspired writers of the Old Testament did not record *all* the revelations made to them by God any more than they related every event in the lives of those persons whose histories they have written. Some explication was given with the revelation, which, being of the greatest importance, was transmitted by uninterrupted tradition from father to son; and the Spirit of God taught the apostles to discern those which were authentic. Macknight observes, “The Spirit of God, who inspired the evangelists and apostles, may have directed them to mention these traditions in their writings, and to allude to them, to make us sensible that many important matters, anciently made known by revelation, have been preserved by tradition. And more especially, that the persuasion which history assureth us hath prevailed in all ages and countries from the most early times, concerning the placability of the Deity, the acceptableness of sacrifice, the existence of the soul after death, the resurrection of the body, the rewards and punishments of the life to come, with other matters of a like kind, was founded on revelations concerning these things, which were made to mankind in the first age, and handed down by tradition. The truth is, these things being matters which, by the utmost efforts of their natural faculties, men could not discover, the knowledge and belief of them, which prevailed among all nations, whether barbarous or civilized, cannot be accounted for, except on the supposition of their having been originally discovered by revelation, and dispersed among all nations by tradition. Wherefore, in no age or country, have mankind been left entirely to the guidance of the light of nature, but have enjoyed the benefit of revelation in a greater or in a less degree.”

But granting that Jude really quoted from the book under consideration, it no more proves that he was not an inspired writer, than that St. Paul was not one, because he makes use of the

heathen poets, Menander and Epemenides, 1 Cor. xv. 33.; Titus i. 12. Neither do such allusions establish the credibility or correctness of the whole work, but of that part only which they immediately employ. The preceding observations apply with equal force to ver. 9, in which the Apostle is supposed to cite an apocryphal relation, or tradition, concerning the Archangel Michael disputing with Satan for the body of Moses. This is, by some writers, referred to a book called the "Assumption, or Ascension of Christ," which in all probability was a forgery much later than the time of Jude; but Drs. Lardner and Macknight think it much more credible that the Apostle alludes to the vision in Zech. iii. 1-3. In further illustration of this verse, we may remark, that it was a Jewish maxim, that "it is not lawful for man to prefer ignominious reproaches, even against wicked spirits." Might not the Apostle, then, have used it merely as a popular illustration, without vouching for the fact, of that sober and wholesome doctrine, "not to speak evil of dignities," from the example of an archangel who did not venture to rail even at Satan, but meekly said, "The Lord rebuke thee?"

The Epistle itself was acknowledged, and generally received, as soon as it was fully ascertained to have been written by the Apostle Jude, the brother of James, and cousin-german of our Lord. It is found in all the ancient catalogues of the sacred writings of the New Testament; it is considered genuine by Clement of Alexandria, and is quoted as St. Jude's production by Tertullian, by Origen, and by the greater part of the ancients mentioned by Eusebius. See Lardner's works, 4to. vol. iii. p. 440-443. Its authenticity is confirmed by the subjects discussed in it, which are in every respect suitable to the character of an apostle of Jesus Christ; and, as Dr. Macknight truly observes, there is no error taught, no evil practice enjoined, for the sake of which any impostor could be induced to impose a forgery of this kind upon the world.

The other objection to the authenticity of this Epistle arises from the omission of the word *apostle*. The writer calls himself the servant of Jesus Christ, and brother of our Lord; probably from a desire to show at once that he was a different person from Judas Iscariot. For if he had styled himself *an apostle* simply, he would not have been distinguished from that traitor; and, as the brother of James, he has fully established his claims to the apostleship, and his relationship to our Lord. James (chap. i. 1.) has also used the same manner of expression; so likewise has St. Paul, in his inscription to the Philippians. And the word *apostle* is omitted by the latter in his Epistle to Philemon, and in his Epistle to the Thessalonians; and St. John, in his Epistles,

does not use the word *apostle*, nor make any mention of his own name. Yet no one, on this account, has supposed that these Epistles are not genuine.

Commentators differ as to the persons to whom this Epistle was addressed. Estius and Witsius suppose that St. Jude wrote to Christians every where, but more especially to the converted Jews. Dr. Hammond, that the Epistle was addressed to Jewish Christians, with the design of cautioning them against the errors of the Gnostics. Dr. Benson, that it was written to Jewish believers, particularly to those of the western dispersion. But from the inscription (Jude 3.), Drs. Lardner and Macknight, Bishop Tomline, and Dr. A. Clarke, concur in thinking that it was written to all, without distinction, who had embraced the Gospel. The only reason, Dr. Macknight remarks, which has induced commentators to suppose that Jude wrote to the Jewish believers alone, is, that he makes use of arguments and examples taken from the sacred books of the Jews. But St. Paul, we have seen, followed the same course when writing to the Gentiles; and both apostles did so with propriety, not only because all who embraced the Gospel acknowledged the authority of the Jewish Scriptures, but also because it was of the greatest importance to make the Gentiles sensible that the Gospel was in perfect unison with the ancient revelation.

It is generally supposed, from the internal evidence of this Epistle, that it must have been written after St. Peter's Second Epistle. Estius and Witsius consider that it was written in the latter part of the apostolical age. Œcumenius is of opinion that Jude (ver. 17.) alludes to Peter in his Second Epistle, and Paul in almost all his Epistles; from which he infers, that Jude wrote late after the decease of the apostles. Dr. Mill fixes its date to the year 90, principally because the false teachers, whom St. Peter describes as yet to come, are mentioned by Jude as already come. But on a comparison of this Epistle with the Second of St. Peter, there does not appear to be such a remarkable difference in their phraseology, as will be sufficient to prove that St. Jude wrote his Epistle so long after St. Peter's Second Epistle, as Dr. Mill supposed; though it proves, as most critics agree, that it was written after the latter. The very great coincidence in sentiment and style between these two Epistles renders it likely that they were written about the same time; and, since we have seen that the Second Epistle of St. Peter was in all probability written early in A. D. 65, we are induced, with Lardner, to place it towards the close of the same year, or perhaps in A. D. 66. Bishop Tomline, however, dates it in A. D. 70; Beausobre and L'Enfant, between A. D. 70 and 75; and Dodwell and Dr. Cave, in 71 or 72.

There is a striking similarity between this

Epistle and that of the second chapter of the Second Epistle of St. Peter; which Estius and Benson account for by supposing that Jude wrote it after he had seen that of St. Peter, sometimes copying his very words; compare 2 Pet. iii. 3. with Jude, ver. 17, 18. Macknight is also of this opinion, and remarks upon it, "The Spirit may have directed Jude to write upon the same subject with Peter, and even in the words which Peter used, to give the greater authority to both Epistles; and that the condemnation of the false teachers, and the exhortations which the two apostles addressed to the faithful in their time, might have the more weight with them, and with Christians in succeeding ages, when they found these things delivered by both, precisely in the same terms."

Lardner conjectures on the contrary, and perhaps with greater probability, (*Canon*, vol. iii. p. 353.) "It seems very unlikely that St. Jude should write so similar an Epistle, if he had not seen Peter's. In that case, St. Jude would not have thought it needful for him to write at all. If he had formed a design of writing, and had met with an Epistle of one of the Apostle's very suitable to his own thoughts and intentions, I think he would have forborne to write. Indeed, the great agreement in subject and design, between these two Epistles, affords a strong argument that they were writ about the same time."

NOTE 30.—PART XV.

ARCHBISHOP TILLOTSON^a supposes that this difficult passage is illustrated by Deut. xxxiv. 6. He conjectures that Michael was employed by God secretly to bury the body of Moses, to defeat the malignant purpose of the Devil, who, could he have discovered to the Jews where Moses was interred, would have encouraged them to pay idolatrous honors to his remains, and they might have made him an occasion of idolatry after his death who had been so great an enemy to it in his lifetime. Beza and Estius are of the same opinion.

Macknight refers it to the vision of Zech. iii. 1., where the same words are used; he observes, "In Daniel's prophecy (chap. x. 13–21. and xii. 1.) Michael is spoken of as one of the chief angels who took care of the Israelites as a nation. He may, therefore, have been the angel of the Lord before whom Joshua the high priest is said to have stood, 'Satan being at his right hand to resist him;' namely, in his design of restoring the Jewish Church and state (which is typified in this chapter), called by Jude 'the body of Moses,' just as the Christian Church is called by St. Paul, 'the body of Christ.' Zechariah adds 'and the Lord,' that is, the angel

of the Lord, as is plain from ver. 1., 'said unto Satan, The Lord rebuke thee, O Satan! even the Lord that hath chosen Jerusalem, rebuke thee!'" Adam Clarke considers this as the most likely interpretation of the passage; and it will appear, he continues, the more probable, when it is considered that among the Hebrews the word "body" is often used for a thing itself; so in Rom. vi. 6., *σῶμα τῆς ἁμαρτίας*, "the body of sin," signifies sin itself; so the body of Moses may signify Moses himself; or that in which he was particularly concerned, viz. his institutes, religion, &c. It may be added, that the Jews consider Michael and Samuel, one as the *friend*, the other as the *enemy*, of Israel. Samuel is their *accuser*, Michael their *advocate*. And as Michael is represented (Dan. xii. 1.) standing up in defence of the children of Israel; and again, in Rev. xii. 7. as fighting against the dragon (called ver. 9., the Devil and Satan) and his angels. Whatever interpretation we give to the passage, it is only rational to infer a continued and persevering opposition is made by the great adversary of man to frustrate the plans of Omnipotence for their salvation; and that heavenly spirits protect and minister to the children of light and preserve them from the powers of evil, and the children of darkness.

NOTE 31.—PART XV.

JONES, in his *Figurative Language*, p. 158, has the following observations on this passage: "The Church that went from Egypt to Canaan gives us an example of every thing that can happen to the Christian Church, from the beginning of it even to the end of the world. The same evil which happened in the Church of Moses was found in the Church of Christ. Corah and his company had no dispute about the object or form of divine worship; they questioned none of the doctrines of the Law; they rose up against the persons of Moses and Aaron, that is, against the civil and ecclesiastical authority; contending that themselves and the congregation had an equal right; that Moses and Aaron had taken too much upon themselves; and, by exercising an usurped authority, were abusing and making fools of the people. This was their sin, and they maintained it to the last, and perished in it. It was the dispute of popular power against divine authority; and wherever the like pretensions are avowed by Christians, and the same arguments used in support of them, there we see the *gainsaying of Corah*."

NOTE 32.—PART XV.

DR. DODDRIDGE remarks on this verse—"Mr. Blackwall (*Sacr. Class.* vol. i. p. 164.), has shown

^a Vol. ii. p. 158.

by adequate authorities, that *προεφητεύσε τοῖς τοῖς* may be rendered *prophesied against these* (see ver. 4.) Some have thought the *coming of the Lord* here mentioned, was his coming attended with *angels*, to bring on the *deluge*. If it refers to his coming to the *universal judgment*, it is a most remarkable testimony to a *future state*; not indeed in the Mosaic economy, but previous to it. And perhaps Moses omitting this (as I think it almost certain he knew it) is to be resolved into the restriction under which he wrote, agreeably to the principles which the learned Dr. Warburton has so largely stated in his *Divine Legation*," &c.

*NOTE 35.—PART XV.

ON THE DESIGN AND PLAN OF THE APOCALYPSE.

"THE testimony of Jesus is the spirit of prophecy." After the deluge, and before the corruption of man became again universal, the receiving of the divine influence by the spirit of prophecy was common to the heads of the patriarchal families; and when the descendants of Abraham were set apart from the rest of the nations, to preserve the knowledge of the true God, a continued succession of prophets, from the time of Abraham to Malachi, predicted, with gradually increasing clearness, the minutest events of the life, death, and sufferings of Christ, and the fortunes and enlargement of the visible Church, in a manner which, to the ancient Jews themselves, must frequently have appeared contradictory and incomprehensible.

As the same contest between good and evil, which commenced with the fall of man, is still proceeding in the world, the observer of the plans of divine wisdom might naturally infer, that the same testimony of Jesus would in some manner be continued. The office of the ancient prophets was twofold: they were the instructors and preachers to the people, and they were empowered to work miracles, or to foretell future events, to demonstrate the divine authority of their mission: and, as the probability of the distant fulfilment of their predictions was not uniformly effectual with the multitude, they predicted circumstances which should take place within a short time, and thus left the people without excuse if they longer rejected the divine annunciation of distant predicted events. The Christian Church was provided with a succession of prophets in the first of these offices, but of the second it is left entirely destitute. No man has appeared in the Christian Church, since the death of the last of the Apostles, who has been able cer-

tainly to predict the future; and yet the two former dispensations abounded with this proof of the divine origin of the one true religion. It does not seem probable that the best, and perhaps the last Dispensation, should be thus deprived of one important branch of evidence, unless some adequate substitute were provided in its room; and we know of no other than the Book of the Apocalypse, which we might therefore infer, would abound with predictions to be gradually fulfilled, even if we had not been informed that it was a volume of prophecies. We are justified, therefore, in considering this book, with Lowman, Clarke, and others, as designed to supply the place of that continued succession of prophets, which demonstrated the continued providence of God to the Jewish and patriarchal churches.

The superiority of prophecy over miracles, as an evidence of Christianity, has been asserted by Bishop Warburton, and by many learned writers, as a continually increasing evidence. The great peculiarity of the prophecies of the Old Testament, is their gradual development of the system of truth, as the world was able to bear it. The first prophecy of the seed of the woman, that is, of some one family of the descendants of Eve, was less definite than those which predicted in their order that he should descend from Abraham, from Isaac rather than from Esau; from Judah, than from the other patriarchs; from David, and so on till the annunciation of Malachi, that the Lord whom they sought should come while the second temple was standing. Another peculiarity was, that the ancient prophets announced, in very general terms, in the boldest and most figurative language, various events which have never yet taken place, relative to some more glorious state of the Church, the punishment and overthrow of its enemies, the final restoration of the Jews, and the universal establishment of happiness and innocence among mankind. If we are justified in expecting a book of prophecy, in the place of a succession of prophets, in the Christian Church, we may anticipate also the clearer prediction of the same events, and their gradual development.

The majority of commentators on the Apocalypse generally acted on these principles of interpretation. They discover in this book certain predictions of events which were fulfilled soon after they were announced; they trace in the history of later years various coincidences, which so fully agree with various parts of the Apocalypse, that they are justly entitled to consider them as the fulfilment of its prophecies; and by thus tracing the one God of Revelation through the clouds of the dark ages, through the storms of revolutions and wars, through the mighty convulsions which at various periods have agitated the world, their interpretations, even when they are most con-

* Notes 33 and 34 are inserted in the text.

tradiictory, when they venture to speculate concerning the future, are founded on so much undoubted truth, that they have materially confirmed the wavering faith of thousands. Clouds and darkness must cover the brightness of the throne of God, till it shall please him to enable us to bear the brighter beams of his glory. In the mean time we trace his footsteps in the sea of the Gentile world, his path in the mighty waters of the ambition and clashing passions of man. We rejoice to anticipate the day when the bondage of Rome, which would perpetuate the intellectual and spiritual slavery of man, shall be overthrown, and the dayspring of united knowledge and holiness bless the world.

Among other predictions of the future glory of the Jewish Church, which shall be fulfilled in the latter ages of the world, and the subject of which we might expect to meet with in the Apocalypse, we may observe the following:—

1. The Jewish Church shall possess its own land, Jer. iii. 18–23. Ezek. xxxvii. 21, 22. Amos ix. 14, 15.

2. It shall possess all the earth, Obad. comm. xv. 19, 20. Jer. xxxi. 38–40. Isa. xxvii. 12. and lxv. 10.

3. It shall dwell secure, Isa. lx. 18. Hosea ii. 18.

4. And that for ever, Ezek. xxxvii. 25. Amos ix. 15.

5. The land shall be more fertile than ever, Ezek. xxxvii. 35. Hosea ii. 21, 22. Joel iii. 18. Amos ix. 13. Zech. xiv. 10.

6. It shall have more inhabitants, Isa. xlix. 19–21. Ezek. xxxiv. 31. and xxxvi. 37, 38.

7. It shall be one united and perfect kingdom, Ezek. xxxvii. 22–24. Hosea i. 11.

8. Uniformly flourishing, Dan. vii. 27.

9. The Church shall be eminent and illustrious, Isa. iv. 16 and xxiv. 23. and lx. 1, 2. Dan. xii. 3. Jer. iii. 16, 17. Joel iii. 19, 20.

10. And this as to its external form, Isa. xxiv. 23. and xxx. 26. and lx. 20. and lxii. 1–4. Zech. xiv. 6, 7.

11. Free from all unholiness, Joel iii. 17. Zech. xiv. 20, 21.

12. Sincere and pure in its doctrine, Ezek. xxxvii. 23. Hosea ii. 16, 17. and xiv. 8. Zech. xiii. 2, 3.

And this representation of the universal Church is depicted in the Apocalypse in the most vivid colors.

Rosenmüller has drawn up, in a general manner, the opinions of those commentators who have interpreted the Apocalypse on the principles now laid down.

Those who consider the Apocalypse as a prophecy and scenical exhibition of what shall happen to the Christian Church to the end of the world, lay down as a proposition, which comprises the subject of the whole book:—The contest of Christ with his enemies, and his final victory and triumph over them. See 1 Cor. xv.

25. Matt. xxiv. Mark xiii. Luke xxi.; but what is but briefly hinted in these Scriptures, is detailed at large in the Apocalypse, and represented by various images nearly in the following order:—

1. The decrees of Divine Providence concerning what is to come are declared to John.

2. The manner in which these decrees shall be executed is painted in the most vivid colors.

3. Then follow thanksgiving to God, the Ruler and Governor of all things, for these manifestations of his power, wisdom, and goodness.

After the exordium, and the seven epistles to the seven Churches of Asia Minor, to whose angels, or bishops, the book seems to be dedicated (chap. i. ii. iii.), the scene of the visions is opened in heaven, full of majesty, and John receives a promise of a revelation relative to the future state of the Church, chap. iv. v.

The enemies of the Church of Christ, which the Christians had then most to fear, were the Jews, the heathens, and the false teachers. All these are overcome by Christ; and over them he triumphs gloriously. First of all, punishments are threatened to the enemies of the kingdom of Christ, and the preservation of his own followers, in their greatest trials determined; and these determinations are accompanied with the praises and thanksgivings of all the heavenly inhabitants, and of all good men, chap. vi. to the x.

The transactions of the Christian religion are next recorded, chap. xi. to chap. xiv. 5. The Christians are persecuted,—

1. By the Jews; but they were not only preserved, but they increase and prosper.

2. By the heathens; but in vain do these strive to overthrow the kingdom of Christ; which is no longer confined within the limits of Judæa, but spreads among the Gentiles, and diffuses itself over the whole Roman empire, destroying idolatry, and rooting out superstition in every quarter, chap. xii. and xiii. 1–10.

3. False teachers and impostors of various kinds, under the name of Christians, but enemies of the cross of Christ; more intent on promoting the interests of idolatry, or false worship, than the cause of true religion (chap. xiii. 11–18.), exert their influence to corrupt and destroy the Church; but, notwithstanding, Christianity becomes more extended, and true believers more confirmed in their holy faith, (chap. xiv. 1–5.) Then new punishments are decreed against the enemies of Christ, both Jews and heathens; the calamities coming upon the Jewish nation, before its final overthrow, are pointed out, (chap. xiv. and xv.) Next follows a prediction of the calamities which shall take place during the Jewish war; and the civil wars of the Romans, during the contentions of Otho and Vitellius (chap. xvi. 1–16.), who are to suffer most grievous punishments for their cruelties against the Christians, (chap. xvii.) The Jew-

ish state being now finally overthrown (chap. xviii.) the heavenly inhabitants give praise to God for his justice and goodness; Christ is congratulated for his victory over his enemies, and the more extensive progress of his religion, (chap. ix. 1-10.)

Opposition is, however, not yet totally ended; idolatry again lifts up its head, and new errors are propagated; but over these also Christ shows himself to be conqueror, chap. xix. 11-21. Finally, Satan, who had long reigned by the worship of false gods, errors, superstitions, and wickedness, is deprived of all power and influence; and the concerns of Christianity go on gloriously, chap. xx. 1-6. But, towards the end of the world, new enemies arise, and threaten destruction to the followers of Christ; but vain is their rage, God appears in behalf of his servants, and inflicts the most grievous punishments upon their adversaries, chap. xx. 6-10. The last judgment ensues, ver. 11-15., all the wicked are punished, and the enemies of the truth are chained, so as to be able to injure the godly no more; the genuine Christians, who had persevered unto death, are brought to eternal glory; and, freed from all adversities, spend a life that shall never end, in blessedness that knows no bounds, chap. xxi. and xxii.—See Rosenmüller.

Mr. Faber has supposed that much of the imagery of the Revelation is taken from the ancient mysteries; and Eichhorn has represented it as a drama: and the most strange and singular opinions have prevailed respecting its plan and interpretation. Though I have adopted that system of explanation, which represents the continued superintendence of God over his Church, there are four other principal hypotheses:—

1. The Apocalypse, in the opinion of Wetstein, contains a prophetic description of the destruction of Jerusalem, of the Jewish war, and the civil wars of the Romans.

2. The second is the general opinion of the fathers; that it contains predictions of the persecutions of the Christians under the heathen emperors of Rome, and of the happy days of the Church under the Christian emperors, from Constantine downwards.

3. The third is adopted by the generality of Protestant writers; that it contains prophecies concerning the tyrannical and oppressive conduct of the Roman pontiffs, the true antichrist; and foretells the final destruction of popery.

4. The fourth is adopted on the other side, by the papal writers, that it is a prophetic declaration of the schism and heresies of Martin Luther, those called Reformers, and their successors; and the final destruction of the Protestant religion.

This fourth has been illustrated and defended at large by Bishop Walmsley, in a work called the *History of the Church*, under the feigned

name of Signior Pastorini; in which he endeavours to turn every thing against Luther and the Protestants, which they interpreted of the pope and popery; and attempts to show, from a computation of the apocalyptic numbers, that the total destruction of Protestantism in the world will take place in 1825, or 1828!

The plan of Wetstein is the most singular of all these. He supposes the book of the Apocalypse to have been written a considerable time before the destruction of Jerusalem. The events described from the fourth chapter to the end, he supposes to refer to the Jewish war, and to the civil commotions which took place in Italy, while Otho, Vitellius, and Vespasian, were contending for the empire. These contentions and destructive wars occupied the space of about three years and a half, during which, Professor Wetstein thinks, the principal events took place which are recorded in this book. On these subjects he speaks, particularly in his notes, at the end of which he calls his *Ἀνακεφαλαιωσις*, or synopsis of the whole work, which I proceed now to lay before the reader.

This prophecy, which predicts the calamities which God should send on the enemies of the Gospel, is divided into two parts. The first is contained in the closed book; the second in the open book.

I. The first concerns the earth and the third part, i. e. Judæa and the Jewish nation.

II. The second concerns many peoples, and nations, and tongues, and kings, chap. x. 11. i. e. the Roman empire.

1. The book written within and without, and sealed with seven seals, chap. v. 1. is the bill of divorce sent from God to the Jewish nation.

2. The crowned conqueror on the white horse, armed with a bow, chap. vi. 2. is Artabanus, king of the Parthians, who slaughtered multitudes of the Jews in Babylon.

3. The red horse, ver. 4.—the Sicarii and robbers in Judæa, in the time of the proconsuls Felix and Festus.

4. The black horse, ver. 5.—the famine under Claudius.

5. The pale horse, ver. 8.—the plague which followed the robberies and the famine.

6. The souls of those who were slain, ver. 9.—the Christians in Judæa, who were persecuted, and were now about to be avenged.

7. The great earthquake, ver. 12.—the commotions which preceded the Jewish rebellion.

8. The servants of God from every tribe, sealed in their foreheads, chap. vii. 3.—the Christians taken under the protection of God, and warned by the prophets to flee immediately from the land.

9. The silence for half an hour, ch. viii. 7.—the short truce granted at the solicitation of King Agrippa. Then follows the rebellion itself.

1. The trees are burnt up, ver. 7—the fields and villages, and unfortified places of Judæa, which first felt the bad effects of the sedition.

2. The burning mountain cast into the sea, which in consequence became blood, ver. 8. and,

3. The burning star falling into the rivers, and making the waters bitter, chap. viii. 10, 11.—the slaughter of the Jews at Cæsarea and Scythopolis.

4. The eclipsing of the sun, moon, and stars, ver. 12.—the anarchy of the Jewish commonwealth.

5. The locust, like scorpions, hurting men, chap. ix. 3.—the expedition of Cestius Gallus, prefect of Syria.

6. The army with arms of divers colors, ver. 16, 17.—the armies under Vespasian in Judæa. About this time Nero and Galba died; after which followed the civil war, signified by the sounding of the seventh trumpet, chap. x. 7, 11. xii. 15.

1. The two prophetic witnesses, two olive-trees, two candlesticks, chap. xi. 3, 4.—teachers in the Church, predicting the destruction of the Jewish temple and commonwealth.

2. The death of the witnesses, ver. 7.—their flight, and the flight of the Church of Jerusalem to Pella, in Arabia.

3. The resurrection of the witnesses, after three days and a half, ver. 11.—the predictions began to be fulfilled at a time in which their accomplishment was deemed impossible; and the doctrine of Christ begins to prevail over Judæa, and over the whole earth.

4. The tenth part of the city fell in the same hour, and seven thousand names of men slain, ver. 13.—Jerusalem, seized by the Idumeans; and many of the priests and nobles, with Annas the high priest, signified by names of men, i. e. men of name, slain by the zealots.

5. The woman clothed with the sun, the moon under her feet, and a crown of twelve stars on her head, chap. xii. 1.—the Christian Church.

6. The great red dragon seen in heaven, with seven heads, seven diadems, and ten horns, ver. 6.—the six first Cæsars, who were all made princes at Rome, governing the armies and the Roman people with great authority; especially Nero, the last of them, who having killed his mother, cruelly vexed the Christians, and afterwards turned his wrath against the rebellious Jews.

7. The seven-headed beast from the sea, having ten horns, surrounded with diadems, chap. xiii. 1.—Galba, Otho, and Vitellius, who were shortly to reign, and who were proclaimed emperors by the army.

8. This beast, having a mouth like a lion, the body like a leopard, and feet like a bear, ver. 2.—avaricious Galba; rash, unchaste, and inconstant Otho; Vitellius, cruel and sluggish, with the German army.

9. One head, i. e. the seventh, cut off, ver. 3.—Galba.

10. He who leadeth into captivity, shall be led into captivity; he who killeth with the sword, shall be killed with the sword, ver. 10.—Otho, who subdued the murderers of Galba, slew himself with a dagger; Vitellius, who bound Sabinus with chains, was himself afterwards bound.

11. Another beast rising out of the earth, with two horns, ver. 11.—Vespasian and his two sons, Titus and Domitian, elected emperors at the same time in Judæa.

12. The number of the wild beasts 666, the number of a man, Teitan, Titan, or Titus: T, 300. E, 5. I, 10. T, 300. A, 1. N, 50. making in the whole 666.

But some very respectable MSS. have 616 for the number; if the N be taken away from Teitan, then the letters in Teita make exactly the sum 616.

13. A man sitting upon a cloud, with a crown of gold upon his head, and a sickle in his hand, chap. xiv. 14.—Otho and his army, about to prevent supplies for the army of Vitellius.

14. An angel of fire commanding another angel to gather the vintage; the winepress trodden, whence the blood flows out 1600 furlongs.—The followers of Vitellius, laying all waste with fire, and the Bebriaci conquering the followers of Otho with great slaughter.

Then follow the seven plagues:—

1. The grievous sore, chap. xvi. 2.—the diseases of the soldiers of Vitellius, through intemperance.

2. The sea turned into blood, ver. 3.—the fleet of Vitellius beaten, and the maritime towns taken from them by the Flavii.

3. The rivers turned into blood, ver. 4.—the slaughter of the adherents of Vitellius at Cremona, and elsewhere, near rivers.

4. The scorching of the sun, ver. 8.—the diseases of the Vitellii increasing, and their exhausted bodies impatient of the heat.

5. The seat of the beast darkened, ver. 10.—all Rome in commotion through the torpor of Vitellius.

6. Euphrates dried up, and a way made for the kings of the east, and the three unclean spirits like frogs—the Flavii besieging Rome with a treble army; one part of which was by the bank of the Tiber.

The shame of him who is found asleep and naked.—Vitellius, ver. 15.—Armageddon, ver. 16.—the prætorian camps.

7. The fall of Babylon, ver. 19.—the sacking of Rome.

1. The whore, chap. xvii. 1.—Rome.

2. The seven kings, ver. 10.—Cæsar, Augustus, Tiberius, Caligula, Claudius, Nero, and Galba.

3. The eighth, which is of the seven, ver. 11.—Otho, destined by adoption to be the son and successor of Galba.

4. The ten horns, ver. 12-16.—the leaders of the Flavian factions.

5. The merchants of the earth, chap. xviii. 11.—i. e. of Rome, which was then the emporium of the whole world.

6. The beast and the false prophet, chap. xix. 20.—Vespasian and his family, contrary to all expectation, becoming extinct in Domitian; as the family of the Cæsars, and of the three princes, Galba, Otho, and Vitellius.

7. The Millennium, or a thousand years, chap. xx.—taken from Psalm xc. 4. a time appointed by God, including the space of forty years, from the death of Domitian to the Jewish war, under Adrian.

8. Gog and Magog going out over the earth, ver. 8.—Barchochébas, the false Messiah, with an immense army of the Jews, coming forth suddenly from their caves and dens, tormenting the Christians, and carrying on a destructive war with the Romans.

9. The New Jerusalem, chap. xxi. 1, 2.—the Jews being brought so low as to be capable of injuring no longer, the whole world resting after being expiated by war, and the doctrine of Christ propagated, and prevailing every where, with incredible celerity.

It does not appear necessary to enter into any confutation of this scheme, which is founded upon the hypothesis that the Apocalypse was written before the Jewish war. This opinion too has been lately defended at great length by Mr. Tilloch, who has adopted Sir Isaac Newton's idea, that the Epistles contain quotations from the Revelations. Mr. Tilloch has managed this part of his argument with great skill, but the arguments for the later date are so much more satisfactory, that I cannot assent to the supposition of the early date. Mr. Tilloch's collections of parallel passages between the Apocalypse and the Epistles, however, appear to prove, that the apostles in general were well acquainted with the subjects concerning which St. John prophesied, but that they knew them by the influence of the same Holy Spirit, which dictated them to St. John. The expressions in question, therefore, were common to all the inspired writers of the New Testament.

If the evidence for the late date of the Apocalypse were not so decisive, I should have gladly assigned a much earlier period for its composition; more especially as the destruction of Jerusalem appears to have been an opportunity so favorable to appeal to the afflicted, yet desperate sons of Israel at that dreadful time, and to have elevated their hopes to another and more enduring city, which hath immoveable foundations, the New Jerusalem, which the prophet saw coming down from heaven. After a very careful perusal both of Michaelis and Mr. Tilloch's objections, it appears most probable that the generally-received opinion is most correct, that St. John was banished into Patmos

towards the end of Domitian's reign, by virtue of his edicts for persecuting the Christians; and that he had the Revelations contained in the Apocalypse during his exile; though the book itself could not have been published until after the Apostle's release and return to Ephesus. The unanimous voice of Christian antiquity attests, that St. John was banished by the order of Domitian. Irenæus, Origen, and other early fathers, refer the Apostle's exile to the latter part of Domitian's reign, and they concur in saying that he there saw the Revelation. Internal evidence likewise supports this conclusion. For, in the three first chapters of the Apocalypse, the seven Asiatic Churches are described as being in that advanced and flourishing state of society and discipline, and to have undergone those changes in their faith and morals, which could not have taken place if they had not been planted for a considerable time. Thus, the Church of Ephesus is censured for having left "her first love." That of Sardis "had a name to live, but was dead." The Church of Laodicea had fallen into lukewarmness and indifference. Now the Church of Ephesus, for instance, was not founded by St. Paul until the latter part of Claudius's reign; and when he wrote to them from Rome, A. D. 61, instead of reproving them for any want of love, he commends their love and faith, (Eph. i. 15.) Further, it appears from the Revelation, that the Nicolaitans formed a sect, when this book was written, since they are expressly named; whereas they were only foretold in general terms by St. Peter, in his Second Epistle, written A. D. 65, and in St. Jude's Epistle, which was written about A. D. 65 or 66. It is also evident from various passages of the Revelation, that there had been an open persecution in the provinces. St. John himself had been banished into Patmos for the testimony of Jesus. The Church of Ephesus (or its bishop) is commended for its "labor and *patience*," which seems to imply persecution. This is still more evident in the following address to the Church of Smyrna (Rev. ii. 9.), "I know thy works and *tribulation*," *θλῖψιν*: which last word always denotes persecution in the New Testament, and is so explained in the following verse.

Lastly, in Rev. ii. 13., mention is made of a martyr named Antipas, who was put to death at Pergamos. Though ancient ecclesiastical history gives us no information concerning this Antipas, yet it is certain, according to all the rules of language, that what is here said is to be understood literally, and not mystically, as some expositors have explained it. Since therefore the persecution, mentioned in the three first chapters of the Apocalypse, cannot relate to the time of Claudius, who did not persecute the Christians, nor to the time of Nero, whose persecution did not reach the provinces,

it must necessarily be referred to Domitian, according to ecclesiastical tradition.

Domitian's death is related to have happened in September, A. D. 96. The Christian exiles were then liberated, and St. John was permitted to return to Ephesus. As, however, the emperor's decease, and the permission to return, could not be known in Asia immediately, some time must intervene before the Apostle could be at liberty either to write the Apocalypse at Ephesus, or to send it by messengers from Patmos. We conclude, therefore, with Dr. Mill, Le Clerc, Basnage, Dr. Lardner, Bishop Tomline, Dr. Woodhouse, and other eminent critics, in placing the Apocalypse in the year 96 or 97.

The occasion of writing the Apocalypse is sufficiently evident from the book itself. St. John, being in exile in the island of Patmos, is favored with the appearance of the Lord Jesus Christ to him, and is repeatedly commanded to commit to writing the visions which he beheld. (See Rev. i. 11, 19., ii. 1, 8, 12, 18. iii. 1. 7, 14. xiv. 13. xix. 9. and xxi. 5.) The scope or design of this book is twofold; first, generally to make known to the Apostle "the things which are," (i. 19); that is, the then present state of the Christian churches in Asia; and secondly and principally, to reveal to him "the things which shall be hereafter," or the constitution and fates of the Christian Church, through its several periods of propagation, corruption, and amendment, from its beginning to its consummation in glory. "The prophecy of the Revelation," says Daubuz, "was designed as a standing monument to the Church, to know what destinies attend it; and that, when men should suffer for the name of Christ, they might here find some consolation both for themselves and for the Church: for themselves, by the prospect and certainty of a reward; for the Church, by the testimony that Christ never forsakes it, but will conquer at last."

In endeavouring to ascertain the probable meaning of this mysterious book, I have consulted some of the works which have lately appeared, as well as of Mede, Lowman, and Mr. Faber. I know the danger of attempting to fix the interpretation of the book; and how indelibly it fixes the stigma of deficiency of judgment on the unsuccessful interpreter. Calvin and Whitby were considered wise, for their prudence in declining all attempts to explain the Apocalypse. The learned and laborious hierophant, whom I have principally selected from among the thronging guides, who have presented themselves to conduct me through the labyrinth, is the great master who has explained to us the origin and progress of the heathen idolatry. Mr. Faber seems to have solved more difficulties, answered more objections, and thrown a brighter lustre on some of the more involved passages, than any other

author whatever. He has not escaped, however, the usual fate of those who venture to comment on the Revelation. He has failed in some instances, and neither his learning, ingenuity, originality, nor talent, can rescue him from the consequences—a suspicion of a want of judgment. While this eminent theologian is my chief guide, I take the counsel of all whose suggestions appear worthy of attention, and not unfrequently decide for myself, where their directions either clashed or were contradictory.

NOTE 36.—PART XV.

THE last and most interesting accounts of the origin of Mahometanism, its progress, and its temporary check by the Crusades, are to be found in Mr. Charles Mills's eloquent and interesting works, the *Histories of Mahometanism, and of the Crusades*.

NOTE 37.—PART XV.

ON THE DATE AND OCCASION OF THE FIRST EPISTLE OF ST. JOHN.

THE place which has here been assigned in this Arrangement to the Epistles of St. John, will excite much surprise among those who have been accustomed, with the generality of commentators, to fix an earlier date, and arrange them before the Apocalypse. In the absence of all positive and decisive evidence of the precise year in which they were written, we are unable to depend, with satisfaction, upon the conjectural arguments by which both an early or a late date may be defended. Many reasons, however, have suggested themselves, which appear to be sufficient to justify the conclusion which I have here adopted, that the Epistles of St. John were written immediately before the compilation of his Gospel, and after the Revelation, at the close of the life of the Apostle, and consequently at the termination of the apostolic age.

When the Holy Spirit inspired the various writers of the Old and New Testaments, it imparted only the instructions and prophecies which were necessary for the benefit of the universal Church. It did not so interfere with the natural or acquired talents of the favored persons, whom it elevated above the rest of mankind, that their peculiar or characteristic modes of expression should be necessarily altered. Isaiah was a nobleman and a courtier, and his refined and polished language declares his education, as well as his native genius. Amos was a herdsman; and though there is

the same superhuman internal evidence that the Spirit of prophecy rested on him also, though none of the prophets has more magnificently described the Deity, though his sentiments are elevated, and his diction splendid, he is still distinguished by the use of images which are drawn from rural life, and by phrases which are not characteristic either of the study of the schools of the prophets, or of the courtesy of a king's palace. Every one of the sacred writers is distinguished from his inspired brethren by some internal proofs of his vocation, or habits, or education: and if the external evidence of the truth and authenticity of the various books of Scripture were not taken into consideration, sufficient arguments might be adduced in their defence, from a careful comparison of the contents of the sacred books.

This consideration will possibly assist us in the attempt to discover, from internal evidence, whether it is not probable that the Apocalypse was written before the Epistles of St. John. The former book abounds with Hebraisms, and with images derived from the Jewish traditions and peculiarities. Though neither the Septuagint nor the New Testament is written in purely Attic Greek, not one book of either volume is so full of the solecisms in question as the Apocalypse; whereas the Epistles and Gospel of St. John are written both correctly and elegantly. It is true that the three books are proved to be the work of the same author, by their general agreement, both in style and expression; and Wetstein, Horne, and Dr. Lardner, have collected numerous instances of this coincidence: but the chief barbarisms of the Apocalypse are to be found neither in the Epistles, nor in the Gospel of St. John. In this respect they are remarkably distinguished from each other; and while the common adoption of certain forms of speech demonstrates the whole of the books in question to be the work of one writer, the insertion of so many peculiar idioms and Hebraisms in the one appear to justify our conclusion, that it must have been written at a period when the author was not so well versed in the elegances and purity of the language in which he wrote. He seems as if he thought in one language, and wrote in another; or, as if he had attempted for the first time to write in a language in which he made a subsequent improvement. This, in literature, is not an unfrequent case. The triple sentence, for instance, and the balanced periods, which so remarkably characterize the style of the Rambler, and the Lives of the Poets, were perceptible in the early works of Dr. Johnson, and afford internal evidence that they were written by him; while the grossness and puerility of his *Marmor Norfolciense*, are such as he would have blushed to have acknowledged in his maturer years. In the early poems of Milton we may trace, and that not faintly, "the towering thought," and

hear "the living lyre," of the days of his ripened genius; yet he could not have written, at that splendid period, the pretty conceits which adorn or disgrace his juvenile Poems on the Passion and the Nativity.

But it is not only the internal evidence which induces me to place the Apocalypse before the Epistles of St. John; the circumstances of the Apostle's life sufficiently account for the more frequent adoption of Hebraisms in the former book. He was a native Jew, and probably continued within the precincts of the Holy Land longer than any of the apostles. Neither he, nor any of the Twelve, appear to have left Palestine during the Pauline persecution. When James was made bishop of Jerusalem, in the Herodian persecution, after the Apostle James was beheaded, and Peter had been cast into prison, it is probable, as I have endeavoured to show in the notes to the 10th part of this Arrangement, that all the apostles left Jerusalem, and John among the number. He was present however at the council in that city, and there could not have been time, during that short interval, for the establishment of the Churches in Asia, which are said to have acknowledged him as their founder. It seems probable that he continued either in Jerusalem, or within the precincts of Palestine, till the destruction of the city. Throughout that part of the Acts of the Apostles which relates the travels of St. Paul, St. John is not once mentioned; and no salutation is sent to him in any of the Epistles which St. Paul wrote from Rome to the Churches of Asia; not even in his Epistle to the Ephesians, nor in the Epistles which, in the latter part of his life, he wrote to Timothy in Ephesus. I agree therefore with the opinion of Macknight and others, that John probably remained in Judæa till he saw Jerusalem encompassed with armies, and observed the other signs of its approaching ruin, foretold by his Divine Master. Lampe (*Prolegomena to St. John's Gospel*, lib. i. cap. 3.) is of the same opinion, and fixes the time of his departure in the last year of Nero; in which he is confirmed by the *Chronicon Paschale*. During the whole of this period he would have conversed in his native language, among his own people: neither can we assign any reason for his adopting the Greek language, or for cultivating it with peculiar attention at this period. Baronius and Dr. Lardner would place the retirement of the Apostle from Judæa after the martyrdom of St. Paul and St. Peter; this would make a difference of a few years only.

A more important question is, whether St. John lived exclusively among the Greek cities of Asia, in the interval between the overthrow of Jerusalem, and his banishment to Patmos in the last year of Domitian. This cannot be satisfactorily decided. The learned Mill places

some dependence upon the tradition, that this Apostle travelled into Parthia and India. His First Epistle was called by Augustine, the Epistle to the Parthians; and the Jesuits' Letters, cited by Baronius, affirm that the people of a town in India believed the Gospel to have been preached there by St. John; and the same is asserted, as I find in a note in Lampe, by the people of a town in Arabia. It is not probable that he would immediately establish himself at Ephesus; as Timothy, who is generally declared by the ecclesiastical historians to have been bishop of that place, was probably still alive. Others, whose opinion is strongly condemned by Lampe, have been of opinion that St. John did not take up his residence at Ephesus till near the end of the reign of Domitian. This opinion seems to be most supported by the little remaining evidence which can enable us to come to any decision on a point so obscure. The apostles were commanded to preach throughout the world; and they would probably have adopted that plan, which they are said to have done, that each should take his peculiar district, and to that direct his attention. As part at least of Asia Minor had been placed under the care of Timothy, it is not unlikely that St. John would have travelled to other parts of the East before he came to Ephesus, to reside there. The course of his travels might have been from the east of Judæa to Parthia, and round from thence to India, and returning by Arabia to Asia, he there preached, and founded the Churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, and others. These he might have established at the conclusion of his route. In Parthia, India, and Arabia, he would not have required the Greek language, and during the short period which elapsed between his arrival in Asia, and his banishment at the latter end of the reign of Domitian, he would have been more likely to have acquired that kind of language which we find in the Apocalypse, than the more polished style of the Epistles and the Gospel. The former shows less acquaintance with the language than the latter; and the fact is fully accounted for, if we suppose that the Apostle, when he wrote the Apocalypse, had not had so frequent intercourse with the people, as at a subsequent period; and this course of his travels explains the causes of this fact.

If we may thus decide respecting the travels of St. John after the destruction of Jerusalem, we reconcile many of the various traditions of antiquity, and account for the difference between the language of the Apocalypse and the other writings of the Apostle. I have taken no notice of the journey which Eusebius tells us he took again to Palestine, after the destruction of Jerusalem.

Lampe considers it as very uncertain, and there is no corroborating authority to support

it. Neither can we venture to assert the truth of the story, that the Apostle went to Rome towards the end of the reign of Domitian, and was there cast into a caldron of boiling oil. That he was sent to the island of Patmos, and there wrote the Apocalypse, cannot be doubted; and the arguments of Lampe confirm the general opinion, that he was banished to that island in the fifteenth year of the reign of Domitian, and not of Claudius; and was recalled soon after in the reign of Nerva.

The uniform tradition of antiquity assures us, that the Apostle returned to Ephesus after the termination of his banishment to Patmos, and continued there till his death, in the third year of Trajan, and probably in the hundredth year of his own age. After his return from Patmos, he resided constantly at Ephesus, and spoke, as we may justly conclude, the Greek language only. This practice would have given him a fluency and knowledge of that tongue to a greater degree than when he was at Jerusalem, or associating with the people of various countries; and it will sufficiently explain the reasons why the style of the Epistles should so much resemble that of the Gospel of St. John, which was undoubtedly the last of the inspired books which was added to the canon of Scripture. Thus in his Gospel St. John does not content himself with simply affirming or denying a thing, but denies its contrary to strengthen his affirmation; and in like manner, to strengthen his denial of a thing, he affirms its contrary. (See John i. 20. iii. 36. v. 24. and vi. 22.) The same manner of expressing things strongly occurs in this Epistle. (See chap. ii. 4, 27. and iv. 2, 3.) In his Gospel also, St. John frequently uses the pronoun, *ὁὗτος*, *αὗτοι*, *τοῦτο*, *this*, in order to express things emphatically. (See chap. i. 19. iii. 19. vi. 29, 40, 50. and xvii. 3.) In the Epistle the same emphatical mode of expression obtains. (Compare chap. i. 5. ii. 25. iii. 23. v. 3, 4, 6, and 14.)

It does not therefore appear to me improbable, that these Epistles were written as late as the year 95 or 96, towards the very close of the apostolic age.

As this opinion is by no means generally adopted, it will be necessary to take some notice of the arguments by which Dr. Hales, Mr. Horne, and other learned divines, would assign an earlier date to this Epistle.

The expression in chap. ii. 18., "It is the last hour," is said to be more applicable to the last hour of time of the duration of the Jewish state than to any later period, especially as the Apostle adds—"And as ye have heard that antichrist is coming, even so now there have been many antichrists; whence we know that it is the last hour:" in which passage the Apostle evidently alludes to our Lord's prediction concerning the springing up of false Christs, false teachers, and false prophets,

before the destruction of Jerusalem, (Matt. xxiv. 5-25.) The expression, however, the "last time" may allude, not to the destruction of that city, but to the close of the apostolic age. Michaelis would support this argument for the early date of this Epistle, by observing that St. John's Gospel was opposed to heretics, who maintained the same opinions as are opposed in this Epistle; which tenets he has confuted by argument in his Gospel; whereas in the Epistle he expresses only his disapprobation. Michaelis therefore concludes that the Epistle was written before the Gospel; because if St. John had already given a complete confutation when he wrote this Epistle, he would have thought it unnecessary to have again declared the falsehood of such opinions. This opinion of Michaelis appears to be correct; but the date of the Epistle is not ascertained by its having been written before the Gospel.

Again, the expression (chap. ii. 13, 14.), "Ye have known him from the beginning," applies, it is said, better to the disciples, immediately before Jerusalem was destroyed, than to the few who might have been alive at the late date which some critics assign to this epistle. In the verses just cited, the fathers or elders are twice distinguished from the "young men" and the "children," by this circumstance, that they had seen him during his ministry, or after his resurrection. Thirty-five years after our Lord's resurrection and ascension, when Jerusalem was destroyed, many such persons might have been alive; whereas in 98, or even in 92, there could not have been many persons alive of that description.—In reply to this argument we may observe, that some of those who had seen the miracles of our Lord, might have taken refuge with St. John at Ephesus.

To these two arguments for the early date of St. John's First Epistle, Dr. Hales has added the three following, which have not been noticed by any other biblical critic:—

1. As the other apostles James, Jude, Paul, and Peter, had written Catholic epistles to the Hebrew Christians especially, it is likely, that one of the principal "*pillars* of the church," the greatest surety of the mother Church, the most highly-gifted and illuminated of all the apostles of the circumcision, and the beloved disciple, would not be deficient likewise in this labor of love.—This is true; but the labors of these apostles might have been the very cause why St. John should delay writing.

2. Nothing could tend so strongly to establish the faith of the early Jewish converts as the remarkable circumstances of our Lord's crucifixion, exhibiting the accomplishment of the ancient types and prophecies of the Old Testament respecting Christ's passion, or sufferings in the flesh. These St. John alone could record, as he was the only eyewitness of that last solemn scene among the apostles. To these,

therefore, he alludes in the exordium, as well as to the circumstances of our Lord's appearances after the resurrection; and to these he again recalls their attention in that remarkable reference to "the *water*" at his baptism; to "the *water* and *blood*" at his passion, and to the dismissal of "his spirit" when he commended it to his Father, and expired, (chap. v. 5-9.)—This argument really appears to be but of little weight; the early converts had the other Gospels in their hands; and there does not seem to have been any necessity for St. John's writing ten or twenty years earlier.

3. The parallel testimony in the Gospel (John xix. 35-37.) bears witness also to the priority of the Epistle, in the expression, "He that saw hath testified" (*μεμαρτύρηκε*), intimating that he had delivered this testimony to the world already; for if now, for the first time, it should rather be expressed by the present tense *μαρτυρεῖ*, "testifieth." And this is strongly confirmed by the Apostle's same expression, after giving his evidence in the Epistle, "This is the testimony of God, which he hath testified (*μεμαρτύρηκε*) concerning his Son," (ver. 9.), referring to the past transaction, as fulfilling prophecy.—It is acknowledged that the Epistle was written first: but this does not settle the date.

"Though this composition is called an Epistle, nothing is to be found in it," Bishop Horsley has observed, "of the epistolary form. It is not inscribed to any individual, like St. Paul's to Timothy and Titus, or the second of the two which follow it, 'to the well-beloved Gaius'—nor to any particular Church, like St. Paul's to the Churches of Rome, Corinth, Ephesus, and others—nor to the faithful of any particular region, like St. Peter's First Epistle to 'the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, nor to any principal branch of the Christian Church, like St. Paul's to the Hebrews—nor to the Christian Church in general, like the Second of St. Peter, 'to them that had obtained like precious faith with him,' and like St. Jude's 'to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.' It bears no such inscription: it begins without salutation, and ends without benediction. It is true, the writer sometimes speaks, but without naming himself in the first person—and addresses his reader without naming him in the second. But this colloquial style is very common in all writings of a plain familiar cast: instances of it occur in St. John's Gospel; and it is by no means a distinguishing character of epistolary composition. It should seem that this book hath for no other reason acquired the title of an Epistle, but that in the first formation of the canon of the New Testament it was put into the same volume with the didactic writings of the apostles, which, with this single exception, are all in the epistolary form. It is indeed a didactic discourse upon the principles

of Christianity, both in doctrine and practice ; and whether we consider the sublimity of its opening with the fundamental topics of God's perfections, man's depravity, and Christ's propitiation—the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them ; whether we consider the sanctity of its precepts, and the energy of argument with which they are enforced—the dignified simplicity of language in which both doctrine and precept are delivered ; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervid zeal, which breathes throughout the whole composition—we shall find it in every respect worthy of the holy author to whom the constant tradition of the Church ascribes it, 'the disciple whom Jesus loved.' ”

Admirable as these observations of Bishop Horsley are, this eminent theologian has omitted to observe, that the solemn and yet affectionate charges it contains to mutual love and charity seem more especially to constitute this composition what it is generally called, a Catholic Epistle. It may be considered as the last advice of the surviving Apostle, enforcing the dying injunctions of his and our Divine Master. It is limited to no nation—it is equally addressed and is equally suitable to all mankind, that they love one another. It is the precept which, if observed, will ever be the criterion by which the true Christian will be distinguished, without which, faith, and hope, and profession and practice, will be incomplete and unavailing.

NOTE 38.—PART XV.

GENERAL REMARKS ON THE SECOND AND THIRD EPISTLES OF ST. JOHN.

THE Second and Third Epistles of John may be regarded as an epitome of the First Epistle, containing very little which is not to be found in the former.

The thoughts and style of both are so similar to those of the First Epistle, that almost all critics attribute them to St. John ; and suppose in all probability they were written about the same time as that Epistle. Various reasons have been assigned to account for the doubts entertained of their authenticity by the primitive Church. Michaelis thinks they originated from the address, in which the author neither calls himself John, nor assumes the title of an Apostle, but simply names himself “the elder” (ὁ πρεσβύτερος): which title the Apostle John might with great propriety assume, as, by reason of his great age, he was probably the only remaining Apostle. It is however most

probable, that, being letters to private persons they had been kept by the descendants of the families to whom they were written, and were not discovered till long after the Apostle's decease. In which case, on their first discovery, all the immediate vouchers for their genuineness must have departed this life ; and the Church of Christ, vigilantly on its guard against imposture, hesitated to receive them into the number of canonical Scriptures, until it was fully ascertained that they were divinely inspired.

The Second Epistle is cited by Irenæus, and received by Clemens of Alexandria. Origen mentions all three Epistles, and remarks that the Second and Third were not allowed to be genuine by all persons. Dionysius, bishop of Alexandria, speaks of them as being ascribed to St. John. The Second Epistle was quoted by Alexander, bishop of Alexandria ; and the three Epistles were received by Athanasius, by Cyril of Jerusalem, by Epiphanius, by Jerome, by Ruffinus, and all those writers who received the same canon of the New Testament that we do.

Commentators are greatly divided respecting the person to whom the Second Epistle is addressed. Some suppose it to have been written to an individual, others to some particular Church.

Archbishop Newcome, Wakefield, Macknight, and the translators of our authorized version, make ἐκλεκτῇ to be an adjective, and render the inscription “to the elect (or excellent, or chosen) Lady ;” the Vulgate version, Clemens of Alexandria, Calmet, Wolf, and Wetstein, consider ἐκλεκτῇ to be a proper name, and translate it, “To the Lady Eclecta ;” Schleusner, Rosenmüller, and Benson, take Κυρία to be a proper name, and the Epistle to be addressed to Kyria the Elect. Michaelis supposes Κυρία to be an ellipsis of Κυρία Ἐκκλησία, which, among the ancient Greeks, signified an assembly of the people held at a stated time, and was held at Athens three times in every month ; and that, since the sacred writers adopted the term Ἐκκλησία, from its civil use among the Greeks, Κυρία Ἐκκλησία might here mean the stated assembly of the Christians, held every Sunday ; and thus τῇ ἐκλεκτῇ κυρίᾳ, with ἐκκλησία, understood, would signify, “To the elect Church or Community which comes together on Sundays.” He acknowledges, however, at the same time, that he cannot produce any instance of such ellipsis. Of these various hypotheses, that of Beza, which establishes the authorized translation, appears the most probable. He observes, in his note on the inscription, “Some think Eclecta a proper name, which I do not approve, because in that case the order of the words would have been Κυρία Ἐκλεκτῇ, ‘to the Lady Eclecta.’ Others think this name denotes the Christian Church in general. But that is disproved, first, by its

being a manner of speaking altogether unusual; secondly, by the Apostle's expressly promising, in the two last verses, to come to her and her children; thirdly, by sending to her the salutation of her sister, whom he also calls Electa. I therefore think this Epistle was inscribed to a woman of eminence, of whom there were some here and there, who supported the Church with their wealth, and that he called her Elect, that is, excellent, and gave her the title of *Κυρία*, 'Lady,' just as St. Luke gave to Theophilus, and St. Paul gave to Festus, the title of *Κράτιστος*, 'Most excellent.' For the Christian religion doth not forbid such honorable titles to be given when they are due."

Macknight thinks this Epistle was written to confute the errors of Basilides, which were propagated by his followers, in the latter end of the first century. These false teachers affirmed, that Christ was a man in appearance only, consequently that his death and sufferings were not real, but only in appearance. Therefore, as this doctrine concerning the person of Christ did away entirely with his atonement and vicarious sacrifice, John particularly cautions this lady and her children against receiving into her house those teachers who taught it (ver. 7.), that they might not be exposed to their licentiousness, or the danger of being deceived by them, or assist them in spreading their errors. It is uncertain where this lady lived—but as the Apostle mentions his intention of visiting her soon, it is conjectured she resided near Ephesus, from which place this letter was written. Some suppose the Elect Lady was deaconess of some Church, at whose house it is probable the apostles and evangelists were hospitably provided for and accommodated, in their different journeys.

NOTE 39.—PART XV.

ON THE THIRD EPISTLE OF ST. JOHN.

THIS Third Epistle of St. John is supposed to be addressed to a converted Gentile. In the history of the Acts, and in the Epistles, five persons of this name are mentioned—A Gaius of Macedonia (Acts xix. 29.); a Gaius of Derbe, a city of Lycaonia, or Isauria (Acts xx. 4.); a Gaius who was St. Paul's host at Corinth (Rom. xvi. 23.); a Gaius whom this Apostle baptized at Corinth (1 Cor. i. 14.), supposed to have been the same as the preceding; and the Gaius to whom this Epistle is inscribed, who is by some considered to have been a convert of the Apostle John, as he numbers him among his children; and therefore a different person from the others mentioned of the same name. The majority of modern commentators, however, are of opinion, that the Epistle was more probably written to

the Gaius of Corinth, who was conspicuous for his hospitality and kindness to the preachers of the Gospel. But it is impossible at this time to distinguish with any degree of certainty between these individuals. Commentators are also equally divided as to the character and official situation of Diotrephes. Bede and Erasmus, with Michaelis, suppose him to have been the founder of a new sect. But Lamy observes this is not probable; for had he preached false doctrines, St. John would certainly have cautioned Gaius and the Church against them. Grotius, Le Clerc, and Beausobre conjecture, that Diotrephes refused to receive (being a Gentile convert) Jewish Christians. Heuman thought he was a deacon. Lardner, with many others, imagines him to have been a bishop, who desired to rule every thing in his Church according to his own pleasure; and that he restrained the deacons from employing any part of the funds of the Church in relieving the brethren and strangers, casting them out of the Church if they persisted in entertaining or relieving them. Likewise, from ver. 9., where St. John appears to assert he had written to the Church, and insinuates that Diotrephes would not acknowledge his apostolical authority, having assumed a preëminence of episcopal power, he had suppressed his letter, and had prevented it from being read, according to the usual manner, in the public assemblies, for the direction and instruction of the people. On which account, with the additional consideration of his persecuting conduct, it is more probable that John wrote this Epistle to Gaius after the brethren had informed him of the letter, and of the hospitality and kindness of Gaius. From these arguments it is reasonable to suppose, that he was either a turbulent and ambitious elder, or bishop of the Church of which Gaius was a member; and that, being a converted Jew, he violently opposed the admission of the Gentiles, and became the leading opponent of the apostles.

Commentators also differ much in their opinions concerning the brethren and strangers mentioned ver. 5. It is generally supposed, from the circumstance of their having praised the liberality of Gaius, in the presence of the Church, that they were the rulers of that Church over which John was supposed to preside, which was the Church of Ephesus. And as this Apostle desired Gaius to assist and forward them on their journey (ver. 6.), that they were going out a second time to the Gentiles. The strangers likewise are variously described—Grotius and Lampe think them believing Jews, driven out of Palestine by their unbelieving brethren, or by the calamities of the Jewish war. Benson, with many others, considers them Gentile converts, whom Diotrephes refused to receive, because they did not observe the rites of the Mosaic Law. He is led to this

conclusion from the recorded fact, that Diotrophes did not acknowledge the authority and apostleship of St. John (ver. 9.); and he thinks that none but the Judaizing teachers denied the authority of the apostles.

Macknight says, with respect to the strangers, without determining in this place whether they were expelled from their native country for the faith and profession of the holy name of Christ (which was the opinion of Heuman) or not—"I suppose that having come to the place where the brethren, of whom the Apostle speaks, dwelled, they joined them in their journey; which I think was undertaken for the sake of preaching Christ to the Gentiles. If I am right in this conjecture, the strangers as well as the brethren were preachers, as above observed. For, if they were only persons in want, it was no commendation of them 'that they went forth taking nothing of the Gentiles;' because standing in need of alms, it was their duty not only to receive, but even to ask alms for the support of their life from the unbelieving Gentiles; especially as in many places there may have been no Christians to whom they could apply for relief: whereas, if they were preachers, they were greatly to be praised, when, in imitation of the Apostle St. Paul, they supported themselves by their own labor, and took nothing from their Gentile converts on the score of maintenance, lest it might have marred the success of their preaching. In short, if these brethren

and strangers had not been preachers, the Apostle could not with propriety have said (ver. 8.) 'We therefore ought to receive such, that we may be joint laborers in the truth.' For the terms 'laborers' and 'joint laborers' are always, in apostolical writings, applied to preachers of the Gospel, or to those who in some way or other assisted the preachers of the Gospel. These things Lardner did not attend to, when he said, 'I see nothing that should lead us to think preachers are spoken of, but only persons in want.'"

Benson and Rosenmüller agree in supposing Demetrius to have been one of the brethren mentioned in this Epistle, who went forth to preach to the Gentiles, and that he was the particular bearer of this letter. This opinion appears more probable than that which maintains that he held some sacred office in the Church of which Gaius was a member, for had that been the case, it would have been unnecessary to have mentioned his piety and exemplary conduct to the good and hospitable Gaius.

The authenticity of the Third Epistle of St. John has been discussed in the preface to the Second. There is reason to suppose they were both written about the same time, at Ephesus, over which Church John is thought to have presided, when he was eminent for his great age; and that they were received at the same time into the Sacred Canon.

END OF THE NOTES.

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ON THE PLAN RECOMMENDED BY TORSHEL,*

SHOWING

IN WHAT PART OF THE ARRANGEMENT ANY CHAPTER OR VERSE OF THE
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